e and letters on busines ed to Edwards, Broughto Rainigh, N. O. and letters should be ad-

so will be served, and our patrons will lesse renew promptly, or their names will please renew promptly, or their names we be dropped from the list.

Terms cash in advance. No exceptions. PREMIUM SO

Seikie's Life of Christ. We will give this valuable book t my brother or sister sending THREE new yearly andscribers.

Crayon Picture of Dr. Wingate. We will give a Orayon Pictor of the late Dr. Wingate, size 24 x 18 inches, to any person sending us TEN new yearly subscribers.

The time of a large number of our subscribers expired during March. These we shall have to cut off our list quiess renewed at once. Look at your name and date. If your time is out please renew how.

di lo WMUCH MORE."

A small English work on the Much More's" of the Bible has been published but it has never fallen into our bands. This we regret, as it is doubtless full of interest and good

We throw together a few of the Much More's " and add some words to show the connections in which

in speaking of God's kind providences, called attention to " the lilies beautifully they are clothed, and save : "Wherefore, if God so clother he grass of the field, which to-day is and to-morrow is cast into the oven, shall he not MUCH MORE clothe you, O ye of little faith ?? Matt. 6 30, a This should inspire a believer's least with humble, dally confidence in God's faithful watchcare. He does so much to give the flowers vitality, beauty and fragrance, and be does " Much More" for the happiness and safety of his children. And because of this fact Jesus would have us to

trust God constantly and implicitly. In illustrating how willing God is to hear our prayers, Jesus refers to the tender love of earthly parents, and as they are anxious to give "good gifts" to their children, so we may learn of God's greater anxiety to bless those who pray to him. "If ye then being evil, know how to give good gifts to your children, how Much More shall your Pather which is in beaven give good gifts to them

that ask him ?" Matt. 7: 11.

If we knew that God was as willing to bear us as earthly parents are to hear their children, then we might come with great confidence in prayer. But Jesus says that God is no only willing, but he is more willing, and of Much More obwilling of year "How Much More!" It is impossi ble for us to conceive of the depth height and boundlessness of that "How Much More." elt is infinite in its fallness. Sarely then we can me to the throne of grace with

robability was there tha eem us! B t we know that he

of his Son: Much More baing reconn. 5: 9. There is " Much ce for the salvation

e know how sin abounds in him and buy on time as far his cred-arts—in them we find so much it would go and yet naver made evil! Ah! how it abounds—it rises mountain high, and overflows all the avenues of heart and soul. But grace, God's tree favor in Christ, does "Much More" abound. That rises yet higher, and covers all our sine and cluthes us in the spetious rightusuess of Christ.

Paul speaks of the Dispensation der Moses and his teachings as so glorions "that the children of Escal could not stadded by behold the face of Moses for the glory of his counter homest and worthy he trusted him for stadded in the Law for \$40, and though he cought again ing of the power.—Dr./ glorious "that the children of Israe could not steddistly behold the fact of Moses for the glory of his country

ory, Much More dot tion of righteousness exc For if that which is do

l continued and he

ous that no amo

ment on his brethren for dancing

He would ait in severe judg-

rs, while he claimed exemption

from trial for his own evil deeds

and have entitled him to a cel

Some quite religious people

pay came with the promises!!

The man failed or seemed not

least did not make some effort to do

it. Such falsehoods are the basest

and exhibit the grossest im morality;

an immorality that ought to drive us

from a place among christians. It

does in the estimation of others, if it

Robertson says truthfully that

the way to be a real christian is to

combine religious convictions and

impulses with a high and pure mor-

ality. When we find a man with

religious fervor and zeal and these

are seen in a pure, true and upright

life among men, we find one who is a

obristian in indeed and one whose

influence and example will be felt in

It might be well for us to learn

once for all that we can be religious

without real piety and that we may

be moral without being christians,

but we cannot be christians without

rejoice to know that there are multi-

attest the reality of their faith and

this is seen in lives of aprightness

and integrity. These are the true

We have written plainly on a prac-

tical subject and we trust it may lead

witnesses for Jesus among men.

any community.

does not in our own.

the State prison.

hat the "Much Mores" of the New faithfulness in His providences conerning us, and also in His readiness to hear and bless us when we cal apon him in prayer. And we should also feel a rest and security in being ustified "freel, by his grace," and reconciled to God through the death of his Son, for "Much More" shall we be saved through his life. And while the dispensation of the Law was glorious, yet it has passed away. and we are now under the reign of the Spirit and of Grace, that " Much More' excels in glory and abounds in promises of eternal life to the sinner through Jesus Christ.

