## THE FIRST OR THE SEVENTH DAY.

We see the truth of the Saviour's saying that " the Sabbath was made for man" and not man for the Sab bath, in the change it underwent to adapt itself to the changed relations of man under the gospel. It is well known that we do not now observe the 7th day, the Jewish Sabbath, but the first day, and the ques. tion at once arises by what authority was this change made? how could such an alteration be made if the fourth commandment be a part of the great moral Law, which was not revoked by Christ or his Apostles, but was given to man universally and is binding forever? The reply is that the spirit of the command does not fix the Sabbath on a set day of the week, but designates the seventh portion of time as that which should be consecrated to the Lord. "Six days shalt thou labor, the seventh is the Sabbath of the Lord." That this is the meaning of the command is apparent from the physical impossibility of its being otherwise. It is not possible for all men in all places to keep the same time as the Sabbath. To illustrate this point, and it is a very important one in this controversy, were two men to resolve to keep the Sabbath, one of them remaining in the United States and the other proceeding to China, when on opposite sides of the globe these two men would not be observing the same day; the difference in latitude would make a difference of a whole day, as to time. The difference in longitude would also make a difference in the length of the days, and thus it is evident that it would be a matter of exceeding difficulty, if not absolutely impossible, for all men of all countries to observe the same Sabbath at the sama time.

Dr. Timothy Dwight makes a distinction between the Sabbath, cr rest, and the day on which the Sabbath is observed which is worthy of attention. The Sabbath, he says, is rest, worship, the service of God, and is a thing different from the day on which this service is performed or rest enjoyed. God sanctified the seventh, not because it was the seventh, more than the sixth, but because it was the day after the work of creation was finished, and was thus the day on which the Sabbath or holy rest was to be kept. It is, therefore, plain that the command to keep a Sabbath or day of holy rest might be fixed and perpetual, and yet the day might be changed to any day of the week. The day might be altered and yet the substance of the law be observed. And if I am not much mistaken there is a clear intimation in the Old Testament that the particular day would be changed. The 20th chapter of Exodus, the first time the Sabbath is mentioned in Jewish history, it is said to have been sanctified in honor of the completed work of the creation; but the second time it is mentioned. Deuteronomy 5th, nothing is said of creation or the fact that God rested on the seventh day, but the Jews are told that God commanded them to keep the Sabbath day because he had delivered them from Egyptian bondage. In the one case it is stated that the Sabbath was commemorative of the finished work of God in the creation of the world : in the other of the deliverance of Israel from captivity. Now, as the release of Israel from bondage in Egypt was a type of the more glorious deliverance to be accomplished by the death and resurrection of Ohrist, was there not a probability given, a kind of expectation created indeed, that when that great and glorious event should come to pass, a fitting day would be chosen to commemorate its importance ?

Moreover, there seems to be a prophecy of Christ in the 118th Psalm which gives an intimation of a change in the Sabbath day, "The stone which the builders rejected has become the head stone of the corner. This is the Lord's doing, and it is marvellous in our eyes. This is it is marvellous in our eyes. This is er please copy.'

the day which the Lord, hath made We are wide awake now, and are and we will rejoice and be glad in it." These words Ohrist applied to simself, and Peter declared that they were fulfilled in the resurrection of the Saviour. "This is the day the Lord hath made," the day of Christs' resurrection, the most important day in the world's history, a round a

Whatever importance may be at-tached to probabilities of this kind, I should not think it right to change the day from the seventh to the first day of the week without divine au-thority. I believe there is divine

symmet to proper sharpy Chargon's Chargonism. proceed to give it.

Now, we might naturally suppose that if the day was ever to be change ed, it would be so changed as to signalize the completion of the work of redemption as illustrated in the resurrection of the Saviour. This was work greater than creation, greater than the release of Israel from crue bondage. The day has been changed to commemorate this event, and that, too, by the authority of Christ and

Remember that Christ was crucified on Friday; on the 7th day, our Saturday and the Jewish Sabbath, he was in the sepulchre. The church of Christ had no holy festival on that day. It was a day of grief and gloom to the disciples of our Lord. Sunday, the Messiah rose from dead. On that day the hearte of his the Lord hath made, we will rejoice and be glad in it." That was the foremost day of all this world, and that day was at once distinguished as the Lord's day.

Now mark this important fact, that while up to his death the Saviour had always observed the seventh day he never did it after his resurrection. but he did set the seal of his approval on the first day of the week, it was on the first day, not the seventh, that he rose from the dead; and on this day that he repeatedly appeared to his disciples after his resurrection. and this day soon came to be known as the Lord's day.

Jesus tells us, himself, that he Lord of the Sabbath, and that the Sabbath was made for man, and to adapt it to the wants of man He who first ordained it now re-appoints Sabbath of rest, and this day chosen seventh, but the first day of the week.

