Nashville station, at this time, consisted of two charches, McKendree chapel, a fine house with a large fashionable congregation; and College Hill, a small log house with timid and bashful young man stand up before a Nashville congregation than I. But my colleague was well known in the city, and he had brass enough for six men. He was one of those extemporaneous sort of speakers, that could do as well with fifteen minutes preparation as with a week. He had the happy art of telling all he knew and leaving the impression that there was much more behind. One of his maxims was "never distrust himself, keep up appearances, and the world will give you credit for the balance." He said to me when he saw I was modest and apprehensive of failure: "hold up your head, seem to know every thing, do your best, and I will help you through." He stood by me like a brother, and I never neglect an opportunity of showing him my grateful regards, when he comes to Eastern Virginia. I heartily rejoice in his eminent success in the Master's

Every Sabbath to me was a joy and a terror; a joy to stand up in the tub, that stood in the corner of the log house on College Hill, and preach Jesus to a plain | cellar every day to pray, he would copie who loved the simple gospei... a terror to face the aristocratic conregation at McKendree chapel. Two men of that congregation were a great terror to me. One was the eccentric John Price, who had a habit of sucking his teeth, and wriggling on his seat, when the preaching did not suit him. I got in the habit of preaching to the left side of the house to avoid the sight of brother Price, who sit on the right of the pulpit. I will mention an instance of the eccentricity of this man. Growing a little tired of fried chicken every morning for breakfast, he said to his wife, "if you don't give me something else to eat I shall turn to a chicken." The next morning, the everlasting chicken was on the table as usual. As a substitute for grace he flapped his arms in imitation of the rooster and crowed The next morning he had something else for breakfast. Bro. Price was a class-leader. There was a sister in his class who bad a long time worried him with the same old story about her lack of religion. He determined to put a stop to this sterotyped story about her lukewarmness and doubt. So he said to her the next time, "my sister, I am tired of nearing this doleful story. I will give you the same advice a man gave me the other day. Seeing the sign "Salt" over my store he came in and inquired the price of salt. I told him I had quit the salt business and did not keep the article. Said be, "take down your sign then." "My sister, my advice to you is this, it you are destitute of religion and don't intend to keep the article take down your sign. Don't come to this meeting any more with that old story. It you don't have any better account to give of your soul next meeting, I

hope you will stay away." There was another man connected with that fashiouable church, whose looks and manner towards me impressed me with the idea that he (Moseby) looked upon me as the greatest imposition that had ever been forced upon any respectable church, as a preacher. The sight of this man on the streets was a torment to me. His very looks set my nerves to quivering. It was one of the surprises of my life, when he came to me one day and said, "Brother Jones, I am afraid you are not as comfortably situated at your boarding place as you ought to be. I want you to come and make my house your home as long as you remain in Nashville free of charge to you or the church I found in that man an ardent friend and in his family one of the sweetest homes I ever met on earth. My morbid fancy had painted a false hood, and a slander upon Moseby's face which I was glad enough to remove. It is not safe at all times to throw the reins loose upon the neck of fancy and bid it run lawless and

While in Nashville, I made the man, John Newland Moffitt, He was the greatest evangelist that ever flourished in the South west, and had his home in Nashville Although the sun of his glory had passed its meridian, still his fame, as a pulpit orator, attracted to him a large crowd wherever he preached, in spite of the damaging criticisms of his defamers. He was the most theatrical, wild and bombastic declamant. clamer, I ever listened to. He was exquisitely sensitive and fastidious about his dress. The smallest speck of lint or dust on his garments upset his nerves. He wreathed and ad-justed his hair in most fantastical style, and usually rode to church bareheaded to prevent his gay hairpuffs from being smashed. While he had many admirers, and multi-

## Transfer of the first of the fi

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

RALEIGH, N. C., MAY 14, 1879.

VOLUME 43.

tudes professed conversion under his preaching a great deal of ridicule and calciumy followed in the wake of his meetings. His efforts to be startling, or sensational, often led him into lamentable violation of good aste, and of common sense. One of the most memorable trials

of my life, was being compelled to fill an appointment of Moffitt at Me-Kendree chapel. He was announced to preach on a certain Sabbath which brought out an immense congrega-tion to hear him. About the time College Hill, a small log house with a small cet gregation of poor people.

