LESSON I. Superintendent —In the beginning God created the heaven and the earth.

Teachers .- In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. John 1:1, 2. Sholars.—All things were made by him; and without him was not anythin made that was made. John 1: 3.

All.—The World was made flesh, and dwelt among us. John 1: 14.

LESSON II. Superintendent.-The two disciple heard him speak, and they followed Je

Teachers.-Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. Matt. 16: 24 Scholars.—These are they which fol-low the Lamb whithersoever he goeth. Rev. 14: 4.

LESSON III.

Superintendent.-This beginning miracles did Jesus in Cana of Galilee and manifested his glory; and his dis-ciples believed on him. John 2: 11. Teachers .- Many of the Jews which had seen the things that Jesus did believed on him. John 11: 45. Scholars.—Blessed are they that have not seen and yet have believed. John

All. - These are written that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name. John 20:31. LESSON IV.

Superintendent.-Ye must be born again. John 3:7. Teachers.-Except a man be born again, he cannot see the kingdom of God. John 3: 3. Scholars.-If any man be in Christ, he is a new creature; old things are passed

away; behold, all things are become new. 2 Cor. 5: 17. LESSON V.

Superintendent .- Jesus said, Whos ever shall drink of the water that I shall give him shall never thirst, but ... it shall be in him a well of water springing up into everlasting life. John 4: 14. Teachers.—The woman said, Sir, give me this water, that I thirst not. John

Scholars. - Jesus cried, saying, If any man thirst, let him come unto me and drink. John 7: 37. All.-Ho every one that thirsteth, come ye to the waters. Isa. 55: 1.

Superintendent.-They that sow in tears shall reap in joy. Ps. 126: 5. Teacher. - He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.

Scholars. - Other men labored, and ye are entered into their labors. John 4: All. -One soweth and another reap-

eth. John 4: 37. LESSON VII. Superintendent.—The nobleman saith

unto him, Sir, come down ere my child die. John 4: 49. Teachers. - Jesus said unto him Go thy way thy way; thy son liveth. John 4:

Scholars.—According to your faith, be it unto you. Matt. 9:24.

All.—Lord I believe; help thou mine unbelief. Mark 9: 24. LESSON VIII.

Superintendent.—The whole head is sick, and the whole heart faint. Isaiah Teachers. - Wilt thou be made whole? Scholars .- What must I do to be saved. Acts 16: 30. All.—Believe on the Lord Jesus Christ

and thou shalt be saved. Acts 16: 31. Superintendent. - Jesus took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. Matt. 14: 19. Teachers .- And they did all eat, and

were filled. Matt. 14: 20. All.—Jesus said, whose eateth my flesh, and drinketh my blood, hath eternal life. John 6: 54.

Superintendent.-Labor not for the meat which perisheth, but for that meat Teachers-Jesus said, My Father giv-

eth you the true bread from heaven. John 6: 32. Scholars.-Lord, evermore give us this bread. John 6: 34.

LESSON XL

Teachers. - Never man spake like this man. John 7: 46. Scholars.—Paul preached Jesus in the synagogues, that he is the Son of God. Acts 9: 20.

All.—Simon Peter answered, Thou art the Christ, the Son of the living God. Matt. 16: 16.

LESSON XII. Superintendent.—If ye continue in my word, then are ye my disciples indeed. John 8: 31. Teachers.—And ye shall know trath, and the truth shall make you free.

John 8: 32. Scholars.—If the Son, therefore, shall make you free, ye shall be free indeed.

John 8 36.

All.—Jesus said, Abraham rejoiced to see my day; and he saw it and was glad. John 8: 56.

BIRICAL RECORDER.

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RALEIGH, N. C., WEDNESDAY, JUNE 23, 1886

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Pulpil and Platform.

CLOSE COMMUNION.