And though our sine may abound yet grace-free grace-doth " Much More" abound. Let us, then, not forget the "Much Mores" of God's word. Let us study them, draw inspiration and comfort from them, and preach to others.

MORALITY WITHOUT CHRIS-TIANITY-NO CHRISTIAN-ITY WITHOUT MORALITY. Ing yam taileriver of I

F. W. Robertson in one of his ser mons makes a striking statement in regard to two classes with whom we meet in our christian labors. He says that we find a class of men who have a high sense of moral obligation while they have no religious convictions, emotions nor impulse And on the other hand, we find large class of men who have very deep religious convictions and emotions, while they are destitute of a high sense of moral obligation. Without any profession of plety, the morality of the former class among men is almost blameless, while the calous and apparently religi lives of the latter are blighted by a

want of true morality. We presume that all who have much experience among men have met both of these classes. And most of us find it far more easy to respect men without a profession of piety whose morality is correct than it to respect those with an overplus of "religion" and yet whose morality

He would conduct a Sunday School.

lead a prayer meeting, exhort sin-

ners to repent, weep over the lost

and was the most sealous member in

his church. Yet he would sit by the

one believed them-no one could believe

them. He would have been highly

ncensed, if any one had accused him

of telling falsehoods, though his mor-

al sense never seemed to perceive

graceful for him to tell them, than it

could be for him merely to be accus-

ed of it, provided he was innocent

In his old age, just before he passed

away, a man of the world said to us

very attentive to his religious duties, but he can certainly tell very mar-

velous stories." This want of pure

morality was a dark stain on his

ngs, loved his church, led the sing-

g and was full of seal, but he was

ot specially gritted in Industry. He

proper efforts to pay. Of course he

was ever ready to say ; "I will pay it

was very unsatisfactory to his cred-itors. No man would have resented

a charge of stealing more flercely

alt," but that was the last of it an

christian life for many years.

that it was far more wicked and dis-

as to examine our morality, as well as our christian experience. Our every day life and our dealings with We know men who are just and nen are an infallible index of our honest in their dealings and much nearts. When the life is evil without prefer to suffer wrong themselves we may know that the heart within than to do wrong to others. They is evil in God's sight. We ask every are kind, liberal and put a high estipastor who reads these lines to mate upon their verscity and integpreach on this subject every year as rity. They moreover despise everyas long he is a pastor. thing that is mean, little, low and false. And yet they have no interset THE meeting of the Second church in christianity. They may exhibit a at Metropolitan Hall closed last

polite difference for the feelings of Thursday night, and Dr. Nelson left others, but they care not for the life us on Friday night. He won our and power of the gospel in the heart hearts, and we were pained to part nor do they value its blessings nor with him. The interest continued to seem to fear its threatenings. the last, but it was deemed proper And there are others who are very to close after a continuance of nearly religious-zealous in the church seven weeks. During the meeting They pray, sing, weep, preach and about 166 professed conversion, and are ready to die for Christ, and yet we trust that they are regenerated. they are uttorly unreliable in busiof which we can judge by their fruit ness transactions. We will illustrate bereafter. The pastor has baptized by example what we mean. Many nearly fifty, and others await the years ago we knew a brother, whose seat was ever at the pulpit steps and We do not say that the church is he was always at church, if possible.

nuch "revived," for the pastor and barch were in fine working trim when the meeting began. The brethren are encouraged and full of work, The pastor's heart is enxious about the future training of the new mem ries of his own powers and valor. No

seting according to any "plan." but be varied the exercises accord ing to the demands of the occasion He sometimes asked anxious persons to the front seats, and sometimes to rise at their seats, but most frequent ly he sent them to the inquiry room where they were met by the pastor and intelligent brethren who intructed them in the word and pray