J. B. McFerrin, had charge of both churches, and I was his assistant. We alternated each Sabbath, morning and night, on the principle of circuit preaching. Never did a more timid and bashful young man stand up before a Nashville congregation had to pitch in, not knowing how I should come out. I threw myself on God, and the native springs of my own soul, God came to my help. In five minutes my embarrassment was all gone, and I went through the re-mainder of the sermon on a high tide of bursting hallaluyahs. I felt strong as a giant refreshed with new wine, and my soul glowed and towered above all fear of man. That sermon made John Price my fast friend. He met me in the aisle, and gave me a text for the next Sunday: "A living dog is better than a dead lion. "Why do you give me such an odd text I I will not preach from it, unless you answer this question," said I. He said, "I will give you one idea. A looor ser-mon, with the Holy Ghost and fire in it, is better than the finest sermon that was ever preached with no religion in it." The next day I had the courage to visit Bro. Price at his place of business. He said to me, if here was a cellar at my boarding

house, and I would go down into that give me a coffee sack to kneel upon. and he thought in that way I would soon get fire enough to set the city of Nashville in a blaze. There was no cellar at Bro. Moseby's and I did not carry the coffee sack home with me. So the city was not set on fire that time. It was here I first became acquainted with Rev. R. B. C. Howell. A majority of the members of the Baptist church in that city had embraced the teachings of Alexander Campbell, and held possession of the house of worship. The minority who held to the old Baptist doctrines withdrew, rented the Masonic Lodge as a place of worship, and called Rev. R. B. U. Howell, of Norfolk, to be their pastor. He at once took high rank among the other ministers of the gospel of the city. Rev. Mr. Fisher, of Kentucky, a noted evangelist, held a meeting during this year for Dr. Howell. Fisher was the ape of Moffitt, in the fastidiousness of his dress, fantastical style of wearing his bair, in his theatrıcal airs, and in his captandum manoeuverings with the passions of his audiencestartling and staring, whispering and

bellowing, shouting and crying, and all that sort of thing. But he fell far below Moffltt in intellect, in culture and in oratorical power. He'reminded some people of the denkey which attemped to wear a lion's skin, which was always too short at one end or the other. I have seen men attempt the same ludicrous thing since the days of Moffitt and ome Baptisis in the bouth wadar It was predicted at the commencement of the year that the city of Nashville had too much brick and mortar, and so forth, for raw country youth to carry, and that I would be crushed beneath the too heavy responsibility. M But by the help of the Lord I survived. As the result of two year's labor, one on the circuit and the other in the city, with their varied lessons, I went up to the next Conference at

Columbia, a wiser and a better man. Bishop Morris, presided for the first time. My probation being ended, I was voted into full connection, and ordained to the office of deacon. This was my first ordination. If aying on of hands could confer minsterial authority and power, I ought to be a preacher, having been ordained three times. It ought to entitle me to be a bishop. The new bishop announced his purpose to end the young men who had been stationed in town, out on the rough circuits, and to put the men who had been toiling among the mountain, and in rough fields, in the towns. He believed in a literal interpretation of the word "go" in the commis sion round and round one hundred and fifty miles every month among the mountains, the cedar glades and the blackjack barrens of Bedford

circuit, not a mere helper as before, but the preacher in charge—the pastor of twenty four churches.

Never did I preach with more ease. and pleasure than when I preac to a different congregation every day in each month, except Monday,

The following conversation is said

ARE WOMEN ALLOWED OR FORBID-

"Let your women keep silence in the churches: for it is not permitted unto them to speak. It is a shame for women to speak in the church. The things that I write unto you are the commandments of the Lord."-I Cor. 14: 34, 35 and 37.

