My last year in the Tennessee Conference was in the town of Tuscumbia. Alabama. I rode up to the post-office of the place, an entire stranger to everybody and told my name and my business. I was welcomed to the home of Bro. Bishop, the postmaster, a native of Surry county, Va. My first object was to survey the fold and learn the condition of the field and learn the condition of the church and of the community. I found the church sadly suffering from the fierce hospitality of a party of wicked men who were doing all in their power to damage the church, because of a difficulty that occurred the year previous, under the preaching of John Newland Meffitt. Some desperadoes became offended with the preacher and ordered him to leave the town. The members of the church advised him to go on with his meeting and promised to protect him. After that two hostile parties met centre of the building, brandishing their bowie-knives and creating disorder generally; the other party singing and praying around the altar, their deadly arms clashing together as they moved to and fro among the mourners. The next night a party arrested mayor Cockrili's carriage, and demanded Moffitt with the veiw of lynching bim. But the brethren, forewarned of the conspiracy, compelled him to sleep in town that night. He made a very fortunate escape; and thought it wise

to leave the town forthwith. But the effect of this excitement rested upon the community for years. The bowie-knife and the pistol ple. Unlike the dwellers among the hills of Tennessee, who settled their disputes with fisticuffs and bickory canes, these Alabamians resented an insult, not by words or blows, the ordinance of baptism after the but the crack of the pistol or thrust of the cimetar. I felt the necessity of being polite to everybody out of the puipit; and in the pulpit to preach Jesus, and let the vices and bad behaviour of the people alone.

A case of discipline, which I will now relate, greatly intensified my horror of the bowie-knife rule. Dr. H. had become very odious to the public, and had been expelled by the Free Masons. The enraged people had ordered him to leave the town in ten days or forfeit his life.

He was an official member of the church. It was my duty as preacher in charge to execute church discipline in the case. I called to see him at his office in the upper room thereof which was the citadel of his defence. There I found Dr. H. and his friend Mr. F. On the table were five or six loaded pistols, and two doublebarrelled gans in the corner of the room, and a number of other pistols and bowie knives on the persons of these two men. The wild glare of desperation was depleted on their faces. I soon communicated the object of my painful visit. Said Dr. 11. "My friend Mr. F. has agreed to stand by me to the bitter et d. We have determined to exhaust all the firearms you see upon our assailants, and then die with these bowie knives and with my assistance "big Jim" in our own hand, rather than be driven from the town. Mr. Jones, you have come among the most terrible set of fellows that ever lived. You need not be surprised to be tarred and feathered and rode on a rail in less than a fortnight." I didn't quite believe that. As the means of settling the church difficulty, he proposed to withdraw quietly and go to Texas, if I would allow him. Certainly, certainly said I. "I will write your discharge now. There, take it, and get out of this town as secretly, and as speedily as possible. This is my pastoral advice. Do it quick, and avoid all this bloodshed. It was a great relief to get through this case of discipline so easily. Still bowie knives and pistols haunted my visions at night; and when I walked the streets in day time, apprehensions and evil fore-

Brother Bishop, my host, was met by a raffian at the corner of the street/leading to his home and stabintheriand. Alas inst of no fine the dead has been and stable before the state of t

The first of the control of the cont

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

RALEIGH, N. C., JUNE 4, 1879.

OLUME 43. dioppa od om

kill me in self-defence, for I am going to resent it with this pistol. If you mean to strike me you had better kill me at once; for if you don't, I will certainly kill you. During this year a cave was discovered very near the town which

aroused the most intense enthusi asm. The entrance was difficult and hazardous, the visitor having to b let down by rope and windlass a dis tance of fifty or sixty feet. Still great multitudes of people, ladies as well as gentlemen, descended the perilous pit. Some parts of that cave were perfectly grand and beautiful; and the houses of the town were filled with specimens of flashing crytals. The bones of a Mastadon of tremenders of the town were filled. dous size were discovered, nearly burried in the bottom of the cave. It was supposed that this huge animal, many ages ago, broke in through the thin crust of earth, and that the surfrounding grounds, including rocks and trees, tumbled in after him, and filled up the entrance. As presumptive proof of that theory, there was a large sink, or basin in the grounds nst over these balf decayed bones. It was my privilege this year to