A Sermon Preached May 16, 1886, in the Baptist Church, at Wilkesbore, by G. W. Greene.

rstood and sometimes abused for their peculiar doctrines; and at no point has this abuse been more frequently leveled than at their practice commonly called

They are called narrow, bigoted, and ectarian, largely because their position s to this ordinance is not understood. Many a candid Christian man will say he likes everything about the Baptists except their Close Communion.

There are between us and other denominations some differences concerning the ordinance of the Lord's Supper, but of these I shall not speak to-day. I desire rather to call attention to several points of agreement with others, and show that it is a difference farther back that makes an apparent difference as to

1. We all agree that the ordinance of the Lord's Supper is of divins appointment and of perpetual obligation. The Lord himself appointed this ordinance. It is not a human institution. We must, therefore, inquire of the Lord, in his Word, how it ought to be observed. And we find by his Word that he gave it to be obby his Word that he gave it to be observed by his saints in all ages: "This do in remembrance of me"—I Cor. 11: 24. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."—I Cor.

2. We agree that certain acts are en joined. As to the proper method of per-forming those acts, the Lord has left it to circumstances. Some celebrate the ordinance in the forenoon, some in the afternoon, some at night. Some eat sitting, some standing, some kneeling. Some use leavened bread, some unleav-Some celebrate the Supper evefour times a year, some once a year. These are minor matters that do not change the true meaning of the ordinance. We may all have our preferences as to these points, but they are mere preferences, with no principle involved. But we all agree that it cannot be the Lord's Supper unless there is bread and wine—bread to be eaten and wine to be drunk by all the communicants. The Catholics give the wine to the priests alone, while the laity eat only the bread; but we all agree that this is a serious change in the ordinance. The Quakers spiritualize the whole, and use no bread or wine at all; and, in our estimation, neglect the Lord's command. For we are all agreed that the Lord meant for

us to perform these specific acts. 3. We all agree that it is to be observed frequently. Baptism is to be administered once for all. The Lord's Supper is to be of frequent recurrence. 4. We all agree that certain qualifications are required for coming to the Lord's Table, and I think we shall find ourselves in substantial agreement as to what these qualifications are. No church invites the whole congregation to join in the Lord's Supper. Now, what are there qualifications

The answer to this question is the important point of our discussion. And think all will agree with me when say there are these three qualifica-

(L) A Profession of Faith. Baptism. Church membership

Almost all denominations invite on those who claim to be truly converted One form of the invitation is addressed "Ye that do truly and earnestly repen of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking henceforth in His holy ways, draw near," &c. True, some think that this invitation includes seekers of religion, but those "who truly re-pent of their sins and intend to lead a new life," are surely converted peo-ple. And this view agrees with the practice of the Apostles. In their day, the ordinance was uniformly observed

by the believers in Christ. The various denominations that practice Infant Baptism are not agreed as to the position of those baptized in infancy. Some say they are in the church, while some say they are in the enuren, while others say they are not; but all, I believe, agree in declining to invite them to the Lord's Table, until they have made a profession of personal faith in Christ, have been confirmed, or in some way have taken their places more fully among the members of the church.

Inst at this point the Congregational

Just at this point the Congregational churches of New England had great trouble in the early part of the last century. Johnsthan Edwards, one of the foremost preachers of America, was pastor of a church in Northampton, Mass. He took the position that only those who had been truly converted were members of the church and entitled to come to the Lord's table. But a large number of persons who had been baptized in infancy maintained that they had therebecome members of the church, and

they succeeded in driving Mr. Edwards from the pastorate. But this case by its very notoriety shows that the prevailing sentiment among evangelical denominations is that only those who have been converted should come to the

Moreover, we have all agreed that
Baptism is a qualification for coming to
the Supper. Conversion is a requisite
qualification, but not the only qualification. This follows from the very nature nance which comes at the beginning of Christian life. It symbolizes the begin-ning of spiritual life. It is a public declaration of an intention to lead a new declaration of an intention to lead a new life and to observe the commandments of the Lord. So it comes at the begin-ning and the act is performed only once. The Lord's Supper symbolizes a contin-uance of spiritual life, a feeding on Christ, an abiding faith in the merits of Christ, an abiding faith in the merits of his death, and so it is often repeated.