Nothing is clearer from all concurrent history than that the disciples of Christ did not religiously observe the seventh but the first day of the week, and the New Testament tells accustomed to raise their contributions for benevolence, and the Apostle John, under the inspiration of the Lord's day. Ignatius, who was a companion of the Apostles, Justin Martyn, who was put to death, A. D 165, with Irenæus, Turtullian and send us a column of proceedings and Eusebius and all the early historians. testify that from the resurrection the Sabbath of the Christian churches was the first day of the week and dose of proceedings would kill the

not the seventh. To sum up the whole matter: If the Apostles and early Christians called the first day of the week the Lord's day; if they met to worship regularly on this day; if they ob served the Lord's Supper on this day, and took up their collections to feed the poor and extend the gospel then does it seem to me that we have ample authority for observing the first instead of the seventh day as our Sabbath, and that in so doing we are fulfilling the will of the Lord

# A DREAM.

"Our study is a comfortable place to work in. It has a stove; a capital easy chair provided by the thoughtful love of our "Woman's Working Society;" a nice writing table at which we are writing this article: a good carpet, and various other comorts for a preacher who ought to be student.

Sometimes, when we are overworked and underslept, we lie down on a beach four good friends have not yet put in the lounge] and, editorke, steal from the day what we have inexcusably borrowed from the To-day we had a queer dream, and

as we always did believe in dreams. we will tell this one to our readers. We dreamt that we were looking over our exchanges; and our attention was at once arrested by a cop of the National Baptist, dated March 20th, 1881. Turning, as is our wont to the columns usually occupied by Dr. Dobbs, we read as follows:

" DIED, at Greenville, S. March 3, 1881, Mr. B. COURIER, in - year of his age. Our good Bro. COURIER had been suffering for some years with a disease especially inci-dent to the climate of the Carolinas; and though he bore up manfally un der it, after he settled in Greenville and gave his triends strong hopes of his recovery, yet the persistent mala-dy returned in a most aggravated and unmanageable form; and our Bro. Couries was forced to succumb to the power of the fell destroyer. The ablest Doctors called the disease UNION MEETINGS. Bib. Record-

trying to interpret our dreams. Can't Bro. Bailey of the Recorder help us To -Baptist Courier, May 8th. We copy the above dream of Dr. Hiden with real pleasure and hearti-

ly thank him for dreaming it. We tope the dream may never be realized by the Courier. Dreams may be taken backwards, and Solomon says "aurely in vain the net is spread in the sight of any bird." We understand the matter and can readily furnish the interpretation thereof. Our only trouble is with the dates and the paper in which the notice of the death

Seets, Bill Mich.

authority for the change and will "of our good Bro. Courier" was recorded. Had the date of the notice in the National Baptist been the 3rd or 5th of April instead of the 20th of March, and the Religious Herald been the paper containing the notice, all would have been clear as a sun beam. We do not expect that of March 20th, 1881, there will be any such paper as the National Baptist. Certainly not if the plans of the brethren can be carried out. Feb 3rd, the date of the departure of Bro. Courier, should have been April 3rd, or just after the Union Meetings, when the office was flooded with long notices of the fifty or sixty sessions of these important bodies-For a paper to die just at such time would be most natural and fortunate. A better time for the Bap-But on the 1st day of the week, our | tist Courier or BIBLICAL RECORDER to wind up its affairs and lie down to rest could not be found. The BIB friends were filled with hope and joy, LICAL RECORDER has a hard spell and they could sing, "This is the day just after every 5th Sunday. We barely survive, and only recover strength sufficient, between these odd Sundays, to take us through another violent attack of the same disease. We are in this matter very much like a feeble country pastor we once knew, who had a once a month appointment at a good church that loved him much. He always went to church well but returned home sick. His good wife told us that she had been practicing medicine on her husband for nearly twenty-five years -that he would go to his Saturday appointment, preach and go home with some of the brethren or sisters. eat a hearty dinner of things he was not used to at home, repeat the same thing on Sunday and return home for her to doctor and wait on for the next three weeks. That he usually recovered just in time to repeat the dose and had done so for years and of the Saviour himself is not the years. For years this has been the experience of the RECORDER, only we did not voluntarily take the dose that so weakened us just after each 5th Sanday in the year. Did it ever occur to the brethren of these unions and the officers of their sessions that us that they met on the first day of | there were about 30 Associations in the week for worship; it was on this | this State, and that most of these day they celebrated the Lord's Sup- 30 Associations are divided into each of these Union Meetings hold their sessions on the very same day, and that there are about four 5th Holy Spirit, calls the first day the Sundays in a year? Suppose 90 Union Meetings hold four sessions in a year, that gives us 360 meetings. and if each of these meetings should

A GOOD WOMAN GONE TO

to take them.

beg us to be sure and print them in

the next issue, what would become

of us? Don't you know that such a

RECORDER! Make your pills into

pelletts, brethren, or we shall decline

Mrs. CATHERINE ANN LEWIS died at Wake Forest College, at the home of her son in-law, Prof. L. R. Mills, on Friday the 25th ult., in the seventieth year of her age.