The good which seems to be done by "women preachers" has absolutely nothing to do with this question. It is to be settled by the New Testament, and by that alone. "God has recognized these women preachers by blessing their labors and why can't we do so," is a question put only by the fanatic, and those caught by it are weak. For notoriously bad women "succeed" as preachers as well as those not known to be thus. There is now in this State a "distinguished Quaker Woman preacher," an excluded Baptist, recognized by ministers of the gospel as an "Evan-gelist," and who has been for some time holding in some of the Methodist churches "wonderful revival" meetings. She seems to be doing great good. The people flock to hear her and weep, weep, weep, when she preaches. It is the glorious, holy tone, the multitude is there, there is joy and weeping, and of course a great meeting—a revival. Very many profess religiou—good people, too men, old men; and many profess to be revived-greatly revived. These are facts, and all the proof can be given at any time. What seems to be success isn't so every time. The truth is, when women go out as preachers they are either good women or bad women. If they are bad women then no one will say they ought to preach; and, if good women, their claim to the ministry must be recognized by the New Testament or it cannot be recognized by us. To the plain word, therefore, let us go.

I .- Presumptive Proof Against It. 1. Example.-Jesus was a man. The Apostles were all men. The seventy were men. When one was to be chosen in the place of Judas he must be a man. All the writers of the New Testament were men. The "great commission" (command)

was given to men. 2. Qualifications.—Only one class of preachers recognized in the New Testament-Bishops or Pastors. "It a man desire the office of a bishop, he desireth a good work." "A bishop must be the husband of one wife.'

Not the wife of one husband. The qualifications of the wives of bishops and deacons are given; but absolutely no qualifications for women as preachers are given.

11 .- The Divine Prohibition 1. "Let your women keep silence in the churches." They cannot do

this and preach. 2. "It is not permitted unto them to speak." Then they must not

3. "It is a shame for a woman to speak in the church." Then they must not bring that shame upon themselves by speaking in the church.

4 "The things that I write unto you are the commandments of the Lord." The commandments of the Lord mean something, and are not to be broken, as linages of red

III .- The Evils that Follow when Allowed 1. It sets the New Testament aside as a standard of appeal, and substitutes "the impressions of the

2. Teaches a religion of feeling, not principle; a gospel of sound, not sense; and a salvation through the rejection of God's Word, not by obedience to it. 3. Puts women out of their sphere and thus detracts from their sanctity, influence, and the respect showa

4. It goes hand in hand with all the latter day movements-women lawyers, doctors, women's rights, &c.

It is strange, if the Quaker idea be true, that among all the members of the Lutheran Church, the Episco-pal Church, the Methodist Church South, all the Presbyterian Churches of the world, and all the Baptist Churches of the world, the Spirit moves none of the women to preach. How is it that it is only among that little sect—Quakers—who so pervert the office and work of the spirit, who teach that the "Bible is not the Word of God," (see Encyclopedia of Religious Knowledge, by J. Newton Brown and Geo. P. Tyler, published in Philadelphia in 1870, page 94), who put under foot as an unholy thing Baptism and the Lord's Supper, and who encourage their women to preach, that the Spirit of God can find suitable women to preach? Among every people where the gos-pel is preached and sinners believe the Spirit finds men to preach. How can we account for these things?

2. From the date of the text (A. The following conversation is said to have passed, not long since, at the hotel in Chapel Hill, between one of the University Professors and a small boy:

Boy, "My mother is a preacher."

Prof. "Your mother a preacher."

Prof. "Your mother a preacher."

Prof. "Your mother a preacher."

Prof. "Where does she preach?"

Boy. "She is preaching in the Methodist church."

Prof. "Well, what does your father do?"

Boy. "He 'tends to me and sister."

LESSON: Woman's rights.

2. From the date of the text (A.

D. 56 or 57) to the close of the canon of Scripture we have nothing of any woman, Jezebel excepted, (see Bev. 2: 18-24) who claims to be even a prophetess. So for forty years the Divine prohibition given through Paul seems to have freed the churches from this idea and stopped all the women, good and bad, from attempting to preach. It should be remembered, however, that in those days there were no Quakers or Methodists, and the people believed the Lord meant what he said.