"Preying in the Holy Ghost." It is a expression, and one calculated to ader. What is it to pray in the Holy Ghost It is a divine exhortation, and should there fore be understood, else how can it be obey ad? I I think all true, effective prayer de fore it rises there. It is an inspiration bete it is an aspiration. God apeaks in us
fore we speak in Him. "The Spirit helptour infirmities" in prayer, "The effecttervent prayer of the righteous" is by some randered, "The interought prayer of the righteous." If that rendering is admis-sible then the passage teaches just what we insist on, that true prayer is wrought in the soul before it goes out in expres-tion. Again, to pray in the Holy Ghost implies a conscious dependence on the Spirit. The supplient feels that he knows not what the suppliant feels that he knows not what to pray for as he ought. He balloves that the preparations of the heart in man, and the answer of the tongue, are from the Lord. And thus believing he comes in this spirit of entire deps adence. It may well be believed that than he, even while he was really railty of it—it was his practice and his way of dealing.

A merchantitohi us that he came

"Sature frombles when he sees " (". The weakest salid spon his kness." Proping in the Hely Ghost,—this in white church needs. In such prayer to the hing of the power.—Dr. War, Lanson.

ne cent. And worse than all, the THE SOUTHERN BAPTIST CON-

After a pleasant day on the ad nirably managed Baleigh and Gas-on and Scaboard and Roanske Railant of reoads, we reached Portsmouth, Va. early in the afternoon of May 1st, on our way to Lexington, Ky. At the depot in Portsmouth we were met by brethren Owen and Jones, who ac drinking and missing Saturday meetnied us to our old home with prother and sister Whitehurst. On Sunday we heard Bro. Owen preach And his evil deeds rightly defined and made a talk to the Missie would have been put down as theft Society of the Sunday School of the Court Street church. This Society has given during the year over a hundred dollars to missions, besides very little value upon their business making liberal contributions to the word. We once heard a man say Education Board. We never saw that a certain brother, owed him a better illustration of what can small sum and that he had fold him done by well organized effort. alsehoods enough to blast him forroung christians of Court Street ever. And yet we have heard that church are being well trained, and "brother" pray very fervently for much credit is due the brethren who ners. His falsehoods consisted in labor in the Sunday School. We ises to pay and these were realso enjoyed a pleasant interview peated on every occasion and yet no with Rev. R. W. Oriddin, the pastor of the Second church and Superi tendent of the Orphan Asylum. Be ealize that in the sight of God and the churches in Ports all honorable men he was telling a in a flourishing condition and well real falsehood every time he promised to pay and failed to do so, or at

On Sunday night, in company with brethrea Jones and Owen, we took ssage on the Old Dominion steamship for Richmond. The polite agent tendered us the hospitalities of his line, and the polite officers royally entertained us. We shall have to live long and travel much before we meet with such companions and such delightful trip.

In Richmond we spent half a day and greatly enjoyed a visit to Richmond College, which we found greatly improved, and we trust on the high road to still greater usefulness. The city has nearly reached the colege campus-splendid streets and fine buildings are being constructed in what was in our day an old field. Grace street, one of the most beautifal streets of this beautiful city, has been opened up to the college, while Main and Broad streets are graded beyond the college, and are the drives high and pore morality. And we of the city. We met Profs. Paryear and Harris and a number of the stutudes whose zeal and earnestness dents.