Sister Lawis sprang from the old and honorable Battle family of Edgecombe county, branches of which have attained distinction in Tennessee, Georgia and Alabama, as well as in North Carolina. She was the sister of the late Hon. W. H. Battle. R. H. Battle, Sr., who still survives, and the Rev. Amos J. Battle, who like herself, died of cancer some years ago. General Battle, of Alabama, a distinguished soldier of the late war. and Rev. A. J. Battle, D. D., President of Mercer University, Georgia,

are of the same family. Early in life, sister Lewis married Dr. John W. Lewis, and for many years resided in Raleigh. Her brother, Bev. Amos J. Battle, was at one time pastor of the First Baptist church of Raleigh, and it was under his administration that the neat brick church on the southeast corner of the Capital Square was built, which for twenty-five years was the home of the Baptist family of this city. Our denomination was then very feeble in Raleigh, and a series of most unfortunate troubles made it almost a reproach to belong to this communion Added to the social ban resting upon them by reason of their dissensions, was a heavy debt inourred in the erection of their new house of worship. These were times to try the principles of men, and we who reap the fruits of their labor and sacrifice should fail in the performance of a debt of gratitude if we did not ascribe all honor to the Briggs', the Pescuds, the Roysters, the Biggs', the Vass' the Williams' the Lewis'. the Grahams, and other noble men and women who stood to their colors in those dark hours of poverty, reproach and despondency. One of the truest of all these faithful ones was our dear sister Lewis, and there are many traditions which still linger around the old church of the hopeful spirit, the active zeal and consecrated energy of this "fellow-helper to

It was, therefore, a fitting thing that she should be buried from the hurch for which she had so long and so faithfully labored. Her funeral

services were conducted by Prof. Wm. B. Royall, on Sunday the 27th at 11 o'clock, a. m., and many old friends of other Christian communions, as well as many relatives were present to do honor to the memory of one they so much loved.

Left a widow, with a large family of young children, she was enabled by a gracious Providence, to rear them to maturity, and had the happiness to see them settled in life and occupying positions of honor and usefulness before she was called to

her rest Her end was peace, and the lessons of her life, especially its close, were many and beautiful, which it is hoped will be developed by some one better acquainted with her inner history In the meantime, this passing tribute is paid to one whom I honored and esteemed as an intelligent and decided B ptist, and whose cheerful spirit and fervent piety were most worthy to be commemorated.

PERSONAL & OTHER ITEMS .... Rev. N. B. Cobb. of Favetteville, was

too unwell to attend the Convention. ....Dr. Fulton has been restered to mem bership in the ministers' conference in New

... Rev Howard L. Burrows has accepted the call to the pastorate of the 1st church Lexington, Ky. .... ABOUT CHILDREN. Read it. There

are ten thousand mothers in this State who could read that article with profit. .... Rev. Dr. W. E. Hatcher, of Richmo Va., is expected to deliver the address at the

Commencement of the Raleigh Female Sem-... Bev. M. V. McDaffle, of Wake Forest College, filled Dr. Pritchard's pulpit on Sun day last. Bro. McDuffie is one of our most

promising young preachers. ... Rev. T. T. Eaton, of Petersburg, Va., will deliver the address before the graduating class of Wilson Female College at the ap-

proaching commencement on June 10th. .... Charles F. Freeman, of Massachusetts. prominent Second Adventist murdered his little daughter, offering her as a sacrifice, or 2nd of May. He has been arrested and

should be hung by the neck till he is dead. ... Rochester Theological Seminary has received a gift of \$136,000. J. B. Hoyt, J. B. Trever, Charles Pratt and the brothers Rockefeller, are the generous friends of the pinary who have unitedly made up this

..... Rev. Dr. C. C. Chaplin, of Austin. Texas, says that "so universally is the Gov. ernor censured for removing Dr. Wallace from the Superintendency of the State Lunatic Asylum that he is led to conclude that the Governor is the only man in Texas who desired Dr. Wallaces's removal."

....Mr. Henry Kiddle, Superintendent of the Public Schools of New York city has gone deranged and published a book on Spiritualism. Of all the foolish isms that ever disgraced and degraded the human mind Spiritualism is the climax. The slightest tincture of it should be sufficient to consign one to a cell in a Lunatic Asylum.

.... Rev. R. A. Moore, of Pittsboro, says, "My work in the Sandy Creek Association is very encouraging. I preached 15 sermons, visited 67 families, held religious conversation and prayer with nearly all of them : organized one promising Temperance Society; traveled 340 miles by private conveyance; visited Thomasville. All the College girls have prufessed hope in Christ. Bro. Reinhart is at work on his new building."