3. To adopt such a rule of exegesis as

3. To adopt such a rule of exegesis as

would give to women the divine right the pleasure to do. Capt. Wyche, to preach publicly in the chareness Depot Agent, Mr. Keith and family would make the New Testament useless as a guide in faith and prav-

4. Women are commanded by the Lord not to speak in the churches. If women love the Lord they will, therefore, keep this command.—
"He that hath my commandments and keepeth them, he it is that loveth me." "If ye love me, keep my commandments." "If a man love me he will keep my words." "Ye are my mandments." "If a man love may he will keep my words." "Ye are my friends if ye do whatsoever I command you." This is plain. Does Jesus mean it? If Jesus didn't know how to put it, who does know? 5. If women will not keep this plain command of the Lor.I, but try to explain it away, and then I ve in direct conflict with it, then what?

We are not to judge by what they seem to be; nor by the good they seem to do, but by The Word. Let Jesus speak: "He that foveth me not keepeth not my sayings." Let John, so full of love and tenderness, in his old age, after so many opportu-nities to know had been his, speak: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

6. But here is a woman upon whose public ministry God's blessings do seem to rest abundantly. She is in our place, recognized by ministers of the gospel, preaching to great congregations, many good people enjoy the meetings and many others have professed faith in Jesus. Very well Granted. But you wish to know what to do. The best you can do is to be governed by the "old Book"; and that, too, regardless of what seems to be in all that is passing. What saith The Book 7

"But though we, or an angel from neaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."-

"If there come any unto you, and oring not this doctrine, receive him not unto your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."-2 John 10: 11.

C. DURHAM.

WAYSIDE JOTTINGS.

[From our Travelling Correspondent.] Dear Recorder:

While it is true that Spring sometimes produces a masterly poem, yet more frequently it overflows the waste basket with insipid ditties, and unfledged thought. April, too, though she may "walk a Queen amidst floral grandeur and spangled earth, yet her moods are fickle. Now, her fair face is wreathed in smiles of ecstatic joy, anon it is clouded in gloom-tears gushing forth and trembling from her long eyelashesliving, for all the world like"Patience on a monument, smiling at grief, or as she delighted, in her uncertain reign of sunshine, ice, and storm, to

-"Green and yellow melancholy Like a worm i'the bud,

Feed on her damask cheek," while all her subjects-now elated in the warmth and tenderness of her smiles, now cast down in the ice and rigor of her frowns, become something like Milton's "Nature" after Eve partook the forbidden fruit

"Signs of war-that all is lost. But May comes with no nucertain sound, wreathed in garlands, smiles and love-heralded with sparkling brooks and woodland minstrelsyher reign is one of joy and peace and hope. Like her's dear RECORDER, are your visits to the people—steady, sure, improving, joyful. Each number, like the glad messenger that bringeth "good tidings." So many rills, rivulets, and strong currents flowing in continually to the broad! pure river, making glad the workers in the vineyard, the city of our God, and of all who love his appearing. What a deathless sermon is pre-

sented in the life and death of that mighty man of God, Dr. Wingate. Humble, gentle, pure, How noble his life-how glorious his death. What feast is enjoyed in "Mr. Moody and his work in Baltimore." What but the Spirit of all Grace could give to mortal man such entire

consecration, power, and perfect joy Do not the reader find a sweet esence, and genuine flower of beauty and truth in the article on "I am the true Vine," John 15: 1,5. Who loes not delight to read all the artioles of the old man of immortal outh—the portrayer of the "Juniper Tree" and the sprightly "Reminiscen-ces?". How fully his poetic soul enoys and teels the sentiment

"Children of the Heavenly King As ye journey sweetly sing." But the weekly feast is rich, abundant and pure—would that all would partake. It is, indeed, a soul reviving feast.