> We met in Richmond quite a num-Convention, and learned that a large delegation was expected in Lexington; so much so indeed, as to give the brethren reason for grave appreensions. At II o'clock, P. M., a car load of us started on the long journey. We are under special obligations to brethren Ellyson, C. H. Ryland, Dr. Harris, editor of the Relige ious Herald, and Dr. Hatcher for special favors during our stay in

At 11 o'clock P. M., we left Richmond and had as companions about twenty-five of the Virginia delegates and two of our North Carolina brethren, R. T. Vann, of Enfield, and F. W. Eason, of Newbern. We attempted to spend the night in sleep, and found this impossible as the road for ome reason is specially and peculiarly rough. Tuesday morning found us some miles above Staunton between two splendid ranges of mountaing while the Greenbrier river ran within a few yards of the cars. These mountains bare and terile continue for over a hundred riles of the 421 miles route. The Greenbrier changed to the New and then to the Kanawha, widening and deepening as it fled in feaming rage er the rocks presenting a scene of are beauty and grandeur, but coninued for so many miles and hours as to at last weary one with bills and rushing rivers and make him think nore kindly of wide plains and gently flowing streams. As a special favor to the delegates the splended steamer of the Ohio was detained at Huntington and at 8 o'clock P. M. we all joyously boarded it and took upper while a band played waltzes and jigs to aid our delegation. We aw little of the Ohio river until Wednesday morning and were then newhat disappointed as it was inteded between two mountains and is buried in smoke. It is a little vider here at Maysville than the canoke is at Plymouth. Its banks are mountains, while the narrow strips of land are detted with towns and villages or covered in grapes. Mayesville is a city of 7,000 inhab man Catholics have a large

... The Second Baptist Church gave the and of welcome to more than sixty me anday. At the close of the Sunday School pastor Gwaliney haptized eight can-didates. About a dozen others are usualting baptism. After the sermon by the pastor on Sunday night last, the inquiry room was opened and some fifteen or twenty entered; two conferred Christ before the services

of the brethren while in Maysville

climbed the mountains and found it

At 3 P. M , we leave for Lexington

ation. on or the gire ban age

ERSONAL & OTHER ITEMS

... I cannot go without the RECORDER an onger-here is your \$2.00. Send it to me at Summer, Georgia. —P. R. Johns.

nt Lodge Academy will take place on t 5th of May, Hon, F. M. Robbins, o Dr. Pritchard, of Wake Forest College wil

Vine Hill Academy, Scotland Neck, N. C. Elder J. B. Boone delivers the Liters y Address at Fork Academy, Davie county on 25th inst. Dr. Pritchard is also expe

deliver the address before the stu-

.... The Library Building of Brown Un versity is admirably arranged, and has a capacity for the proper accommodation of 150,-000 volumes. It already contains about 52,

ose among the churches North to pay of heir church debts. This is as it should be only it might be better not to go in debt. church debt is seldom a means of grace.Rev. F. H. Ivey the esteemed past of the Goldsboro Baptist Church, will pr the commencement sermon at Cowan Bant Female Institute, June 22ad. - Goldsbo

There seems to be a determined pu

"It would be a good thing if half ozen demagogues, North and South, kindly consent to die, as the citizens well afford to pay their funeral expens Talmage. They could have a gorgeous sendoff, with fire-works along the route and at the end .- Rich, Chris, Advocate.

.... The Baptist Courier of last week vo articles on inspiration one on each s f the question. We presume that every body (but us) will read them and be edified. We suggest to Bro. Chambliss that he give us a few elaborate articles on Respirat Expiration and Aspiration—all vital subject specially the last.

....Bro. Childs wonders why open con nists have not quoted 2 Chron. 30: 1 19. Bro. Dexter thinks that churches which mpromise lose ground. Bro. Bullen finds our mission in upholding the ordinances no merely as commands, but as vehicles of doc trine. Bro. Eddy says baptism stands guard over regeneration, and the supper over the atonement. - W. W. E. Jr., in Watchman.

We dislike to omit anything sent us for publication by the brethren, but we are con pelled to beg their pardon for cutting down their notices of Union Meetings and making so a large part of the paper would required to give these notices. We presume that the brethren usually know their subjects and will be on hand to do their duty well.

ant Grove church May 23. Programme 1 Church government. 2. Best plan to continue the interest in the Sunday School. 3. If every church member has a work to do, how per of brethren on their way to the may he be induced to do it? 4. Has a christian the right to serve God as he chooses Sermon by J. H. Freeman and Missionary sermon by C. Durham.

