Letter, Post-office Order, Express or Draft,

James K Polk—Transferred to Virginia Conference—Big Muster—Adieu to Ten-nessee—One year among the Methodists of Virginia. Conference in Nashville-Andrew Jackson

The annual gathering of the toil-worn ministers in Conference was always a grand jubilee occasion. The last session of this Conference which I attended was in the city of Nashville. It was to me a very solemn meeting, because I had determined to leave Tennessee; not because I had become alienated from my brethren or from my work, for such was not the fact; not that I might follow the strong tide of emigration to the west; but to reverse the foot-steps of my youth back to the sunny east. More than one magnet was drawing me back to the dear old spot of my birth. Strong and sacred as were the ties that bound me to Ten nessee, a stronger power than all this was drawing me back to old Isle

of Wight.

It was at this Conference I saw for the first time that great chieftain and statesman, Andrew Jack-son. Tottering with the weight of old age and its infirmities, he had to visit the Conference. He was seated in the altar for the purpose of shaking hands with the preachers.

As they approached, one at the time,
be gave to each a hearty grasp of the hand, with a polite bow. A veteran of the Cross came forward, the tears running down his farrowed cheeks, exclaiming, "O my dear General! I fought under you in the war with the Indians." Jackson took his hand and wept, and the Conference wept to see the old General and the humble private, the ex-President of the nation and the obscure subject embraced in each other's arms. On this side the last river, I shook hands with the old hero, a sinner saved by grace. I hope to greet him again on the other side, among the glorified spirits that sur round the throne. Another public event of considera-

ble interest transpired at this Conference. I mean the inauguration of James K. Polk as Governor of Tennessee. The services took place in the first Presbyterian church. Special seats were reserved for members of the Legislature and members of the Conference. After a few parting remarks from ex-Gev. Carroll, Mr. Polk came forward and delivered a very fine inaugural address. I was struck by the contrast between the opening and the closing

prayer. The one was offered by Dr. R. B. C. Howell, of the Baptist It was an elegant piece of composition, read from a manuscript. The other was made by Bishop Andrew, on bended knees, in earnest words that welled up from the heart into the ears of Deity. And then the fervent petitions were rolled up

I sought an opportunity when the Bishop was alone and asked him to give me a transfer to the Virginia Conference. He said, " I will send don't need you in Virginia. They are overrun with preachers in that Conference now." After some headtation be granted my request, and added, "Ab, Renben, there is some undercurrent carrying you to Vir ginia."

While making preparations for my journey to Virginia I attended a general muster to see my fellow-citizens of Smith county, and to buy me a horse. After the military parade was over, and the people had tasted freely of the whiskey, the old-fashioned fisticust fighting commenced. The contagion spread antil some forty or fifty men were mauling, gouging and cutting each other at a fearful rate. On and on the angry strife raged until some hundred or more were engaged in the fight. Such velling and pulling of hair, such rolling and tumbling, such whanging with sticks and slasbing with knives, I never saw before. Many were se-

riously, some mortally wounded. Having completed my outfit I started on horseback with two other native-born Virginians, on a journey of six hundred and fifty miles towards the east. We completed the trip without any serious casualty. After twenty-four years of toiling and rambling among the hills of Tennessee, I found myself back again at the starting point. This reminds me of a remark of Dr. William Hooper, of North Carolina. Speaking of the rambling propensities of some preachers, he said, "They are like hares when jumped up: no matter how wide their circuit, how many, how long, how short their tacks, they are like pastor and the vanity of the evangelists, by asking close questions of the converts in open church meeting. But ask what questions they might in the crowd, the church could not obtain satisfactory evidence of the pastor and the vanity of the evangelists, by asking close questions of the converts in open church meeting. But ask what questions they might in the crowd, the church could not obtain satisfactory evidence of the pastor and the vanity of the evangelists, by asking close questions of the converts in open church meeting. But ask what questions they might in the crowd, the church could not obtain satisfactory evidence of the converts in open church meeting.

long, how short their tacks, they are apt to come back to the place from whence fley started."

After festing some months with the church to sit, assembled together, Besides there, was a contact the same of the contract of the contract of the same of the contract of

BIBLICAL RECUE

The Organ of the North Carolina Baptists, Devoted to Bible Religion, Education, Literature, Agriculture and General 1.