.... Bro. W. R. Gwaltney, who has just returned from Fayetteville, where he went o assist the pastor in a meeting, has this to say: "Bro, Cobb is doing a good work in that place. His congregations are good, especially on Sunday nights. He delivers a lecture before the graded school of the town on North Carolina every Friday afternoon. His ectures have put both teachers and pupils to studying the Geography of their State with new interest. Bro. C.'s prospects for great usefulness on his present field are very

... Rev. J. H. Booth was much pleased with what "observant pastor" said in behalf of the preachers who use notes and hopes the brethren will profit by it. He also adds "I have never yet seen a preacher who used notes afflicted with the Kladzomania or Rhapsomania." We rather think we have. Dr. Poinderter used notes and he had something in his method of finishing up a sermon that was very unusual and very powerful in its influence upon his hearers. We do not know what it was, but we have often wished that we had it bad.

... "The BIBLICAL RECORDER is one of our est exchanges, but it most strangely misrepresents our position in regard to the Southern Baptist Convention."—Religious Herald of 8th. This is an exceedingly grave and unfounded charge on the part of the Herald. We have not said a word about the Religious Herata's position in regard to the Southern Saptist Convention. Nor alluded to it in any way. Has the Herold an uneasy conscience or does it dream dreams and see visions? Tell us when and where we have misrepresented you and we are ready to make amends.

Col. L. L. Polk, Commissioner of Agriculture, has accepted invitations to deliver addresses at the following times and places Butherford College, May 21st; Shelby, Cleaveland county, May 24th; Denver Semnary, Lincoln county, May 28th; Winston forsythe county, June 7th; Wilson Collegiate Institute, June 26th. He is urged to speak in Catawbs and Iredell on the 23rd, and will probably accept if the matter can be arranged as to the place. He is also to speak in Pitt be fixed. He do will make a

... DERVER SERVINEY. -The annual close of Denver Seminary will come off the 28th and 29th of May. The sermon will be preached at ten o'clock, a. m. on the 28th, by Rev. Theodore Whitfield, D.D., of Charlotte, N. C. At 2 o'clock, p. m. of the same day, Col. L.
L. Polk, State Commissioner of Agriculture
will deliver an Agricultural address. Speaking by a part of the school at night. Col. C.
E. Jones, editor of the Charlotte Observer,
will deliver the Literary address at 10 o'clock, a. m. on the 29th. Closing exercises by the school will follow. The exercises will be hald at the Arbor of Rock Spring Comp-ground. Chief Marshal H. D. Shelton, of

"The Pope of Rome, has concluded to re-organize the Catholic church in America for a vigorous campaign among the colored

....A. M. Bailey, the oldest printer of Richmond is dead. He was at one time one of the proprietors of the Religious Herald. He was a good man and honored.

....Dr. J. W. Jones, of Richmond, Va. urnishes the Baptist Courier, of South Caro ina, a most remarkable and vigorous article on the Richmond meeting of A. M. B. Society It doesn't seem to have been much of a meet ing after all, and the programme was cut and dried in Philadelphia.

.... Bev. Dr. T. M. Law, of Bryan, Texas editor of The Voice of The People, has this to say of us: "The BIBLICAL RECORDER, pubished at Raleigh, N. C., and edited by Eld. C. T. Bailey, is one of the most welcom visitors to our office. It is worthy the sup port and confidence of the Baptists of the old North State; and would be a most agreeable companion in many families in Texas Price, \$2.00.

.... The city government of New Orleans has passed a rule forbidding colored congregations to hold services in their churches after 10 o'clock at night. The Examiner and Chronicle very wisely asks if this law will apply to the ball rooms, beer gardens and as semblies of white people? If it does not, then the law is unconstitutional.

.....Rev. Pinckney Oliver, of Dalton, sends us a list of subscribers and says : \*\*Tell brethren Stradley and Gwaltney to write again on the subject of woman preachers. They hit the nail on the head before. Now let them drive it up." The RECORDER is open to these and all other brethren on this subject. We are unalterably opposed to women preachers, and expect to remain so until God makes new Revelation, or sends the Apostle Paul back into the world to tell us that he did not mean what he said when he wrote his epistles to the churches.

... A worthy brother writes: "I am in the habit of doing a considerable amount of work each year, and as a general thing do not get enough money to shoe my horse all around once. But for strong muscles, economy and industrious habits I should have long ago been blotted from the ministry if not from this tabernacie of flesh." Our Hard-shell brethren do better than that. When they need money they send out a long string of appoint. ments and get a dollar a sermon. This enables them to stay at home for a month or so, and then the thing is repeated.