.... The Board of Trustees of Shaw Un ersity decided, at a late meeting, to establish a Medical Department with this Institution. And they also decided to secure the services of Rev. S. B. Leary, of Rochester Theological Seminary for the Divinity Detment if his salary can be raised.

."I cannot get along without the Re CORDER. I love it next to my Bible and regret that I have not been taking it ever since I joined the church 34 years ago. I expect to take it as long as I live and hope it will how I do love to read Dr. Taylor's comment G. Washington Jones' strange things und Dr.

..... The Texas Baptist Herald quotes what Dr. Burrows said in the RECORDER about the South and Southwest needing consolidation instruction, discipline, and an increase wise working pastors more than they need expansion, multiplication and an increase "circuit riders" and adds: "There is sen in that." It also quotes what we said of the pastor of the Second church of Raleigh being in no hurry to rush the "converts" into the church and says, "That is sound doctrine Quality not quantity is what we should strive

grim church, in the Brier Creek Association reports that the Sunday School Board held a in May and the brethren had an excellent and profitable time. Stirring speeches, good singing and earnest preaching made up the work of the day. The board is doing a grand and good work. We would like so much to meet with those brethren and learn to know them. We intend to go the first opportunity May God bless them in their earnest efforts

.CHATHAM Co., April 27.-A most won rful work of grace has taken place in Milon, N. C., under the pungent preaching Bro. J. E. Hutson. The whole town seen stirred as never before. There were between 75 and 100 professions old and young togeth I was with him several days and I don't hink I have ever attended a me there was such a deep, solemn feeling. rts seemed to be touched and a great work has been accomplished. I am more convinced than ever that the "anious seat" ought to be abandoned. There is no need of it to

ne female and one mixed. The male sch ducted by Bro. T. J. Horner and son The female is in charge of Sister Parham and Mrs. Wm. Horner. I spent the 1st Sabbath with Rev. C. A. Jenkens, at Youngsville, present. Congregation very large both morning and evening.—D. G.

delightful exercise after the three days of tedious travel on the cars. ... For two weeks I have been watching over a sick member of my family. But in the midst of my trouble I have been cheered by the visits of the Encoapen, which has brought to me the glad tidings from various parts of our State that God is still blessing where we expect to find a full deleour Zion. O, how thankful the Baptists of taleigh ought to feel for the great, bleming which God has bestowed upon them. But in the midst of our rejoicing we are called to mourn over the loss of dear and precious brethren. Our dear brother Purefoy is gone to rest and one by one we will be called home. Let us live near the cross, that when our Lord shall come, we may be found waiteing.—W. W. KERMEDI.

lladelphia; May 3rd, the brothren disassed this question: "Ought we to main-de ancompromisingly the position hitherto old by our denomination, that the original ms relating to baptism should be transla cansferred, in all our ver ted, and not of the Bible to the heathen? While no vote was taken on the question, yet it is clear from the discussion as reported in the Na mal Bantist, that the brethren are strongly n favor of translating and not transfer

ead earnest on "The Holy Spirit in Preach ing." He said, " As the need of a written spel was felt, book after book was written Paul's epistles before the gospels. The Holy is quietly doing a good work Spirit was promised, to abide forever, in the in Wadesboro, is dearly loved by his ul's epistles before the gospels. The Holy lace of the Son. He must have intimacy with preachers; his endowment is the highes fication. His agency indispense effective presentation of the truth and deliverance from spiritual death. In manner and ubject we must have the Spirit-der on whom the Apostles recognized. 'My peech and my presching . . . was in demon-tration of the Spirit.'—N. Y. Cor. in Watch

.A CHURCH OF GOATS.-On our return from Star City we passed by a large church use occupied by goats. Some were down on the floor, apparently asleep, one old fellow was standing with his head out at the window, as though he had some idea of leaving the church, and another had one so far as to climb up in a window and tly jump out and leave church choice. As we mused upon this scene we thought, is not this a picture of some church es? Have we not churches largely occup

. We made the remark recently to sever al brethren that it is impossible to say ho poor preaching a people will be satisfied wit provided they love the preacher. A brother said that is true and then referred to an old reach and had no idea what a sermon was, out everybody loved him and loved to hear hear him talk. When he was too old for the easterate, the people would go ten or twelve miles to hear him, if an opportunity was made for him. All went and sat quietly and heard him through because they loved him Pastors and churches should fall in love with each other and keep on falling in love an then they would work together better. Try it brethren, do it for Christ's sake.