Volume 143. W rest to evelue entropy and rest in the first to be come of the same of the s

RALEIGH, N. C., JUNE 11, 1879.

REMINISCENSES OF MY TENNESSEE think a little grieved as well, because church reserves to itself the final detwo than one. We had two comfortable homes in Williamsburg and Hampton. Besides these two towns, I- preached at some intermediate places. The year passed pleasantly until the billious fever, an enemy I never before had encountered, laid me low. I was unable to preach during the ensuing winter. By the spring I had rallied a little, and started with wife and child and nurse | christians in that church; men and for my second appointment on the for my second appointment on the Murfreesboro Circuit. Strange to say, my horse refused to go beyond the Mill Swamp Baptist Church. After worrying with him half a day, and making only six miles, the obstrepulous animal stopped in the middle of a swamp and most obstrately declined to move another step. I got out and constructed a bridge of force rails from the baggy to the

fence rails from the buggy to the shore, and got my little family on dry ground. I finally coaxed the contrary beast out of the water, by turning his head the other way. Lit tle did I know that that was to be the last of my riding the Circuit. Tired and half sick, I spent the night with Josiah Holleman, a good Baptist deacon, and a very noted and remarkable man in his day. The good deacon insisted there was something ominous and prophetic in the strange manouvres of that borse. That the horse was so unwilling to carry me beyond the Baptist church where he had often stopped on Sun-day; that he should stop in the swamp near by the church and compel me to go into the water, was to the deacon's mind a very clear indi-sation of my duty in that direction. In a word, he believed that an un-seen hand was controlling the se-tions of that horse to lead me into the path of duty. I was very much amused at the good brother's specu-

lations, but quite skeptical as to the truth of his interpretations. The worry and fatigue and the wetting of that memorable day, who wish to be immersed. He is, threw me into a fever, and I was in | besides, the most pains-taking of poor health during the whole of the men; he counts no time nor labor summer. I notified my presiding elder of my inability to fill my appointment, and that he had better supply the place with some one else. Before this year had passed away was baptized into the fellowship of the Mill Swamp Church, near the

place where that balking horse refused to carry me on the circuit. How this change in my church reations was brought about, I will undertake to tell in another article. REUBEN JONES.

For the Recorder

A WISE CHURCH. A certain church grew alarmed by the larger proportion of baptized members that proved by their walk and conversation they were not regenerated. Many needed to be ex-cluded, and sadder by far, many guilty of no outbreaking sin, gave n evidence whatever of spiritual life.

would lead to exclusi excitement of the protracted meeting was over they showed christians learn to know and to prize. you to Texas or Arkansas, or any of The parents grew alarmed. They the frontier States, where there is a knew that the worst case imaginable great demand for preachers, but they for an unconverted person of good moral habits, is inside the church. There was no use in appealing to the evangelists who carried on the protracted meetings. What does a professional evangelist care for the rain goodly number of converts 1 The evangelists would preach a religion made easy, a "come forward-give-mevour-hand and be saved " theology, than which infidelity is less dangerons. And the paster would stand by

in cowardly silence and let them thus dishehor God and destroy souls. In fact, the pastor himself was too much inclined to taking them in easily. He would ask a child if it loved Jesus who was so good to die for it, and the child would say "yes," just as it would have said "yes" if asked if it loved Gen. Lee who fought I duty faithfully, and even a courting for it, with just as much saving faith in one instance as in the other. And then with his hand on the little one's head he would say, "brethren, what will you do with this little lamb that loves its Saviour. Remember that Jesus said 'except ye be converted and become as little children, ye cannot enter the kingdom of heaven."
Ignoring the fact that he did not say "except ye be converted as little chil-

dren are." It was not babies by any means to whom he said, "except ye be converted." A. A. For awhile the church tried to de its duty against the credulity of its

voted upon in regular church meet-

This was wise, but the special wisdom of the church was shown in the composition of the committee. The gushing, excitable members were left off: the loud talkers and shouters, and bustlers around in the protracted meeting. With one exception they were all the most spiritual women whose piety made itself felt wherever they were. You have known such-whose religion shone in their faces, whom a stranger meeting in a crowd would know to be christians without their speaking a word on religious subjects. How eatee of the big members—the wealthy and the learned. Or of the gushing ones, who would have considered it a want of charity to doubt the conver-sion of one who came before them professing to love Jesus!