Keyser, Moore County. Your Traveller, being called upon to address this goodly people (among whom there had been too great a flow of spirits of the baser sort, 3 or 4 grog shops marring its fair face) —did so, and gave them a solid talk upon the evils of intemperance. Whereupon enough signed the piedge Whereupon enough signed the pledge to form a Lodge, but being strongly solicited we consented to give them another lecture on the Monday night Whereapon enough signed the pledge to form a Lodge, but being strongly solisited we conserted to give them another lecture on the Monday night following, and form their Lodge, and this, at the time appointed, we had

and Capt. Spear and family, have our thanks for hearty co-operation in the

We visited and addressed the peo-ple of this quiet little borough in Richmond county, and nearly enough signed to form a Lodge. We think they will become strong enough to form one soon. Near this point they have a Baptist church and a good Sunday School, and greatly need and want preaching. The brethren are poor, but they will do what they can. We have written Bro. Gwaltney about them, and hope something can be done for them in the summer. At Keyser, Rev. W. G. King, of Osgood, preaches for them occasionally. wish he could see see his way clear to give them an occasional sermon at Hoffman. We think they would soom become self-sustaining.

for a attendige John's Ledge will not but Here, not far from the South Caro lina line, we were called upon to address the people at a combined meeting of this and Aberleen Lodge the first now numbering 44 and the latter 38 members. The public too was invited, and the hall was packed. We told them sound truths. It is refreshing to see the spirit and de-termination of this noble order in patting down intemperance. The grog sellers' occupation is nearly gone in this whole section.

> For the Recorder. ABOUT CHILDREN.

D. McN.

Having suggested, and ad blace

(1.) That a long chain of wise and virtuous ancestors leads to many important benefits, and incidental advantages;

(2.) That each link ought to preserve its purity and brightness by moderation, regularity and performance of duty; (3.) That even bad blood may be

greatly improved by a temperate and virtuous life; let us now proceed to Walking and Talking.

Children should begin to walk when nine months old. If they fail to do so, the cause of the failure should be ascertained and removed. If the nursing mother is seriously diseased, the child should feed on the milk of a goat. If the mother enfeebres herself with dainties, instead of simple and substantial food; if she poisons herself with alcohol or tobacco, and so transmits disease to her child, she should change her diet and save her offspring. The mother who eats no hominy, no mush, no corn bread, and dips snuff three times a day, will seldom find her infant able to walk under two years of age. But if a healthy mother will eat simole food, including corn bread or pop-corn, take reasonable exercise. and never allow herself to be angry or excited, her child will gain strength even while cutting teeth. and will soon be able to walk. The child also should avoid fat producing augar, candy and chewing gum Hominy, mush, (pop-corn, if sort) and the juices of meats will impart strength. Cows' milk is too weak for a child. If used, it should be boiled. The milk of the goat is the best in the world. When you see a pale, puny child, sitting on the floor, with two fingers in its mouth, and fretting at every effort made for its comfort, the safe and simple remedy is the fresh milk of a goat. But children need other helps in learning to walk. The joggle-hoard is com mon in New Handver, Pender, Bladen and Cumberland: It is avplank two inches thick, one foot wide, and 16 feet long, supported (but not fastened) at both ends. On this the childdren can ride; and hence the people in the East say, "Happy as a haby on a joggle-board," while those in the West say, "Happy as an old

woman at a camp meeting."

The baby cart is a wonderful I he in learning to walk. It is a eran with a bow in the horizontal beam The child rests its arms on the bow. and its feet on the floor, and so moves around in a circle. The exercise is excellent and falling is im-posible. A cradle suspended from the ceiling, and moved by a cord held by the child, will give strength to the arms; but the cradle on rockers, after the child learns to rock itself strengthens the whole body. Such a cradle is however exceedingly tire some to brothers and sisters.
prominent man in Raleigh refuse even now, to buy a cradle for hi darling boy, because his mother made him rock the cradle fifty years ago. The greatest draw-back on walking is the baby carriage, sup-plying loce motion without effort. Blessed is the boy whose father is too poor to buy him a carriage.— Yet even a baby carriage, if used in moderation, before the child is nine months old, and occasionally after-wards, may not do the child any harm, and will certainly relieve the mother.

And Chicago, with its dram shops and beer shops, drunk-enness, Sabbath breaking, lawless-ness and murders, is it not a case in

mother.