.... There is great joy in Raleigh. Nelson has just passed through his fifth week of labors in the Second and Dr. Teasdale his third week in the First church. The pastors of the two churches, Dr. Skinner, of the First, and Rev. Mr. Gwaltney, of the Second, relists, and are said to be very happy in their work.—Baptist Beacon. Dr. Nelson was siting by when we read the above, and he re uests us to say that he is not an "evangelst," and to ask the Beacon to correct it. He s President of Judson College, and is workng in its interests, and came here as a help to he pastor and to seek help for his college He is a born pastor, and his heart burns to eturn to the pastorate, but en attack of the brain two years ago makes it proper for him o wait a year or two.

..... Your paper I think is continually impreving-more and more adapted to all classes of people—and ought to be in every Bap-tist family in the State and throughout the land The articles of G. Washington Jones, Dr. Yates and the Sunday School 2000018, are ust splendid and well worth the price of the paper, to all those who will read them arefully Another splendid church ompleted in Hamilton and ready for dedication on the 5th Sunday in May. This church I think is still an improvement on either the Enfield or Williamston church. Can't you possibly be with us at the dedication, help u out and press the claims of your paper? anticipate a delightful time and expect Dr Pritchard to be with us and hope he will no lisappoint us. We want to make a favora ble and lasting impression in the start, be sides greatly enjoying the meeting ourselve as Boptists.—R. R. Owne.

.The young preacher has an advan age over the young lawyer or doctor. As soon as he completes his studies he steps into salary which if not large, is sufficient for him to marry on. But his classmate who takes to he law or medicine will find it a long ime before the clients or patients will merous enough to pay his expenses. For long time it will remain a question whether by his profession. If the young lawyer or ysician once acquires a living practice, his future is secure. But the test does no me with the preacher till later in li The question with the lawyer or doctor hether he can gain a position. The tion regarding the preacher is whether can hold his position. If, contented with the popularity of his early efforts, he settles down and "takes things easy," he will find and doctor were at the beginning. reachers future is not secure unless he spends his early ministry in the hardest kind btful point with him is always in ... The early English Baptists were oppo

cise did not take place till after the sermon that those who were opposed to it might dethose who had scruples about the lawfuli and among those who believed in sin tended that men only should sing, as women were to 'keep silent in the churches.' It is said that for half a century in New England only some half dozen different tunes were used and those having attained a peculiar sanctity in the conservative mind, a great agitation was roused when at last new tunes were inroduced. The introduction of note books aused another conflict. In Braintree in 1723, eight members were suspended for inging by note. Said the opposers. 'If we note begin to sing by note the next thing will be to pray by note, and then comes Popery'—a line of argument often used sines on various questions, and always with great effect on a certain class of minds. The introduction of the pitch-pipe was hitterly opposed, while the contest over the bass viol, etc., is within the memory of men still living."

From Bro. F. M. Jordan.

lists, that it is best for others o do the writing and counting. I pent the most of January with Bro. L. L. Vass and hie people in Spar-tanburg, S. O. My stay with them easant, and I

weeks with Bro. G. W. Harman and

his people in Wadesboro, and two

people of Lileaville, where I lived and taught school in 1854. Bro Harman people, and commands the respect a preacher to have prudence and a with some doubtless this is a scarce commodity. Tired and worn I returned to rest a little with the loved ones at home. My wife and myself went to Asheville and I was at the prayer meeting on Thursday night glorious revival. Bro. Dixon is in fine spirits, is prosecuting his work vigorously, while his church and Sun-day school are growing in grace and numbers. We spent a day with our venerable and beloved brother, Thomas Stradley. Never saw him so cheerful and happy. Easy in his spiritually, he is walking in the light, and almost in fall view of the omise land. He was present on landay morning to witness the exercises of the large Sabbath school and thehouse which he had labored to build for God, filled, I trust in a large measure with a converted membership. With gratitude to God, he wept for joy, and it did seem that