There was one exception upon the committee—one man who was not remarkable for his great plety. No one doubted his religion, but you know what I mean; he was not one of those christians whom a sinner on his death-bed would send for to pray for him. I wondered at first that he was on the list, but the church was wiser than I. He was as much needed as the others. They were to judge of the conversion of the candidates, he to decide if the candidates were well grounded in the faith. A man of clear head, thoroughly understand-ing the great doctrines of our faith, and better still, believing them with all his earnest soul. There isn't one lax fibre in all his moral and mental constitution. Moreover, he is the roughly convinced that nothing is more dangerous in a church than the leaven of false doctrine; and more-over, that Calvinistic Baptist church. es are meant for Calvinistic Baptists, not for men of all shades of belief, wasted that may advance Christ's kingdom on earth. After the other members of the committee have thoroughly satisfied themselves that the candidates are converted, he begins

He knows that an Armenian or a Universalist may be genuinely converted, but he knows, too, that inside a Baptist church is no place for such persons, however sound they may be on baptism and communion. He is as zealous for the whole truth as Paul, and has as great a detestation of Jalse doctrines as Christ showed in the messages he sent to the seven churches. Errors he labors to correct; he reasons, prays, persuades, expounds. But if his efforts fail. then he reports to the committee unsound," and they say gently to the candidate that his views are not suited to the Baptist church. Some times the candidate gets angry and goes off in a huff, whereupon the committee congratulate themselves before he joined the church. Some-times they ask for books to read which set forth explicit Baptist dectrine and study the question prayer

for themselves. When this they learn the faith once delivered to the saints and come thoroughly they make! They are not carried away by every wind of dectrine. They are not among those who desire teachers having itching ears. They make the sure pillars upon which the church rests securely. Why can't we have such committees in every church, especially in those cursed (I mean just that) by the minof souls compared to his coupting a listrations of these courting "only believe" evangelists? When will

other churches wake up to a sense of their responsibility in this thing It is putting too much on the pastor to leave such work altogether to him and owing to a thousand reasons many of which can be seen at glance, he is not suited to this work so well as a committee of lay mem-bers. But that committee should be prayerfully chosen. Keep the leading members, and the fussy members, out. Put on it your best christians. Let this committee do its evangelist cannot utterly rain a church, nor will one half the baptiz-

ed need to be excluded as now. Brethren, will you follow the example of this wise church, or will you do nothing, and let the pretence that Baptist churches are composed of more a contemptible hypocrisy than it is now? For doing nothing, and letting things drift, commend me to evangelical churches of the present

day. LEFRARY NOTICE.

myself, it was to them a rich repast, "A feast of reason and a flow of soul." which was very fine, the lecturer, first serious, then humorous, held his audience spell-bound for over an

seemed to have fitted him for, wheth-er that was to make bricks or make laws. He did not imagine that a man who was fitted only to make bricks was adapted to the more diffi-cult and responsible work of making laws, any more than a crow could take the place of an eagle, or a snail that of a race-horse.

He said that the mistake of a great many men's lives was that of choosing professions and occupations for which they were not fitted, and mong the number there were found

He gave a very amusing account of his own mistakes as he considered them. First be had a passion for fiddling, and he thought he would distinguish himself in that line, eclipsing even the fame of an Ole Bull and a Paganini, but he failed. He then tried law, but finding that he could not make himself either a Webster or a Clay, he quit that. He then took to school-teaching, tried it awhile, and becoming disgristed, went into politics, but too glad was he to get out of the dirty pool; and almost in despair, he welcomed war's dread alarms and played soldier awhile. Finally, he dropped into the place of preacher and lecturer, which place he still occupies. yeared not

Now, whatever may be thought of him as a preacher, no one doubts his gifts, I suppose, as an orator on the lecturer's stand.

My own opinion is that a preacher, feeling himself divinely called to the work of the ministry, and wishing to make full proof of that ministry, had

better keep himself away from the

lecturer's stand. I have never known one yet who did not suffer by it. It was my privilege to hear Dr. Hawthorne preach also, and on the same day with Dr. J. A. Broadus, and while the former may be said to have been a sugar-coated crumb, with a few decorations on the outside, that of the latter was sugar all through. It was sweet to the taste. and went down deep into the heart, producing an inspiration there, and leading one to say-

"Let the sweet hope that Christ is mine, My life and death attend, His presence through my journey shine, And crown my journey's end. " For to me to live is Christ."