.... Rev. Wm. Turner, of Salem, send us subscribers regularly, and with the last list gives us the following good reasons for efforts in our behalf: "The RECORDER is one of the ablest helps I have. I am sorry that it is not in every family, especially, of our church-members. The other day, I said to a young lady: "where did you and house and place, I said: "That is where some of my members live." She said, "as soon as I stepped in, I saw the lady of the house reading the RECORDER; I knew at once, we were at a good place; so it was." We ministers stop at many good places, where the RECORDER does not visit, but we think that those who do not read the RECORDER deprive themselves of much good. Elder Reuben Jones's "Juniper tree" and your editorials are very popular, I think they cannot be sur-

.... A brother from a church in the Chowan section says, "We have our beloved brother ---- as our pastor this year and we have greatly enjoyed his preaching, but I am sorry to say that we have been compelled to make him give us sixty dollars of his salary as we were unable to pay it." What are we to think of such a church? Did they honestly try to raise that sixty dollars? or did they simply neglect to do so? Then too, which was the easier, for the three hundred and fifty members of that church, to have given the pastor sixty dollars or for the pastor with his heavy family expenses and meager salary to have given the church the sixty dollars He is to-day the poorest man in their midst. Yet a large church that professes to highly appreciate him requires him to give them sixty dollars of his salary which we venture to say, did not amount to fifty cents for each

.... Rev. W. F. Gray, of Yadkin county. says : "It is a fact that some of our ministers in Western Carolina are being driven from the field for want of support. The laborer is certainly worthy of the hire. 'They that preach the gospel should live of the gospel.' 'He that provideth not for his own household hath denied the faith and is worse than an infidel. If our people cannot be educated and induced to give more liberally to God of their substance, it does seem to me that ultimately they must lose the ablest men now in the active ranks. I am personally ac quainted with good men who have the cause at heart, that would, devote their time and talents wholly to the shristian ministry who have left their real calling and gone into secular affairs to get bread for themselves and families. In some instances this may be for gain, in others I am sure it is of com pulsion. Preschers are only men at best, and whilst they feed the sheep with the sincere milk of the Word (to be effective) their bodies must be clothed and fed." We fully agree with Bro. Gray. It is the duty of the church es to support their pastors. It is a represel to them and to christianity that, in some in stances, at least, they do not.

.....A brother asks us to "give our reader an article on numbering converts." Well. we are opposed to numbering Israel. We knew a church in Surry county, Va., when we were a young man, that had reported more converts at its meetings and additions to its membership in twenty years than there were sitizens in a circle of twenty miles around it. And yet when we were there last it had a very small membership and was almost a mission tation. We heard of a lady who professed conversion eleven times in one protra meeting held in that church, and we rather reekon she was counted over eleven times that year. The rule with some people ing, even if these meetings are held twice or three times a year. A brother who is now in the midst of one of these aderful meetings in his church reported to us "one hundred and fifteen converts" up to that day. We asked him how many of them were already on his church book as regular members? He replied, "Well, it is as is usual in such meetings. We are doing a work for all the churches." We once aided a good brother in one of these meetings that lasted two weeks. Seventy five or eighty people shouted gloriously and hardly a ninner was left in the neighborhood. We were both strangers and thought the Lerd had done a great work in converting simpers in that meeting. But when we want

books and had doubtless been numbered many times before. But when a preacher's success is measured by the number of additions and when a minister's standing in his Conference depends upon the number of conversions reported, how can it be otherwise? The brethren must number and must get up revivals or sensations.

### BOOK NOTICES.

SANFORD'S ARTHMETICS, by Shelton 1 Sanford, L. L. D., Professor of Mathematics Mercer University, Macon, Ga., and publish ed by J. B. Lippincott & Co., Philadelphia have been sent to us by Martin V. Calvin Esq., of Augusta, Gs., who is the General Southern Agent. Prices: Primary Aritheme tic, 27 cents; Intermediate Arithmetic, 45 cents; Common school Arithmetic, 80 cents; Higher Ari hmetic, \$1.25.

These books are now extensively used Georgia and South Carolina, and also in other States. They are gotten up on the analytical plan and are the result of twenty-five years of practical experience as a teacher of Mathematics—the favorite branch of this eminent scholar and educator. The large sale of these books is evidence of their merit, and those who have given them the test of the school room speak in high praise of them.

They can be had of all regular book-seller and favorable terms will be given for intro

BAPTIST SONGS WITH MUSIC.-A. B. Gates Louisville, Caperton & Cates, Publishers This is a selection of 238 of the most popular hymns of the day carefully arranged to suit all our different services. It contains as many hymns as are sung by any ordinary congregation, and is therefore cheaper and more convenient than most of our hymn books. The first line of each hymn is set to music to aid in selecting and "starting" the songs. The collection will be found particularly suited to prayer-meeting services, where the singing is less elaborate and expensive.