For the first six months of its existence, the child is like a traveller in a foreign country; but when toothcutting commences, the language heard begins to be understood. Then be careful not to allow a child to behold an angry countenance, nor to witness deceit of any kind. Teach travel household to be careful. your household to be candld, truthful and affectionate in the presence of cuildren. They understand what they hear six mouths before they

will readily interpret. A nurse who does not promptly learn these signs, should be disubarged. The first words attered will be thaby talk." Very well. All Foreigners should be allowed to do the best they can in speaking English. Give a lively encouragement to every effort, and then by degrees teach them to speak correctly. Wise precepts are of great value; but children are imitators by nature, and they will do as they see others do, and not as others tell them to do.

A lady, proud of her premising son, showed him to a visitor. The boy soon disappeared, and, after a time, returned having his fancy dress covered with dust. His mother (to make a jeke of his condition) said "Son, have you been wallowing with the mules ?" "No Ma," replied the boy, "I waited till the mules were done, and wallowed by myself." He merely imitated what he saw. If you wish a boy to walk and talk prop-

erly, just show him how. SIPM H. T. Dreach and go ber

GLANCES ASIDE.

"The Atlants tragedy, in which a most estimable and excellent citizen fell a victim to the savagery of hu-man malice and an infamons code— that of the duello—reminds us that the South is not yet perfectly reconstructed socially, any more than it is politically. Had a thorough renunciation of the theory that an appeal to the pistol in cases of quarrel is honorable already prevailed in the South, Atlanta would not be mourning the murder of Col. B. A. Alston, by a man of far less worth, who according to human estimate of right should have been the one to fall in the fierce and frantic contest which he precipitated, It is to be hoped that this lamentable tragedy will serve to deepen the public horror of the duello, and brand with infamy any who will still resort to it for avenging wrongs or, as in the sad instance referred to, of wreaking spite. I clip the above from the Standard.

Chicago, of March 20th, 1879. The writer assumes that the South is un reconstructed politically and socially. Now, what precise idea the writer or the editor of the Standard may attach to the word "reconstruct" appears difficult to ascertain.

If the people of the South assert their right of self-government, and in the exercise of this right elect their most worthy citizens and statesmen as their public servants either State or Federal, they are an recon-If some misguided negroes, under

structed, and must be re-constructed. he influence of some Northern fanatic, create a riot, and the true Southern patriots rise and quell the dis-turbance, even if it does cost a little of the blood of the rioters, unreconstructed is preached from every town and hamlet in the North and West. Should the Trustees and faculty of some college in the South adopt a text book written by a Southerner. they need to be reconstructed, and as in the case of Col. Alston should some desperate character, in the cold blood take the life of a fellow-being, the whole people, not only of At lauta, but Georgia - the whole South, are murderers, barbarians, not reconstructed "Politically?" anarchists.

and "Socially" savages. But "an excellent citizen fell victim to the savagery of human malice and an infamous code—that of the duello." Now where in all the fatal transaction, was their anything like the "duello?" The introduction of the idea, by the writer of the above, proves either his ignorance or his malice. "Lut him take his choice But the implication is that the people of the South are habitual duelists. This too, is false, and be-tween the two I had as soon be convicted of murder as be the coldblooded slanderer of a whole peo-

The Standard is usually very con-servative in its tone and utterances, but once and awbile it must prove its identity, either by some ed corial thrust or by giving place to some would it not be well for our breth ren up North to look at home a lit nate troubles made it almost a tell

What of New York with its Fisk tragedy and its Beecher scandal Has it been reconstructed T "A woman, trained Campbell, kill ed her husband while at family prayers, in Newburryport, Mass., a short time ago," Standard, January O, horror of horrors!! where

all the South has such a case been re-

corded; and does not this case ory

aloud for the reconstruction of the whole, mighty North cities, towns and country ! politically socially and What, make the North res ble for the killing of an individual!

point?

I take the following from the Cincinnati Times: MENT.—Indianapolis, November 25
—Judge Burns, of the Superior
Court, this morning, fined Warren
Tate ten thousand dollars for contempt of Court, in sheeting William

no yet in set Number 43

give for not parading this as a special case calling for reconstruction?

But would it not be well to look into Boston and see if any discoveries can be made ! Well here is a speci-

men.