For the Recorder

I read Bro. Purefoy's defence of women preachers in last week's RE-CORDER, and as it is the most plausible vindication of woman's right to ask space for a reply. He says: "I would allow, or even insist that women should teach or prophesy publicly or privately, be-

cause I think I And Scripture extr ple for it." And after quoting Webster's defi the three prophetesses of the Old Testament-Deborah, Huldah and Miriam. He claims to find support for his position in the speeches of the

last two mentioned. I do not find that either of these prophetesses ever addressed or harangued the congregation of Israel We read that Deborah judged Israel. Webster says that to judge means to determine or decide causes. (It he is willing to take Webster as authority on prophesying, I am willing to take him on judging.) In judging among Israel she was not compelled to publicly address the congregation. And instead of Huldah's addressing a public assembly, we read that she simply told Hilkiah, Abikam, Achbor, Shaphan and Asahiah what the

Lord said concerning Israel. Our attention is next called to Anna, the prophetess, We are told that she of all others was the first to preach Christ to the people : "And coming in at that instant, she gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption at Jerusalem." "Who will condemn this !" adds our brother. I will not, neither will I admit that it furnishes any proof

that she addressed or harangued a eongregation.

It cannot be known how many were in the temple at the time and heard her praises, and, perhaps, pre-dictions. The priest was there and his attendants, and Simeon; also Joseph and Mary; but I do not believe that all were present "who looked for redemption in Jerusalem"

undertake to encourage the sisters to

In connection with the music, that she spake unto the men of the which was very fine, the lecturer, city. No one has ever called that in question. But we do call in question the right of women to preach or speak in the churches—a right which he is trying to prove from Scripture, a man should first find out what he if his language mesns anything at was called to do and then do it. Be all. Shall we say to the female memtrue to the calling which Providence bers of our churches that they ought to preach the gospel, because this woman ran into the city and told the men about her having met Jesus?
We read of a lady who rode into the encampment of an American general and told him and his command that the British were approaching with plans laid for their capture, &c. Are we to infer that this lady was a public speaker, or that she harangued the whole brigade?

" Mary, a woman, we are told was commissioned by Christ to procisim, teach, or speak to the Apostles the glorious news of his resurrection, and shall we stop their mouths now If it had been wrong for a weman to teach men, would Ohrist have committed such a blunder ?" Bro. P. knows very well that there is a very wide difference between Mary's running to tell the disciples of Christ's resurrection, and addressing a congregation of people.

Bro. P. informs us "that Christ and his Apostles did not ignore wemen in the spread of the gospel." All of which we admit. He claims that his position finds support in the first and second chapters of Acts: " And they were all filled with the Holy Ghost, and began to speak with other tongues as the Holy Ghost gave them utterance." Says he: "It looks that the women were present and spoke with other tongues as well as the men. Peter, for their defence, quo-ted the prophecy of Joel: And it shall come to pass in the last days, saith God, I will pode ontof my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions. and on my handmaidens. I will pour out of my spirit in those days, and they shall prophesy," &c.

All who read the Acts of the Apos tles are convinced that the Holy Spirit was poured out on the day of Pentecost in effalgence and power upon all flesh,old and young, male and female, bond and free, in fulfillment of the prophecy of Joel. All the prophecy—seeing visions, dreaming dreams, and speaking with other tongues, manifested the presence and power of the Holy Spirit. Such palpable demonstration was needed then in confirming the faith of the early church, and for a witness to all the world. Women and servants did. under the extraordinary influences of the Holy Spirit, speak the praises of God, and foretell future events, and so far as we know, they might have done so in the presence of many or few. But, as Dr. Barnes says, this does not authorize women to prophecan lay equal claim to inspiration with those mentioned in Scripture.

Bro. P. says: "Surely the prophe

cy of Joel was not to end with this one occasion (Pentecost), but to condays." No one claims that these miraculous gifts of the Holy Chost anded with the day of Pentecost We have examples of the extraordinary gifts of the Holy Spirit in working miracles, in prophesying, by both men and women, until the close of the Apostolic age. But with the close of the Apostolic office, the gift or office of prophecy ceased. There are no prophets now, and have not been any since the death of John the evangelist. But, says Bro. P., "this prophecy of Joel was not to cease with this one occasion, but to continue to all generations, where the brethren will let them."