attend the closing exercises of Car-oline Lee Hentz's Female Academy in Florence Alabama, Her husband was at one time professor in Obapel Hill University, North Carolina. While his wife was giving her time and energies to the school, and to literature, he was running crazy with the Morus Multicaulis delusion; and dreaming of golden harvests from his growing plants, which never came. During the latter part of my so-

jourg in Tuscumbia I found a charming home at Colonel Lockhart's, one mile in the country. He was a native of Northampton county, N. C. and a noble specimen of a christian gentleman. How well do I remember the sweet, rose embowered office. which was my study, and my chamber. The Colonel must have carried the idea from North Carolina, for I have seen very many just such cosy little offices in Northhampton county. It was near the fountain head of

the great Tuscumbia Spring I had my first experience in administering primitive mode. One of my predecessors undertook to immerse some persons in the same place, without wetting the soles of his feet; but he failed. He walked out on a foot bridge, which had been constructed for the purpose, leading the candidate by his side; but in attempting to put the man under, the administrator slipped and tumbled over, head foremost. So "they went down both into the water," not exactly in the way that Phillip and the Eunuch went. Some half a dozen colored persons had been trying for years to get the Methodist preachers to immerse them. But they all declined to do it in that way. I told them I would do it. A great crowd of white people, as well as negroes assembled around the head of the big spring. I succeeded admirably with the smaller candidates. But when it came to "big Jim," who weighed two hundred and fifty pounds, I trembled fearfully under the apprehension I might make a ludicrous failure. I whispered to George, a colored preacher, to assist me, which he undertook to do with infinite delight. As I put the big candidate under, a wag shouted from the rocks above, "lay hold, George," With George's strong arms under him, came up from the waters of that to my room feeling that I had achieved a grand success.

spring like a piece of cork. I went So ended five years in the Metho dist itinerancy, in connection with the Toscumbia Annual Conference. One more letter containing some ac count of the Conference in Nashville and my transfer, and removal to Vir ginia with some reflections, will close

these reminicences. REUBEN JONES. Churchland, Va. st least 190149 in de rinougie venera un the othe into a sal in ce For the Recorder.

WOMEN PREACHERS.

It gives me no little pain to know that it has become necessary to challenge and to denounce such A THING as a woman's preaching. managed to live through the year and get out of the town without being tarred and feathered on the country when such a shameful practice would not have been tolerated a being tarred and feathered on the country when an indicate a single hour, when an indicate a single hour, when an indicate a single hour. There was a time in our Southern was universal, that such a performance would have been an utter impossibility anywhere in our sunny motherland. Alas that on fine

tist church of Durham-has made him for his faithful, admirable words, and heartily endorsing and commend ing them I pass on to my second cial pleadings in favor of woman'

preaching-called in God's word

shameful thing. What are these ? 1. "The prejudice against women preaching has originated either in the false teaching of Rome, as to priestly dignity and power, or to the erroscous interpretation given to two passages in the writings of St. Paul," They mean that women "must not, in the church, ask questions and dispute with men in a dictorial way at all." These quofations are made from the pleadings of a recent convert to this new idea. Certainly new to all professing christians except (as Bro. Durham has well said) that small and obscure band of religionists called Quakers who can hardly be called christians since they reject God's word and trample on and dispise His ordinances. "Originated either in the false

teaching of Rome." Wondrous dec-

laration!! And yet he who made it had his Bible before him, or he ought to have had. The Hely Spirit said, "It is not permitted unto them to speak but to be under obedience as also saith the law," and this was said four conturies before Romanism had positive existence; and the law itself was promulgated over twenty centuries before that time-and yet notwithstand this we are informed that the prohibition originated in the false teaching of Rome" !!! Moreover that law was issued by God in order to preserve His arrangement as to the position of the sexes towards each other. As it is written "man was not made for the woman, but woman for the man" - woman must be "in subjection"-must "be under obedience." THEREFORE she "is not permitted to speak in church" to disarrange, overturn God's order of arrangement as to her position. All this is plainly taught in God's word. THIS is the reason given why it is not permitted for a woman to speak in church ; and yet the rule "originated in the false teaching of Rome"!!!!! or it originated in "the erroneous interpretation given to two passages in the writings of St. Paul." * * * "She must not, in the church, ask questions and dispute with men in a dictatorial way at all." * * Let us examine this, an easy task since it all depends upon the mean.