And this is according to the order of the Great Commission: "Go ye and teach all nations (c. 6. make disciples of all nations,) baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Math. 28: 19, 20. This is the order; teaching people so that they believe in Christ, baptizing them, and then leading them to observe the commands of Christ. Prominent among these commands, is that which says, "Do this in rememberance of

his words were baptized * * * and they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread and in prayers." Acts, 2: 41 49

And so throughout the gospel history; as soon as men believed they were bap-tized, and afterwards we read of their observing this other ordinance as churches of baptized believers.

And this is the theory of nearly all the churches in our land. There are of-

ten persons in our congregations, who have professed faith in Christ, but have have professed faith in Christ, but have never been baptized. But they are not invited to the Lofd's Table in any of the churches. I once had a young friend who had professed religion and was in practical accord with the Baptists except as to this bugbear of Close Communion. But while he was hesitating over this difficulty, he attended a communion meeting of another denomination and to his surprise they did not invite bim to commune. They counted him a believer, but he had not been baptized. So he found that others were as close in their communion as are the Baptists.

Baptists.

Where then is the difference between Where then is the difference between
Baptists and others on this subject?
How comes it that so many lay such
stress on the Close Communion of the
Baptists? We all agree that only converted persons should come to the Lord's
Table, and all should be baptized before coming. But we differ as to what is baptism. You believe that either one of three things is baptism, sprink-ling, pouring or im nersion. We believe that only the last of these is baptism. You believe that infants may be bap-tized. We do not count it true baptism, unless the candidate has professed personal faith in Christ. You commune

with those whom you regard as believers and baptized. We do the same.

The difference then is not as to the terms of communion, but as to a proper those who were sprinkled in infancy, because we do not count sprinkling baptism, nor do we regard unconscious infants as fit subjects for baptism. The charge against us then ought to be Close Baptism, instead of Close Com-

Do we not also agree as to the third qualification, continued church-membership. As to this little need be said. If for any reason a man is excluded from a church of any denomination he is not invited at the next communion to participate with the church in the ordinance. He might go and join a church of some other denomination, and then come in under the general invitation. But all recognize that this is not to be expected, that a man from whom the fellowship of the church has been withdrawn, should expect still to enjoy all the rights and privileges of that

The theory of the Roman Catholics is that there is no salvation ontside of the church; so exclusion from the church is called "Excommunication," putting out of the communion of the church, and so debarring the man from the sacraments and taking from him the means of salvation. But the theory of the Baptists is far removed from this. We do not "pronounce the ban of excommunication;" we simply "withdraw fellowship." To the man whose life is not in accord with the requirements of of the moral law, we say, "We can not have fellowship with you, while you live such a life; we withdraw from you. Thus, so to speak we move away from him, and leave him outside of the church. To the man who neglects his duties to his church we speak in a similar manner, "We cannot maintain church fellowship with you, unless you discharge the duties of a member of this church." Se from him we withdraw fellowship and he is outside of the church. If he teaches doctrine which we believe to be false, we must proceed in like manner; we withdraw fellowship. So when a member of one of our churches joins a church another denomination, he is giving aid and comfort to what we believe to be error. He is by his example, by his membership in that church, giving his influence to infant baptism, which we believe to be contrary to the Scriptures. There may be nothing wrong in his moral life; we may have confidence in his piety; yet, because he gives his influence in favor of error, we withdraw fellowship. Now, bylously, if he could come back and

enjoy all the privileges of church mem-bership, the discipline of the church is mere farce. So we give the invitation to person who might, if circumstances made it desirable, be members of this church without other form or ceremony than a simple vote of the church. We invite members in full fellowship in other churches, of the same faith and order

I think we have thus shown that we are all in substantial agreement as to many points about the Lord's Supper. that we all require the same three qual-ifications and that the real difference is is not as to the terms of communion but as to what constitutes baptism.