NOTES ON THE GOSPEL OF JOHN, by Geo. W. Clark, D.D. American Baptist Publication Society, Philadelphia.

This volume is uniform with Dr. Clark's "Notes" on Matthew, Mark and Luke. The modest title of "Notes" has no doubt militated against the rapid sale of Ithese invaluable commentaries, for that is what they are, To our mind, they equal the best English commentaries on the four Gospels and in most particulars they are more satisfactory than the heavy works of Lange, Gill and Scott, They are plain, pointed and practical. The preacher or Sunday-school teacher who goes to Clark for information will not be disappointed, if the passage he seeks light upon can be elucidated at all.

A BIBLE FOR TWENTY-FIVE CENTS!-The American Bible Society sends us copies of its cheap Bible and Testament, the former, bound in cloth, at 25 cents, and the latter, in limp cloth, at 5 cents per copy. These are the fluest specimens of books that have ever been offered for the price. We have for some time past had them in use in Sabbath school, and have found them to be well bound and durable. It seems to us that no Sabbath school scholar should be without one of these Bibles. There is no good reason why any family-any individual-in our land should be without a Bible, when the entire book can be purchased for the small sum of 25 cents. The Bible Society has determined to put its books on sale with ordinary dealers, in the future, instead of relying, as in times past, upon its depositories, -Journal and Messen ger. We have examined the Bible and Tests meat described by the Journal and Messen ger, and fully endorse all that is said of them

# FROM BRO. J. B. HARTWELL.

Dear Bro. Bailey: The Georgia Baptist Convention

recently held in Columbus was a meeting interesting, profitable and enjoyable. Such men as Drs. Mell. Battle, Skinner, DeVotie, Spalding, Robarts, Campbell, Rials and Wilkes, with the Kilpatricks, the Davises, Campbells, Nuanally, Irwin, Butler and the host of other mighty men of Georgia, and with such visitors as Drs. Sumner, Landrum, Hawthorne and Tichenor could hardly come together to consult as to the interests of our Redeemer's kingdom and fail to have an interesting meeting. A tender, loving spirit prevailed in all the discussions, even when there was the widest difference of opinion on most important questions.

There are more parlimentarians in

the Georgia Convention than in any

other State Convention I have ever

attended. The peerless President

(Mell.) decides and defines the nices

questions of order with a promptness and sharpness that give to the meetings the charm of vivacity and freshness. The grounds of his decisions are so thoroughly understood and appreciated by the great body of the delegates that there is rarely, if ever, an appeal from his decisions. In the late meeting, the Convention made an essentially "new departure." With a view to economising in the home expenses of our missionary en terprises it was resolved to request the Georgia Baptist Convention to instruct the Home and Foreign Mission Boards to operate in Georgia in collecting funds through the State Board. And the State Board were directed to put themselves into direct communication with all the pastors and to endeavor to secure through the pastors regular stated contributions from the churches to our various benevolent enterprises. Printed cards are prepared, con taining a pledge binding the signer to give his people an opportunity to contribute monthly, bi-monthly or quarterly to these enterprises, and secure the signatures of the pastors all over the State to those cards. It

is proposed to furnish these pastors regularly with brief statistical tables indicating the progress and work of the several missions. Most of the old men of the Convention and among the visitors looked with very serious apprehension upon the passage of the measure, and some passage of the measure, and some entered their earnest protest; but the middle aged men, most of them stirring, active pastors, were generally enthusiastic in their advocacy of it. If the plan can be carried

to join the church we were surprised to learn | ting, the result will be glorious; but that nine-tenths of them were already on the I am exceedingly afraid the country pastors will not come up to their duty and that our mission funds will fall fearfully short. I am not however, without hope, since so much energy and devoted piety are already enlisted in the plan.

The Convention heartily endorsed the mission to the California Ohinese and by special resolution begged the pastors to urge its claims upon the churches. Let North Carolina pastors likewise be prevailed upon, each to make effort in this behalf.

Planting interests down here are much more forward than in the Old North State. Cotton is up, and som! farmers are busy chopping out. I have been luxuriating for many days

on green peas, strawberries, &c. I am in Alabama only for a few days intervening between the Georgia Convention and the Southern Baptist Convention. I hope (D. V. to meet many of the North Carolina brethren in Atlanta next week. close this on train near Montgomery. Yours fraternally,

J. B. HABTWELL.

#### TO THE MINISTERS AND CHURCHES OF THE RALEIGH ASSOCIATION

At the last session of the Raleig Association, the undersigned were appointed a committee to look after the fields within our bounds and contigious thereto, that are destitute of the preached Gospel, with a view to supplying the same.