Sigatosan. ""It is not permitted unto them to speak"-Ou lalein. "It is a shame for a woman to speak in church"-Aischron en ekkle

"Let the women keep silence-

ings of a few simple Greek words."

sia lalein. BIHLESTOIL: But I suffer not a woman to teach, nor to usurp authority over the man but to be in silence * * Didaskein ouk " to teach not * en'esuchiato be in silence at all of later must Now for the meaning of these

Greek words : Sigatosan '-To be silent or still, to keep silence, to cease to speak. Latein :- To speak-ou NOT. Aisehron :- Shameful, disgraceful, base, infamous; in Homer causing

shame, disgracing. Didasken : - To teach - ouk NOT. Estichia :- Still, calm, quiet, still ness, silence, to keep quiet, &c. See lexicons of Schleusner, Brets chneider, Donnegan, Passow, Liddell and Scott, Greenfield, Robinson, and many others. There are no words in the Greek language concerning which the meaning is more plain and clear, and an instance where they do not mean what they are translated in our English Bible cannot be found. So it is not true that the belief of christendom, (saving the small sect of Quakers who reject God's word whenever it goes against their inward spiritual illumination, as they call their mental freaks and vagaries,) originated in or is based upon an "erroneous interpretation." Such an assertion betrays total ig norance of all interpretation or else is an impertinent and unwarranted

assumption of ignorance in others.
Moreover. It is worse than absurd to say that a positive command to keep silent in church—NOT TO SPEAK—a command that is so comprehensive as to prohibit even the asking of a single question. See 1st Cor. 14:35—a command that pronounces even THAT a shameful and indecent thing—it is unutterably ridiculous to hold that such a prohibition means a woman may speak, only "she must not, in the church, ask questions

echoes the noise of them all speak for the others. It is not necessary to quote more than one, as having heard one, we have heard all They all talk alike of Can it be possible that such an earnest and practical man as St. Paul devoted twelve verses of the 11th chapter of this epistle to the regulation of a practice which he intended in the 14th," utterly to forbid! Did he reason through these twelve verses to show the women of Corinth that it was improper for them to pray and prophesy in a certain way—with their heads uncovered, and that they might with propriety do so in a certain other way with their heads covered — when he intended further on in the same letter to tell them that they must not do it at all! Can any one, whose mind is ter of this epistle to the regulation of FRED. W. EASON. at all? Can any one, whose mind is not biased by a theory believe any such thing of the apostle—of the Al

to write this ?" Now let us examine this and see what it is worth. I take higher ground as to the author of the letter to the Corinthians. Paul was but the instrument, the penman of God and the Holy Spirit Himself wrote that letter through the man.

mighty who inspired and moved him

Now the incontrovertible fact is, that the Holy Spirit does forbid ut-terly a woman speaking in church. Unless simple words are absurb, meaningless, this IS A FACT, bias of no bias, prejudice or no prejudice, and whatever may be the meaning of this passage, "Let your wo-men keep silent in the church. Signtosan-be silent, be quiet, keep silent. Ou lalein-speak net.