heaven was never so near. We then listened to a soul stirring sermon from the pastor and the Holy Spirit seemed to be near to help. Bro. Dixon preached to the young people in the afternoon and I at night. Two persons confessed Christ. Thus God is letting his work appear. The railroads are advancing towards completion, quite a number of new buildings are going up in Asheville and Hendersonville, and the whole country is wearing an aspect of prosperity. More visi ors are expected this summer than ever before Left home last Thursday, came through Charlotte, saw the basement walls of the new meeting house, about ready for the sleepers. So the work is being prosecuted vigorously and I trust the friends throughout the

Last Saturday and reached at Lilesville, and baptised ive persons. Quite a number of persons came forward for prayer and some are indulging a hope of pardoned sin.

My son Willie has gone home to pend a month in the mountains reenperate bis health. To morrow I begin a meeting a Ashpole, Robeson county. Glad to hear of the gloriou work in Raleigh and elsewhere. F. M. JORDAN. Lumberton, N. C.

Letter from Dr. T. W. Sydnor, of Virginia-His Account of Two Great

I am glad to notice signs of vigorons growth in the BIBLICAL RE-CORDER, and to recognize in its Editor, Corresponding Editor, the Conductor of the Sunday School Department and many of its correspondents some of my most valued friends. Its visits to my home are most welcome. and I will do what I can to promote 's circulation among my people I spent Sunday last with Rev. J H. Newbill, the efficient pastor of

Sharon Church (Sandy River) Prince Edward county, Virginia This Church for the space of fortyfive years was honored and blessed with the labors of that wonderfully gifted man, Rev Daniel Witt. He died in November, 1871. His remains, over which stands a beautiful monument appropriately inscribed, are deposited in a few feet of the building, just in rear of the pulpit The object of my visit was to make an address in the interest of the me morial hall to be erected at Richmond College in honor of Rev. J. B Jeter. In speaking of Dr. Jeter, i was an inspiration to stand over the grave of his life-long friend, Dr. Witt. They were both natives of the county of Bedford-Witt born in 1801 and Jeter in 1802. They were converted about the same time, in 1821; entered the ministry together and for several years labored to gether as missionaries of the Gen eral Association of Virginia. "Love ly and pleasant in their lives," coralike diligent in their labors for the master, in their death they were divided but for a few years and are now doubtless happily requited in the outer friendship and bolier ser-

No county in this State has been nored in raising up distinguished ministers of the Gospel as the county of Bedford. It has been, in It gave to the Methodists Bishop Jnc. Early, whose name, still fresh and fragrant, is a sort of he word among his bretbren. It gave to oalians Bishop Otey and Bishon Cobb. both eminently Godly and useful men. It gave to the Presbyterians Dr. John H. Rice, Dr. Benjamin H. Rice and Dr. Conrad Speece. It gave to the Baptists the Harrises, the Leftwiches, the Witts, the Hatchers, J. B. Jeter, and a host of others. Shortly before his death, Daniel Witt gave me the names of about sixty Baptist ministers who "started out" from Bedford. Some of these were men of eminent gifts and assfulness, but none so gifted and so useful as Daniel Witt and J. B. Jeter. Their educational advantages were very poor, only such as were afforded by the rudely conducted schools of their native county. Neither of them knew any thing of College life. They had no academic training, and yet they reached an eminence in the ministry which few men have attained—each affording an illustrious journment. and J. B. Jeter. Their educational ording an filustrious justance of Windon Sentinet

without the training of the schools

Witt used to say of himself, "I am preacher—nothing but a preacher," Vell, he was a Few could preach like him. Jeter was a preacher-not so fluent of peech as Witt, not so graceful in store por was his voice so m but he was a grand preacher. "As a sermonizer he had few superiors, and while lacking in grace of the orator, he was as clear as a sun-beam. exceedingly forcible in his style, and frequently rose to that genuine elo-quence which Dr. McDuffee has defined as logic set on fire." So Dr Southall, of the Central Pres wrote the week after Dr. Jeter'