Our first meeting was held Saturday before the fifth Sunday in March, during the sitting of the South-western Union at Inwood church. In view of the scarcity of money in our borders, and the pressing needs of State and Foreign Missions, we felt that it would be almost useless to undertake to raise a fund from our churches sufficient to employ ministers to preach regularly in the several sections that claim our attention; and therefore. concluded to appeal to the ministers of our Association to give us gratuitously one or two weeks, each, during the summer for such fields as we may designate. And we call upon each church at its regular conference to pass a resolution relieving their pastor from one of his appointments with them in order to give us this belo.

We confidently hope and expect to have the prompt response and help of every minister and church in the Association. "The field is already white unto the harvest," and with the reapers to go forth we feel that great gathering for the Maste

We shall be glad to have suggestions from any of the churches or ministers in regard to any destitute points in their knowledge. Address the chairman at Raleigh.

N. B. BROUGHTON, Ch'mn. M. WHITLEY,

D. B. HOLLAND,

E. S. MOORE. J. S. ALLEN. Committee.

FROM BRO. E. DODSON.

Liberality. A pious Jew gave at least one third of his income every year. He gave a tenth of the corn, wine and oil: one-tenth of all the flocks and herbs; the first born child; the first born of all the animals, clean and unclean; of the 52 weeks in the year he spent frem 6 to 9 weeks in attending their 3 great annual feasts; all of the fruit of the orchard 4 years old was given to God, and after 4 years one tenth every year. Levit-

icus 19: 24. The vow of a man was \$25, of a woman \$15. Lev. 27:34. Each man paid 25cts atonement money. Why can't we have liberality in 1879 7 Some of the Baptists in the South are helping the North to pay \$40,000 on their book store debt. This is very right as the North helped the South to pay for the Southern Baptist Seminary and helped Wage For-

est College to raise \$10,000. But some Baptists in the South wish to sell Kind Words. We should help the North but we should not cut our throats. This would be a great sin. Our Publication Society ought not to have gone down. The Baptists in our State are equal to the Protestant Methodists in the South. Yet they can bave one book establishment in the South. The Cumberland Presbyteriaus, not more numerous than the Protestant Methodists, have one book concern in the South. The Presbyterians are not much over 100,000 in the South, yet they can have a Publication Society in the South. The Methodists have three book establishments in the South but we can't have one. A resolution to sell out is a resolution to do noth ing. Suppose the North prints cheaper. This does not prevent Pedobaptists from baving Publication Societies in the South. They tell me that many of their books go round by New York to come to the

If we practice the suicidal plan of selling out every thing, in 10 years we shall have nothing. It is children's work to build up and pull down. We may work by inverse proportion. The more numerous we are, the less we should do. The world don't work by this rule. E. Dodson.

# Index New Advertisements.

A. CREECH, one of the foremost of Ral eigh merchants, makes a solid argument buying and selling dry goods gives him great advantage, which he shares with his customers Kind, affable and polite, he makes all who visit his dry goods palace, feel better for hav-

L. H. YEARGAN AND PETTY & JONES .-These gentlemen have one of the most complete stock of dry goods &c., in the city, and are selling them low, as their large patronso amply shows.

ELLINGTON, ROYSTER & Co.—Rapidly the tlemen are dimbing to the pos eading builders of Raleigh. They know coats off and at living prices, and mean busi es. Read their advertisement.

DIED.

PLEASANT.—At his residence, in Ashaville, N. C., on the 25th of April, 1879, John Landis Pleasant, age 52 years 4 months and

The deceased was the son of Rev. Stephen Pleasant, and Mary Pleasant, his wife, born in Person county, N. C., on the 28th of No. vember, 1826.

He began life as a farmer, but after the death of his father, which occurred in 1856, he engaged in the mercantile profession, fo which nature had endowed him with specis gifts. He was a born merchant, and having found his proper avocation, he followed his business closely through life, with slight interruptions caused chiefly by feeble health.

He commenced business in Ferson county, N. C., and continued there three years, 1856-7-8, with good success. His reputation as a business man, and christian gentleman was established, and good the example, and fragrant the memory he left there, as I had opportunity to learn when visiting that section in 1860 and 61.

Leaving Person, he went to Louisiana and commenced business in Shiloh, where he continued until 1860, when constrained to give it up, for a season in consequence of faili

Rest and travel had so far restored hi health, that in July, 1861, he volunteered as a soldier, and served his country for one year when his health gave way, and having received a discharge from service, signed by Gen. R. E. Lee, he returned to his native place in Person county, N. C.

Sept. 14th, 1862, he was married to Miss Cornelia Lawrence, by whom he had five children, four daughters and one son, all of whom survive him to mourn the less of of the best of husbands and fathers.