Well, brethren, suppose you "let them," and let us see how his argu ment will do. Here is the prophecy "And your sons and your daughters shall prophesy, and your young men shall see visious, and your old men shall dream dreams," &c. WIf the daughters and handmaidens are still prophesying, ("where the brethren will let them,") who of our young men are seeing visions, or of our old men are dreaming dreams? Will Bro. P. tell us ? But his knife cuts too deep, his argument proves too

We are reminded that Priscilla and her husband, who gave instruction to Apolios, are called in the epistle to the Romans, "fellow help-ers in Christ Jesna." Are all preachers who teach one or more in the doctrines of the Bible, or who are "fellow-helpers" in the work of the gospel! In conducting a revival meeting sometime ago, the sisters were the best relpers in the gospel that I had, and not one of them attempted a public exhortation.
We are also told that "the four daughters of Philip the evangelist did prophesy." While Paul and his The woman of Samaria is cited as | company were in their father's house,

oity. I auswer, that this is all I wish When Paul refers to this kind of to prove. Why does Bro. P. wish service, he uses a very different exto prove that, for it is plainly stated pression, as in verse 6, Greet Mary, service, he uses a very different ex-pression, as in verse 6, 'Greet Mary, who bestowed much labor on us.' This was personal; the others evan-gelical." Bro. P. failed to consult his Greek Testament when he penned these last lines; for if he will look at the ariginal, he will find the word which is translated labored in the 12th verse is the same which is translated bestowed labor in the 6th verse. Phil. 4: 3 is quoted as set-tling all doubt about this matter: " Help these women which labored with me in the gospel, with Clement also, and with others of my fellow-

Says he: "Whatever might be the doubt as to the force of the reference above to Triphens, &c, laboring in the Lord, it shall all vanish here." These women are put upon the same footing as Clement, and as laborers with Paul himself, not as tentmakers, making garments, cooking victuals," &c. We will turn to Luke 5: 5: "Master, we have toiled all night, and have taken nothing," &c. Now, if he will look into the original, he will find that the same word is translated toiled there that is transated labored in Phil. 4: 3.

While it may not mean "cooking victuals," &c., yet it may be used to signify an effort to procure something to cook. His theory here falls to the ground, and not a doubt vanishes. Let our brother turn to the 3rd Epistle of John and read, beginning at the 5th verse, and he will find that those who extend hospitality to the ministering brethren and help them on their way, are fellow-helpers to the truth.

The writer was once paster of a feeble church, where the sisters had to teach the classes in Sunday School and raise the subscription to pastor's salary, and see that it was paid. They were truly laborers with me in the gospel. If I had have insisted that the Scriptures teach that all, male and female, who are fellowlaborers in the gospel are preachers. and your old men shall dream or may or ought to preach, it is more dreams, &c. And on my secvants, | than probable that they would have asked me to "step down and out." In bringing forward the Scriptures above cited, our brother betrays a

consciousness of the weakness of his He comes at last to the only passage of Scripture which seems at a glance to offer any support to his position. 1 Cor. 11: 5: "But every weman praying or prophesying with her head uncovered, dishonoreth her head," &c. This is the main text of Scripture that is quoted in support of women's preaching or teaching in public. If one will read the first 18 verses of this chapter, he will find that the Apostle is rebuking the members of the church at Corinth for their manner of public worship. He recognizes the fact that the women in that church took part in the public service, but he does not stop to say in this connection whether i is right or wrong for them to pray or prophesy in public. He attends to but one thing at a time. And seeing that their women were in the public assemblies without their veils—the covering for their heads—without giving any intimation as to whether it is right or wrong for them to pro-

in public, he condemns it (their uncovered heads) as a violation of all the rules of modesty and subordina-tion. Paul is here not saying a word in public, nor for it. He is condemning their coming to church in an attire at variance with the established custom of the age. But in the 14th chapter of this same epistle, Paul gives special directions as to the manner of conducting public worship, and in the 34th and 35th verses he enjoins silence upon the women: Let your women keep silence in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law; and if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."
This rule which the Apostle lays down is a positive one: "Let them keep silence in the churches;" " it is not permitted unto them to speak