The Holy Spirit has done, through Paul, exactly what our oratorical writer thinks inconceivable. HE HAS DONE IT. How then are we to understand this Cor. xi: 5. If it means that a woman may do in a certain way what she is positively forbidden to do immediately afterbecause THAT is usurping authority | wards, (for the epistle must be read over the man. THAT is attempting as a whole; it is one thing, one letter, and not many letters and each chapter separate and distinct from the rest) then the Holy Spirit says one thing with one breath and another thing with another breath. He is, therefore, not God, for He is changeable, and God cannot change. Or else He contradicts Himself, and the Word says one thing in one place and another thing in another place. This destroys the inspiration of the Bible, and annihilates its truthfulness, for a witness who contradicts himself falsifies himself; and false in one, false in all.

This, therefore, it cannot mean,

and this the whole context shows that it does not mean. Much as our new lights, our modern discoverers of truth unknown of before may sneer at it. the whole thought of this xi, chapter down to the section which treats of the observance of the communionan ordinance that these Quaker teachers of truth utterly reject and despise, and look upon with contempt and never observe—is the matter of apparel, improper dressing. There were sundry grievous practices in the church at Corinth. It is a matter of history that none but the ignorant will even question, that among other shameful things the women of the Corrinthian church threw aside their veils, the wearing of which (the head and face, except the eyes, were entirely covered with the thick cloth) was the sign of a chaste and respect-able woman; the non-wearing of which was the sign that the female was a prostitute. These Grecian females thought that the liberty of the gospel freed them from the rules and restraints of society under which they had been restive as some of their sex even now are; and they appeared in public without this covering, appeared in a way that made all look upon them as harlots, and the consequence was a dis-graceful scandal. Thus this seemingly simple small matter was a great and distressing evil, made tremen-dons trouble, and merited sharp, speedy rebuke. It, with all other evils in that church, was rebuked in a single letter, and one by one, ONE AFTER ANOTHER, God's spirit in all and every letter (not a single instance to the contrary can be found) attends

to the contrary can be found) attends to only one THING at a time, and the thing attended to m this Cor. xi: 5 is, not "how women may innocently and properly pray and prophesy in public," (as these female Quakers, who reject God's Word whenever it suits them, say) but the matter of female apparel, as the context as well as text shows. Stress is laid upon the fact that "twelve verses" are written. Twelve verses. The written. TWELVE VERSES. The Holy Spirit wrote no verses at all, and the paragraph that discusses the matter is filled with reasons to show

The uniform method of the teaching of the Holy Spirit sustains it. The harmony of God's word depends upon it. The Quaker view makes an tion of the Holy Spirit by Himself. at this point. I will continue my examination in another communica-Let ministers and church members denounce this violation of the very order of society, and which must eventually degrade the female sex: let them denounce and protest against it, and show its unscripturalness and evil working wherever and whenever they cap. The time has passed when either a mawkish sentimentality or a coward silence are proper or admissible things.

when speaking of the writings of the Apos-tles will appear. Listavinions see it eraw

WORK OF THE N. C. BAPTISTS. Dear Recorder : guadant I by total

The the Mesorder, in carry per sell, con

Having carefully observed the progress of the Baptists of North Carolina for several years past, I hope that a few words from me will not be regarded as presumptions.

The Board of Missions of the North Carolina Baptist State Convention which has been instrumental in doing great good in the past, and whose general work seems to have been guided by pious zeal and wisdom, has adopted a plan of volun-tary missionary work, which, if faith-fully carried out by the various pastors of the State will produce results

which all time will be too short to

compute. May the divine blessing

rest upon the great work.

Will the Board allow me to make one or two suggestions, which they can take for what they are worth: 1st. Build a good house in Charlotte. The house which is now in use is badly located. It is inferior and old fashioned. There is a large Baptist element in the city which cannot be gathered into the church until a change is effected. The very zealous and energetic ladies of the church have bought and paid for a most desirable lot upon which they hope to build. The church is willing to sell the property which it new holds to the amount of about \$3,000. and to subscribe according to their means; but they are not able to build without help. It is one of the objects of the Convention to build charches, and it is the legitimate work of the Board. Not many men outside of the city are better acquainted with the facts than I am. I have surveyed the field from every standpoint, and am persuaded that a good house, faith in God and earn. est work, will in a few years give the Baptists of Charlotte a leading position among the denominations. But the house must be built by the Baptists of the State and the Board must be the prime mover in the