"A DAILY paper notices the fact that a ship sailed from Boston, the other dey, bound for the African coast, with eight hundred thousand gallons of rum on board, and one missionary."—Standard,

Eight hundred thousand gallons of

BUM and one MISSIONARY. A strange mixture, and this too from the woulbe centre of civilization. Is this what our brethren up North call re-construction. Well, thank God we send the African missionaries with out rum, and if such is in part or whole the meaning of reconstruction. thanks to the All wise and gracious Father that we are un-reconstructed. What a pity that the dwellers in

the highlands of the North have not the supervision of all things in the whole South f. But things are as they are and I suppose that Northern meddlers will not be be able to mend file matter suiss noos J. Ammons.

leau serial relationabiletters use

Many of the churches think it com-mendable to send a great many congratulations, salutations and Christtian greatings to the Association, also naming the place and time of

said Association.

All such preliminaries are worse than useless. I never saw a letter that was too short, sent to an Association. Write the name of the church, the name of delegates, the statistics, the name of pastor, the clerk, and postoffice and no more. If you have any thing else to say, write it on an other paper, so it may be read at the proper time, if read at all. The reader, not readers, of these let-ters should hold up the head, raise quickly, only noticing that which should be read. At the rates of seventy letters should be read in an hour so and get to work.

Then read the letters quick to-day, And read them quick to-morrow, Much time thus spent is thrown away; Time mispent brings ill and sorrow. E. N. GWYN.

WHAT OUR MISSIONARIES ARE DO-

Bro. Henry Sheets, in his second quarter's report, tells us that he preached 33 sermons in 6 weeks, supplied 2 churches and 10 outstations, attended 6 prayer-meetings and visited 70 families. He says : "My work is progressing as finely as might expect. I hope to be able to report more in my third report, which will be made about the last of June. I will begin a series of meeting's 1st of May at Jamestown Factory, where

we hope to report good results." Bro. W. B. Kuight, who labors at Jamesville, Plymouth, Cedar Branch and Mt. Pleasant writes March 31st: "We are trying to get lumber to build a new church at Cedar Branch. near Jamesville. I Think there will be one or more to baptize there next Sabbath, shall have three outstations to preach at, as soon as the weather will permit. I think the prospects are encouraging for an ingathering this year. The people generally are auxious for Baptist preaching." April 15, he says further that they "are having interesting meetings at all my appointments. Week before last, a man over sixty years of age professed conversion. He was an insidel and out-breaking sinner. Last Saturday and Sunday we had a large and attentive congre-gation at Mr. Pleasant church, in Washington county. Sabbath School opens there next Sunday."

Bro. J. R. Jones, our recent appointment to Hickory, Newton and Morganton writes me April 28: "I am very well pleased with my home in the west and am hopeful that we shall get some hold on this Road (Western N. C. R. R.) in the early future, of course it is most too soon to tell much about what will be done. but the signs are good. I have very good congregations. Preached in Morganton yesterday and think we shall organize a church there in June, of some twelve or fitteen members. There are but three or four Baptists in the town, but several near who will probably join the church in

from Statesville tells us of 6 weeks labor performed, with 12 sermons preached at the church and at one out station, attended 9 prayer meetings and visited 20 families. Three have been added to this church since his last report. They have an interesting little Sanday School, with more than 30 attendants. At Salisbury they can have no School, ber iabnry they can have no School, because they have no church house, and the owner of the Hall in which they worship objects to it. Bro. B. has preached there and at one outstation 13 sermons within the six weeks, baptized 4 persons, visited 28 families, attended 4 prayer meetings and raised \$500 towards paying for their church fot. This is very much needed, and 1 hope the day is not far distant when there shall be a nice, comfortable house of worship at this important station. The other denominations are in full blast here, and if we would have our cause succeed, we must have a house and Sunday School. John E. Ray, Sec'y. B'd Miss.

The Biblical Recorder.

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

JOHN E. RAY. Cor. Sec. S. S. Board, and Sec. Bd Missio

Little Leader Commissions

We have a full supply of Little Leade ommissions on hand. Sendifor some.