"Dr. Jeter's first public address was made on the banks of the stream in which he was baptized. Coming up out of the water he began at once to exhort his fellow men to repent of sin and turn to God. Why may we not say that that was his first sermon -that then and there be entere upon the ministry he had received of the Lord Jesus Christ ! It requires no official order of pope, or prelate preacher of the Gospel. It needs no formal act of council, or Synod or Church to make it fit and proper for a christian man to stand up before his fellow men and proclaim, "It is a faithful saying and worthy of all aceptation, that Christ Jesus came into the world to save sinners,' what is that but preaching the gos

In some respects Dr. Jeter excell-ed his distinguished contemporary and friend, Dr. Witt, as he excelle every other man of his denomination in this State. As a writer, as an or. ganizer and worker in our great denominational enterprises, as an author and an editor, he was without a peer among us. All acknowledged him as a leader-so far as Baptist may have a human leader, for it is call no man master upon the earth. The remark has often been mad-

that Dr. Jeter was a self-made man. Of course be was self-made, and yet well made-as every man who is of any account in the world is to a great extent a self-made man. He learned in early life the lesson of self reliance, of self-control, of selfapplication. Practicing upon these essons, he became the architect of his own fame; himself his own wisest counsellor; himself his own mo skilful teacher. He was self-made but yet divinely made. His natural order. His figure was almost faul. less-his presence most commanding. He had an intellect of marvelloucompass and vigor, and a heart as guileless and generous as ever

Dr. Jeter was distinguished in ev ery sphere in which he moved. In nothing were his labors of more impor tance and value than in the cause of education. He was not an educated man in the technical sense, and vet he was a man of extensive and profound acquirements. He had more knowledge, more real learning boast their college diple knew more of the affairs of State, he more honesty and uprightness than ninety nine a hundred of the men who occupy seats in our legislative halls or other higher places of our

government. In the cause of missterial education particularly he eve manifested the deepest interest. He was the prime mover in the establishment of he Virginia Baptist Seminar) now Richmond College, and was larged instrumental in the establishment the Southern Baptist Theological Seminary. At the time of his death he was the President of the Board

Dr. Jeter left his valuable library to Richmond College. At prese there is no suitable place in the College building for its reception and proper keeping. It is purposed to erect a ball for the purpose. It is due to the memory of the donor, and would be of incalculable advantage to the College for the work t be done at once.

In your issue of April 21st, the Editor and President Pritchard both made an appeal for the "new Memorial Chapel" at Wake Forest in honor of President Wingate, is it not? I hope that Virginia as well as North Carolina will respond to this appeal; and will not the good brethren of the Old North State reciprocate and belp us build our "Jeter Memorial Hall."

STATISTICS OF CHRISTIAN DE ominations in North Carolina, gathespondence with leading ministers of the churches given :

M. E. Conference (white)	66,05
Holston Conference in N. C. (white).	6,00
Virginia " " " " " "	5,11
A. M. E. Zion (colored Methodists)	26,04
A. M. E. "	8,58
M. E. Church " "	8,76
Christian (O'Kellyite)	4,60
Protestant Methodists	13,50
Onakera	4,85
Lutherans (about)	10,00
Homan Camones (2000)	1,00
Moraviana	1.98
Presbyterians	17,74
Presbyterians [colored]	4,86
Episcopalians	5,54
Baptists [Missionary]	
Baptists [Anti-Missionary]	9,75
Baptists [Campbellite]	
Baptists [Free Will]	
	100
These figures show that there	are 1
North Carolina 184,560 Pedobaptis	an an
189,935 Baptists. These statistics may	
exact, but they are very meanly so.	\$830 -QOH

.... We learn from the Texas Bantist Herild that Elder W. E. Penn, the Texas Evangelist has been called by the Fifth Ward church of Houston. It is probable that he will sccept the call. We congratulate brother Penn on the prospect of a home, a people and concentrated work.

.... Rev. W. G. Brown of Yadkin county was in town Saturday, on his way to the General Baptist Convention at Lexington Kentucky. He took the evening train,—