2nd. Appoint missionaries to Wilmington, Charlotte, Fayetteville and other large towns, or cities, where there are churches already established. The Board is very properly trying to settle a Baptist preacher in every town of from 500 to 1000 inhab. itants. We have in the United States one Baptist preacher to every 3,000 inhabitants. In North Carolina the number of preachers is still greater in proportion to the number of inhabitants. A proper ditribution would give to Wilmington from 6 to 9 preachers, to Charlotte from 3 to 5, and as many to Raleigh ... It is, impossible for the pastors, especially in Wilmington and Charlotte, to reach all the people of these cities. It seems to me that the Board could not do a better work than to appoint some of our best men to work as missionaries under the direction of board of advisers selected from the churches already established in these cities. We are by no means doing too much in the country and in the smaller towns, and we are far behind in the cities.

PERIL FROM THE PUPIT. The habit of perpetually mention-ing the theories of unbelievers when preaching the gospel gives a man the appearance of great learning, but it sense. In order to show the value of wholesome food it is not needful to profier your guest a dose of poison, nor would be think the better of your hospitality if you did so. Certain sermons are more calculated to weaken faith than to render men be-

chance of one day creating a confia-gration which all the patents under heaven could not easily extinguish. Thousands of unbelievers have been-born into the family of scepticism by professed preachers of the gospel, who supposed that they were help-ing them to faith. Young men, in many instances, have obtained their first notions of infidelity from their ministers—they have sucked in the poison, but refused the antidote. The devil's catechists in doubt have been the men who were sent to preach been the men who were sent to preach Believe, live." This is a sore evil, and it seems hard to stay it; and yet ordinary common sense ought to teach ministers wisdom in such a matter. Life and death hang upon the question of truth or falseho If lies be propagated, or truth be will have go give in their account o permitting it .- Spurgeon.

town of Goldsbore. I found a very fair Sabbath School, numbering 110 It has a class composed of the old folks, which is a rare thing in most of our Schools.

From there I went to Fremon about eleven miles distant. I found there a church of twelve members, without a pastor. There is a great deal of Baptist sentiment in that community. I am not only surpris-ed, but grieved, to think that this point should have been so long neglected.

I spent a Sabbath with the church in Wilson. It was a treat to me to be there. They are strongly attach-ed to one another. One of the breth-

O, my soul, bear with the infirmities of thine earthly tabernacle. It will be thus but a little while; the sound of thy Redeemer's feet is even at the door. Baxter.

During my sickness I have been overhauling the minutes of the North Carolina Baptist Associations for 1878, and trying to calculate the progress of our Baptist host. I have before me the returns of 21 of the 40 white Baptist Associations in the State. These 21 Associations foot up 600 churches, 443 Sunday schools, 60,076 communicants, \$101,701.54 total contributions, and \$49,637,75 contributions exclusive of pastors' salaries. Not a bad showing for North Carolina Baptists.

tions reported last year 542 church 263 ordained ministers, 52,643 me

For the Recorder FROM BRO. GILLPLAND. I spent nearly two weeks in th

ren said to me that the church was dear to him, the tears running down his cheeks meanwhile. Oh! that the members of all our churches felt such love for one another!

I attended the Sabbath School Institute held at Mt. Olive, on the the Sunday School Board of the Eastern Association. It was an interesting meeting. D. GILLILAND.

May 6th, 1879.

It is not by one look, but the constant looking at Jesus, that sanctifies

For the Recorder. EACTS AND FIGURES WORTH PRE-

Editors Recorder:

Nineteen of these white Associa-

tions, viz: Chowan, Tar River, East ern, Raleigh, Central, Flat River, Little River, South River, Cedar Creek, Cape Fear, Waccamaw, Pee Dee, Brown Creek, Rocky River, Sandy Creek, Mt. Zion, Liberty, South Yadkin and Beulah lie east of the Piedment Air Line Bailroad from Danville to Charlotte or are crossed by that railroad. These 19 Associa-

bers, and fleaving out the Wacca maw, Liberty and Rocky River, whose minutes have not come to hand) 3,062 baptisms. The contribu tions to religious objects of 18 of these, outside of pastors' salaries, as reported in their minutes, amounted to \$47,435.33, an average of \$88.66 to the church and about 92 cents to the member; but some of the churche failed to make any returns of their contributions during the year, and but few of them reported amounts contributed for building and repairing houses of worship. The largest contributions were made by the churches of the Central Association, aggregating \$20,859.90, an average of about \$8.00 to the member exclusive of pastors' salaries; the smallest by those of the Rocky River Association, \$3.25, or about 1 of a er Association, \$3.25, or about 1 of cent per member. The Central, with only 18 churches and 2,645 members, contributed nearly twice as much as the Chowan, Eastern, Raleigh and Cape Fear, the four largest Associations in the State, all put together, and aggregating 214 churches and ever 24,700 members. The contributions of the Cape Fear and Eastern Associations averaged but 11 cents per member, those of the Raleigh 75 cents, and of the "noble old Chowan" 63 cents. The Tar River comes next to the Central in liberality, averaging \$1.80 per member. Then comes the Mt. Zion, \$1.64 per member; then the South Yadkin \$1.24; then the

NUMBER 46

Salem away over the mountains, 61 cents; the Raleigh, 75 cents the Chowan 63 cents; then the Brown Creek, 46 cents; the Pee Dee 39 cents; Flat River 24 cents; Liberty, 22 cents; Beulah, 19 cents; South River 12 cents; Cape Fear and Bastern, each, 11 cents; Little, River, 9 cents; Sandy Oreek, 7 cents; Cedar Oreek, 6 cents, and Rocky River i of a cent per member. I know that these figures are not altogether fair ; but they are as fair prove most effectual in advancing the interest as the church clerks report them. If of the work. Now I can conceive of no betthe Secretary of our Mission Board would furnish every church clerk in the State with such blanks as are Sunday School workers an opportunity to printed by Edwards, Broughton & meet and discuss the various methods of con-Co., for church letters to the Asso-

ciations, adding columns for oburch extension and amounts expended on Sunday schools at home, we should get better reports of what is done, and the blanks themselves would remind many of our delinquent churches to do something to be reported to the Associations. The Cedar Creek and other Associations have done much in the way of church building which has not been reported in the minutes of the Association. North Carolinians generally, and North Carolina Baptists especially, are so averse to publishing what they do, that it is next to an impossibility to tabulate their work correctly. They never rush into print; they can't be persnaded to give information about themselves, when earnestly desired to do so by others; and it is only when dragged out by misrepresentation, that you can get them to tell anything to their credit. Now if the foregoing figures reflect upon the churches of any Association, let them send up fuller reports to their Union Meetings and Associations, and let each delegate to our Baptist State Convention take with

Convention, which meets in Oxford next November. Cut out this Table and Preserve It. If you can fill up any of the blank calumus or put in later statistics for those marked a do so and send the additions on a postal card to the undersigned.

him a minute of his Association and

hand it over to the Secretary of the

NORTH CAROLINA BAPTIST STATISTICS FOR 1878.