"it is a shame for them to speak in church." This rule certainly forbids their speaking in public, Says Bro. P .: "The original Greek here translated to speak, is laleo, which is to talk, to speak, to prate, to prattle, to babble, to chatter, to twitter. The text may be read thus: It is not permitted to babble or prate. It is a shame for a woman to speak (babble, prate or chatter) in the church." It is a matter of very little importance to me what opinions lexicographers may give of the meanings of laleo, or of any other word in the original, if their opinions do not agree with the sense in which I find the

the Lord Jesus," &c. Here we find laleo translated spake. Paul was boldly preaching the gospel, and not Creek church were constituted as an implementation of the dynamic o

spoken" (laleo again.) The prophet. were not prattiers nor chatterers. Bro. P. says: "The circumstances restrict the meaning to an improper speaking, because-1. It was restricted to your women. 2. Those women were impliedly insubordinate, for they were commanded to be under

obedience. 3. They were ignorant, and if they could learn anything they must ask their husbands at home." He lays the stress ou "your women." "A certain class of Corinthian women perfectly understood by them," &c. But he overlooks the fact that Paul says "churches," and not church, in connection with the women: "Let your women keep silence in the churches," and not

There was but one church in Corinth, so far as we can learn. And if Paul was aiming to enjoin silence only upon a class of " ignorant, in-subordinate women" at Corinth, why did he say churches, and thus leave the women of all the churches, and in all the sges, to infer that they were not to speak in Public 1.

And in his first epistle to Timothy, a young pastor at Ephesus, he gives him the same instruction : "Let the women learn in silence, with all subjection." This young pastor is to teach the women of his charge to learn in silence, for the same reason that the women at Corinth were to learn in silence, viz; the law which places her in subjection demands it, Says Bro. P.: "They were insubordinate women, for they were commanded to be under obedience." Yes, they were commanded to be under obedience as also saith the law. Is not that law still in force, or was it

only a rule for the "Insubordinate" women of Corinth? Let him take his reference Bible, and he will find what that law is (Gen. 3: 16); and that as the Church is subject to Christ, so the woman is to be in subection to the man. And it is safe to conclude that everywhere, as long as Christ is the head of the Church, so and so long is the woman to keep silence in the churches. This positive rule, laid down by the Apostle for all the churches, cuts off all speaking in public assemblies on the part of the women. It has nothing to do with their teaching in Sabbath School or singing in church. But she steps out of her proper sphere, if in the congregation she becomes the speaker, or interrupts the public worship by her questions. In do-

ing so, she shows a want of all proper modesty and subordination which the law requires. Br). P. concludes by informing us that he shall not place any such rash construction upon the Scriptures under consideration. Others can do so if they choose. Well, if we have taken our position rashly, we have the comfort of knowing that we are not alone. From the time that Paul penned the Epistle down to the pres. ent, the whole christian world, Oath-

olics and Protestants, the Quakers. with a few individuals of recent date, excepted,) have held that women ought not to preach. It may be less rach to leave the plain teaching of the New Testament and fhe uniform belief of all the christians of all names for more than 1800 years, and take the interpretation of a small sect,

I rejoice in the conversion of souls by whatever instrumentality it may be brought abou. But taking a prospective view of this subject, I am clearly convinced that nothing could be fraught with greater evil to the churches than for all of God's people to take hold of and encourage this new measure in our land. Nothing can prove more destructive to a pure christianity, than manifest de partures from the plain teachings of Scripture. May God help us to be ever an-

chored to the truth-the whole truth. W. R. GWALTNEY.

For the Recorder. "The first Baptist meeting ever held in Rockingham closed on last Sunday night."-W. T. JORDAN, in Biblical Recorder of May 21st, 1879. This certainly is news to the brethren of the Pee Dee Association, and to most, if not all, the citizens of Rockingham.

When living at Lilesville, I preached regularly the 4th Sunday night of each month, first in the Presbyterian church and afterwards in the court house. My reports as missionary of the Baptist State Convention show that at Rockingham we had received 18 members, 2 of whom I baptized at Rockingham. Bro. T. B. Newberry also had a regular appointment in R. If the young brother meant the first Baptist protracted meeting ever held in Rockingham, then the good citizens of the place can inform him that Bro. T. Harrison and myself held a meeting, night same word used by the sacred writers | after night, in that same court house

elsewhere.