In 1847, he was baptized by his father, Elder Stephen Pleasant, and united with the Baptist church at Clement, Person county, N. C., and during all the years of his service, as a soldier of Christ has been unusually active, true, and efficient. He loved the Master and His cause, was kind to the poor, and liberal in his benefactions. He wasted noth-ing upon himself, but gladdened many hearts by his timely and liberal gifts bestowed by the hand of charity. And there are not a few in Asheville, and in all the places where he has lived, who will long remember him as a friend to the poor and a helper of the

In 1866, he and his christian wife agreed to make it a rule for life to contribute one tanth of their income to the Lord's cause and faithfully has the rule been kept, and large the contrubutions made; for the Lord did prosper him.

He lived religion at home, maintained

strictly family worship, and his home life was peaceful and happy. As a member of the church and deacon, he was faithful, regularly at his post, and always ready to every good word and work. He was one of the few who did not let business interfere with his duty to Christ and his cause.

His feeble health constantly reminded him

that his time was short and that he ought to redeem it. He often spoke of death as at hand, and that he must prepare to meet it And when it come, he felt that he was ready to go. Just before he was taken up, he said had hoped that I might get up again and have tried to pray that my life might be spared, on account of wife and children, but the prospect seems gloomy now, and I am ready to go. "I now take my long journey. And just six minutes before 2 o'clock P. M. on Friday, the 25th of April, 1879, he fell

The loss of such a man to his family, to his church, to his country, is no ordinary calamity. The Lord sanctify this great afflic tion, and give grace to bow with humble re-

EARLY.—Departed this life on the 6th of March, 1879, sister Victoria Early, daughter of Bro. Andrew Early and Mary, his wife, residents of Bertie county. She was seven-teen years and ten months old at her death. She made a profession of religion at twelve years of age, and united with the Baptist church at Ahoski. A short time before her death she became a member at Connaritsa. She leaves a father and mother, two sisters and seven brothers to mourn their loss, but

She suffered five weeks of severe pain Jesus. Her resignation and patience during her illness fully demonstrated that she was a child of God, constantly expressing her willingness to die, yet without a murmur she took the prescribed means for her recovery expressing her desire for the will of the Lore to be done. During her sickness she was praying and asking others to pray for the unconverted. On the night preceding the day of her death, she was shouting and praising God, and asked the Lord to spare her to see the light of another day. When she saw the light of day, she exclaimed how good Jesus was, and how willing to answer prayer She told them that the Lord would take he home that morning, that he had spared he to that time to comfort them. She closed her eyes to sleep, but for a few minutes She felt the cold hand of death so sensibly she requested the family to be called in, the she might take her last look at them, one by one she bade good bye, and told them not forget her, gave instructions to her sister to have her put away in white, and with a feeble voice, said: "Band of Angels" and asking Grandma (who had been dead several years to get further) with a smile she fell asleep in esus. Her funeral sermon was preached by

Elder J. Bunch, from St John 14:1,2, to a large concourse, comprising the relatives and friends, who in sadness followed the remains to the grave. many hearts, for few have been so tenderly loved. Affable in spirit, gentle in her man-ners, amiable in her disposition, and having a vein of piety running through all that she did, it is not surprising, that all with whom she associated were drawn towards her, and that none knew her but to love her. She was the modest, kind-hearted, home-loving woman. Her virtues were admired by a who were acquainted with her, and she was ever true to all the relation she sustained to those about her, a dutiful daughter, and af

ectionate sister. Early she sought the Saviour's love ide the water still and clear, And through the pastures green.

All through her lingering hours of pain, Through every day and night She murmured not, but kept through all, Cheerful and calm and bright.

And when on her dying bed When all around was grief; Turned trustfully her eyes above, And there found sweet relie'.

Beyond this world, beyond the grave Where bright angels dwell, She's joined in everlasting chant Her Saviour's praise to tell.

And soon we too, must follow on The pathway she has trod, Oh! then at last may it be said We too, have walked with God. Your Bro, in Christ, JEREMIAH BUNCH.

A Wise Deacon.

"Deacon Wilder, I want you to tell me how you kept yourself and family so well the past season, when all the rest of us have been sick so much, and have had the doctors running to us so long."

"Bro. Taylor, the answer is very easy. I

used Hop Bitters in time and kept my family well and saved large doctor bills. Three doi-lars' worth of it kept us all well and able to work all the time, and I will warrant it has cost you and most of the neighbors one to two hundred dollars apiece to keep sick the same time. I guess you'll take my medicine hereafter." See other column. 43—1t

READER! Send eleven cents to pay for mailing the handsome book of "Choice Se lections for Autograph Albums, containing friendly, affectionate, humorous and other verses," which we send as a premium to LESSUAR HOURS, and we will send you a month's subscription to the Magazine free. It has more choice reading and better illustrations than any other for the price. Please repay this gift by showing all to friends. Cat-

the truth."

I be short explained on the fine time appointed, we had I make slying which an observant more and to Supplied

Lincoln county and point alles men

out practically, if the pastors can be induced to inform themselves and their flocks, and to give regular and