Benish, Brier Creek, Brushy Mountain, Broad River, in part, Brown Creek, Cape Fear,		30 18 13	72	1,717 2,673 2,678	gu out	11 St	80 19	17	60	698	,
3 Brushy Mountain, 4 Black Mountain, 5 Broad River, in part, 6 Brown Greek, 7 Cape Fear,	30 22 3 22	13			1777 5 5 7 7 7			100	1,000	100501	
5 Broad River, in part,* 6 Brown Greek,	22	. 2				8 37	nol of	.5	dete	not to	
6 Brown Greek,			N	1,493 310	muyt, ti	shift	bae a	717	oten	etimos.	1
7 Cape Fear	98	1:16		1,571	ERMINIT	4 85	46	11	51	631	į
8 Carolina, in part,	4	124	417	5,278	A Committee of the Comm	05 46	11	40	187	1,818	
9 Catawba Biver,	83	14		1,823					22.	94.7	Ì
O Cedar Creek	29 18	14	147 295	THE RESERVE OF THE PARTY OF THE	CONTRACTOR STATE	9 09	06	16	84	648 1,651	
11 Central Control Control	65	1000	464	The same of the sa	Property and the second second	4 62	11	75	593	3,478	
18 Eastern	58	24	162			2 91		89	225	1,79	
14 Fist River, 15 French Broad,	25 36	Marie Control	149		ALC: NO CONTRACTOR	10 08	log 24 (245	109	1,338	
16 Friendship,	11	de bale		, 337	*****	131.2	15, 24		III B	Safable	
17 Green River,	30	23	103	3,212	phones 2	1 84	and the	30	90	1,410	,
19 Kings Mountain,	29	17	141	h n4,522	deficials 2	12 09	05	11			
20 Liberty bear		10	84	1,276		84 89 8 84	22	3	23	i Cido	
21 Little River,	14	12		Elizabeth Company	ESPIRE TOURFROM	11 11	1 64	12.00	woul	0. sqi. 1	
23 New Found,* 24 New River, in part,*	22			1,220	eo colar	101.1		. 5	19364	s.000.	ĝ
24 New River, in part," 25 Pec Dec	18 28		17 7 5 5 5	1.578	A CONTRACTOR OF THE PARTY OF TH	5 27	39	16	89	the take	Š
26 Roan Mountain, *	22	19		1,319	a constant		0.000		37,000	100	d
27 Rocky River,	18		197	993	PRODUCTION AND AND	8 25 50 41	75	8	75	1,400	ä
29 Sandy Creek	29		7.7	PERSONAL PROPERTY.	\$100 HIS \$1000 000	68, 76	2777-79.752044	14	100	allere .	
80 South Fork	100	. 17:	1.1	*********	******		020413		State of	A 310	ä
31 South Yadkin	19	SENEST BUT				94 31 60 18	1 24	34	147 0 62	66	j
89 Salem	22	The second second	1000	THE CONTRACT CO.			- 961				3
34 Transylvania,*	OR PERSON		100000	1 30	A STATE OF THE STA	15011	8122220		FORLE	Arthor	100
36 Tar River	36	10 P. C. 201		ALL THE PARTY	ALCOHOL: NO LOS	07 24	1 80	26	249	1,80	d
87 Luckasiege,	. 89	1 37		2012,300	P 2000	COLUMN TO A SECURE OF THE PARTY	SECTION FOR STREET	2.2	ere c	CHERRY	100
38 Valley River,	10			77	e properties	*E-16X	11.50	gár	o bir	9 7765	ğ
40 Yadkin non har monroes and	2	100000		1,61		100 00	Diddiddid.	CIT	Abbe	97.61	1
TO AND THE REAL PROPERTY.	600	High d		1000011	100 000	WE-19. 3	on and		100	4 30	Ô
Total Colored Associations, 2	8 999	630	1000000	84,58 75,41	ALL THE RESIDENCE AND ADDRESS OF	and a	A TAT	Pet	S. S. S.	Kingtz 1	
and marries of Lancoger falls made	(Let	distant	81	deficient.	Adjeston	tio co	el to	E al	332		

in order to show how eleverly we can quiet them. Should a man set fire to his house because he has a patent extinguisher which would put it out in no time t. He would stand a Fayetteville, N. C. Chairman Com. on Statistics for N. C.

The Biblical Recorder.

ADVERTISING RATES.

\$ 00 6 00 15 00 25 00 40 00 \$ 00 8 00 20 00 35 00 50 00 \$ 00 10 00 26 00 45 00 60 00 \$ 00 15 00 87 00 60 00 85 00 10 00 27 00 60 00 100 00 170 00 16 00 80 00 100 00 175 00 800 00

Special Notices charged 20 cents a line Obituaries sixty words long, are inserted free of charge. When they exceed this length one cent for each word must be paid in ad

JOHN E. RAY

Con. Sec. S. S. Board, and Sec. B'd Mission.