In Acts 9: 29, we read: "And he (Paul) spake boldly in the name of the Lord Jesus," &c. Here we find ganization."—W. T. J. in same issue.

found it out de maise lamour N.B. Bro. Gwaltne, about my lecturing the gra.

here every Sabbath. Owing ... feeble health, I have not been au... as yet to give them but two lectures on North Carolina. Please make

Sunday School Department

CONDUCTED BY JOHN E. RAY. Cor. Sec. B. B. Board, and Sec. B'd Missions

What Our Missionaries are Doing. Bro. A. R. Pittman represents the Baptist cause at Gillespie's School House in the Cape Fear Association. He says: "My station is in a Pedo-Baptist community. The people are intelligent and intellectually cultivated.

My congregations are large and attentive, and the prospects are favorable to accomplish something for the Master. Aided by Rev. J. P. Lennon, I organized a church there (name Lebanon) on the 5th Sunday in March, with eight members. The little church is made up of good material and will exert a mighty in influence for good in that quarter of Bladen county. The church will build a house during the year, though it may be next fall." Bro. Pinkney Oliver preaches at a station

in the Bulah Association, north of Greensborough. He says that his "congregations are good. The prospect is encouraging. It will require time and labor to take hold of the people. They are so divided that it will be best to take steps slowly in some matters."
They have a Union Sunday School which is well attended. Think you would do well. Bro. O; to get them to organize a Baptist School at once. It may be difficult, but ought to be done as soon as possible. You are right in canvassing for the Reconoma in your field. No Baptist church or community can

Bro. J. L. Smith works in the old Sandy Creek, and gives us the following items of labor performed during his last two quarters: Days of labor, 44; sermons preached, 37; meetings attended, 46; families and persons religiously visited, 82; persons baptied, 8; number added by letter, 2. He is evidently doing a good work, and the results of his labors will live after him for ages. He tells me of a remarkable family, whose head was married at the age of 17, while his wife was 17. They now number 175 living and 25 dead. Of course this includes grand-children and great-grand-children. He saw nearly all of them together and prayed with them. bro. J. H. Booth reports three weeks labor performed at Dallas, with eight sermons preached. He devotes only one-tourth of his time to this point, but is occupying an exceedingly interesting field, and one that is already yielding a rich harvest for the Master. As stated in a previous article, a good many of the missionaries whose names and labors I report, are supported entirely by their Associations, and others partially so; but the State Board is responsible for more than \$1,000. Brethren, won't you help us to pay it?

Sec'y Board of Missions. Long Creek Sunday School, Sister Herring, the Superintendent of the

Sunday School at this place, writes about the "Little Leader" plan as follows: "We wish

Bro. Poston, of the King's Mountain As sociation, says: "We organized a Sunday School at Sandy Plains Church on the fifth Sunday in March, with fifty pupils. Also assisted in organizing one at Zion Church on the second Sunday in this month (April) with thirty scholars. The writer introduced the "Intile Deader" system to each of the schools and they have decided to try it. As they are weak, would be glad for you to send them some of those old copies of "Kind Words." This makes fifteen or twenty new schools or ganized in this State this year, with a prospect of yet more.

Island Creek Sunday School. Bro. Graves writes us an interesting account of the organization of this nice and flourishing School by Bro. J. G. Duke, of Wilmington, since which they have been in an excellent condition. They had a Christ-mas tree last winter, which added very much to the interest of the School, for it was an entirely new thing with them, and they had some stirring speeches which awakened quite an interest in the neighborhood.

The State S. S. Convention. Bro. J. I. Stoner, of the Liberty Association suggests Thomasville as the place to hold the meeting of the Baptist State S. S. Convention. How is this, brethren? From the Cape Fear.

Bor. W. H. Barnes writes with reference to the S. S. Convention: "I think the best plan would be for each Association to be divided into convenient districts, say 4 or 5 churches in each; and on every 5th Sunday in the year have a Sunday School mass meeting in each district. Form an Associational S. S. Convention to meet once a year, each School sending 2 or 3 representatives. I think this is the very thing needed." I think so too. Won't you assist in organizing one in your Association?

Fort Landing Sunday School,

Bro. Spraili writes the following in answer to my letter to him : dadge a sent

monels desired revival. And while, Tenn Ayer's Fifth for all the purpose

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