We have just received 300 copies more of Songs of Gratitude," new edition, with seveval new songs, which we offer at the same

price. This makes 2,800 copies sold in the State, and only attests its popularity. A New School mibaid of tone gibners Bro. G. W. Jones, of the Raleigh Associa-tion tells us of a school which he organized on the North side Neuse River, just opposite the city of Raleigh, on the 2nd Sunday in

April, with 40 pupils the first day. There is a prospect of a very large increase in the school with hope of secomplishing much From Murfreesboros tant " . Lind soft

Bro. W. B. Spencer says:—"Please send me one dozen "Little Leader" commissions. Our school is on the increase, and the little folks are nearly all anxions for commissions, so that they can do something towards raising money for books; cards, &c." Almost any school can have the same to say, if they will try this plan thoroughly, and make a strenu ous effort towards success.

Perry's Chapel, ninismor model to see The Superintendent of the Sunday School at Perry's Chapel tells us of organizing their school on the first Sunday in April with four to join. The next Sunday eight more join ed; the next, ten more; and on the fourth Sunday 88 more joined, making 55 scholars gained within 4 wacks. And there is a pres pect of increasing the members, This is what I call "taking things by storm."

A Good Example. The Long Creek Sunday School in Pender county, though very weak, sends us one dol lar to assist in establishing Sunday Schools in that the Association may organize destitute sections. They have been using the Little Leader plan, for some time and say it is the best thing of the kind they ever saw. They have pieces read at their missionary meetings selected from the RECORDER which has engendered such an interest in the work that on the days for the Society to meet, they have out a good many who do not attend the school regularly. And the result is that they are about getting up a club for the RECORDER. Now let all our schools do like-

Buchanan Sunday School.

Bro. P. D. Weaver, writes us from this little school of 35 members and says in re sponse to a call for aid :- "Enclosed please find \$1.00. We are very poor, but we want to throw in our mite." If all the Sanday Schools and churches in the State would do as well in proportion to their ability, as has this School, there would soon be no need of appeals for money by our Sunday School and State Mission Boards, and there would not be a neighborhood in the whole State without a church and flourishing Sunday School.

Warsaw Sunday School.

Bro. W. R. Bell, the Secretary of this school says:- I am proud to say that our Sunday School is doing much better now than formerly, in numbers and in efficiency. Though times are distressingly hard just now—money hard to raise—we take up a collection every Sabbath. By doing this we want to raise up the children to give. By all means let ne have a Raptist State Sunday School Convention," This is the proper way to begin. "Train up a child in the way he should go, and when he is old, he will not depart from it." Train them up to give giving is a grace : Paul says so, and unless we train them up the rising generation to give, the church will never be in any better condi conversabled them to kee won and believe

The New School od canadad valuation That we spoke of some weeks ago, super-intended by Bro. Nat Allen, hear Ridgeway, went to work at once and raised \$30 to get them as outfit; which was exceedingly wise. And this is what Bro. Allen says: - We have a very flattering prospect for a flaurishing school, and there is right much enthusiasm in the exempunity on the subject, if I can only manage so as to make the interest out-live the novelty. Many, I fear, will war cold when the novelty ceases, but pray for us, that God will direct us, and that my hands may be held up. When I think of the wide field for neefulness and my almost entire unitness for occupying and cultivating it, I shrink from the undertaking with painful solici-tude." This is natural, ma brother, but de

Be there every Sunday uni ali alazoms There are a great many things in which you can do better during this year than you did the lest year. One of these is being more regular and punctual in attendance at Sunday School. Suppose you make up your minds that you will be there every Sunday, and will stree that the hate and gloves and shoes are in order. No matter if they are old, let them not be ragged nor soiled. Go to bed sarly on Saturday night, and rise early enough on Sunday morning to bathe, and these, and pray, and eat breakfast, with a feeling of leisure. Hurry is never halpful to good feelings on the Sabbath. See that the clock is right, and start on time, taking own that you are not hindered to hunt for a book, or lesson paper, which should have been found and laid in a proper place beforehand. It all scholars will tollow loss these directions they will find thousakes greatly helped towards having "a happy Sunday School year, Scholar's Companion,