Wake Forest Sunday School. 10 1150 Bro. Wall writes nie that it seems to him "that a Baptist State S. S. Convention, and Associational Conventions are just what we need. While we have a great many Sunday Schools in the State, many of them are not well conducted, and are not doing the work they ought to do. And by means of the Con-ventions, I think we can remedy this evil, as well as provide for destitute sections. I am heartily in favor of any thing that will arouse the people to a deeper sense of their respon-sibilities, and cause them to work more dili-

The sentiments expressed above are ex-setly in accord with my views of the matter. Have written and said all that I know how to say, but it really seems that with all the apparent real on the subject all over the State, there is not real interest enough in this great work to induce any of our larger towns or cities to invite and entertain the Convention The result will be, of course, that there can be no Convention. Some brethren have sug gested Raleigh as the most suitable place for the meeting, but cries come up from a good many parts, saying: "Don't have everything in Raleigh." For this reason, the people of Raleigh have failed to extend an invitation to the Convention. I ask once more, who will entertain the State Sunday School Conven

gently in the great Sunday School cause."

Bro. J. R. Jones, our young missionary at

this place, says: "I am glad to learn that the brethren generally in the State are favorable to Associational and State Baptist S. S. Conventions. I have ever been in favor of the Sunday School work. I believe that it is a powerful auxiliary to the churches, and the means of doing an incalcuable amount of good, and that it comes upon us as a duty to meet together and devise such plans as shall ter way to do this, than by means of Asso clational and State Conventions. Give the ducting Sabbath Schools, and the secret of the success of the very best Schools in the State will be brought to light. That there are energetic and efficient S. S. workers in the State, is no question; and it is equally cer tain that there are many dull and inefficient workers. Let these two classes come in contact and the latter will be benefited. The various notions and views, as to how the work should be carried on, will be discussed, and the best plans, at least to a great extent' will be adopted. The importance of the work will be presented to many in a light that they have never seen before, and they will return to their Schools inspired with renewed zeal and energy for the work. And the result, I believe, will be more and better Sunday Schools." Superson van of most

Grassy Creek Sunday School. Bro. Jas. G. Pittard, the Superintendent of this flourishing School, says: "In regard to the Convention, to have the Sunday School work thoroughly organized, we will be obliged to have the Conventions." Let us have them. Find enclosed five dollars as a contribution from Grassy Creek Sunday School, raised by a hat collection, and a little corn plant raised last year. I will endeavor to do all I can for the Sunday School work, at home and abroad." Thank you, Bro. P. Have always found you of willing mind. Please return our sincere thanks to your School for the contribution. It came in good time. We are very much in need of funds. Won't some

other School do us so?

The National Quarterly. I am in receipt of a copy of this excellent Sunday School Periodical, sent me by the publishers. It "contains 32 pages, and besides two pages devoted to each lesson, there are 6 pages of music, a map showing the extent of the three captivities, a Model Programme, an Opening Responsive Exercise, a Review Exercise, and a Missionary Lesson. The questions are clear, atimulating and thorough. The type is plain and distinct, and the appearance of the page open and attractive." Published by Adams, Blackmer & Lyon Publishing Co., Chicago, Illinois, who are also publishers of the National Sunday School Teacher. And and and

From the Chowan, Bro. Bousha'l, says: "Please sand to Saw-yer's Creek Sabbath School one dozen Little Leader commissions. The Little Leaders have collected and paid in seventy four dollars, most of which has been expe

The Society will send a contribution to your Board after the present month. Please send by return mail, as we want them by next Sunday." Just see what the plan can

Bro. J. F. Harrell, of Whiteville, writes:
"Suppose for the present that you increase intercommunication and more general interest by offering every school a little more stock in the skip. Even one dollars worth of the good old hat collection will steal a place in their affections, and from its unpopularity we have nothing to loose. It will cause no true friend to desert his own cause. He can first tolerate, then sanction and then embrace. To economise time and space, why are sale Taxanerer (Womble to arranges a list