But after all this proof of agreemen as to the terms of communion, many

will still bring forward objections to our 1. A very communion objection is 1. A very community and you it is the LORD'S TABLE, and you have no right to keep us away." If it were our own table, we might invite our brethren whom we love, whenever we believe in their piety. But it is the Lord's Table, and he has fixed the Lord's Table, and he has fixed the terms, of sitting there. We dare not change these terms. The word of the Lord teaches these three qualifications. Shall we be wiser than he? He has fixed faith in himself as the first requisite. May we invite those who have not believed? He requires hantism May we invite those who in our judgment have not been baptized? The Lord bids us withdraw from those who walk dis-orderly. May we invite them again af-ter we have withdrawn from those?

ren is surbordinate. And here let us note an important difference between christian fellowship and church fellowship. We have Christian fellowship with our brathren of other denomina tions. We believe them to be earnest, sincere, plous Christians. We cannot have church fellowship with them, because in our judgment they have never been baptized. Sometimes it happens that we have church fellowship with those with whom we have little Christian fellowship. Their lives may make it plain to us that they have little or none of the Spirit of Christ, and yet, until they have had a formal trial and

withdrawn, we must retain church-fellowship with them. Two weeks ago to day two young peo ple came before Cub Creek church asking for membership. After examina-tion the church voted to receive them. and we gave them the hand of Christian fellowship; but they had not yet been baptized and the church did not fellowship with them. At the conclusion of the service we celebrated the Lord's Supper; but they did not unite with us, as they had not been baptized. That afternoon they were baptized and are now members of that church.

the fellowship of the church has been

Soon after the organization of this hurch, a lady came before us and applied for membership, and the church roted to receive her; but she has never een baptized, and so has never betome a member of this church.

3. Another says, "I never can believe that is right which separates husband and wife." Then no church organization is right. Many a pious woman sits down to the Lord's Table while her un godly husband is not invited. Many a loving wife at the judgment will be on the right hand and the husband on the left. Besides the Lord says we must disregard family ties when they conflict er or mother more than me, is not worthy of me." It may not be pleasant thus to separated at the Lord's Table; but we are not asking what is pleasant but what is according to the command of

4. Still more common is the objection. us." And must we violate what we believe to be the teachings of God's word, do violence to our own consciences, disregard the requirements of Christ, to be charitable to our fellow men? Nay, that is not the charity of the Scriptures. for "charity rejoiceth in the truth. Scripture charity is that which has strong and decided views and acts them out, and at the same time gives the same right to others.

On what principle could we invite others to the Lord's Table with us? Must we say to them, "We do not believe you have ever been baptized, and although the Lord has made that a requsite qualfication, yet we disregard that teaching of his word and invite you to commune with us?" How many would accept such an invitation? Shall we stultify ourselves, and give up our distinctive principles and admit that sprinkling and pouring are baptism, and that infants may be baptized? Then we have no longer any reason for a separate existence, and we ought to sell our houses of worship, dismiss our pastors, disband our churches and unite with others, so so long as we hold the principles which make us Baptists, so long as we believe in baptism only on a profession of faith in Christ, and that only immersion is baptism, we must firmly declare the

faith that is in us by our practice in the Lord's Supper. And which shows most charity, for us to stand firmly by our principles, practice them, lefend them in our preaching, granting to you the right to hold, practice and teach your peculiar doctrines; or for you to demand of us that we abandon our solemn convictions of duty that we may show love to those who do not agree with us? Which is most uncharitable, for us to do what we think the Scriptures teach; or for you say hard things about us for so doing? But after all our reasoning some will still say, "Your Close Communion does not look right and I never shall believe hat it is right." In other words, it does not matter to them what the Scriptures teach or what Christ requires. They will set up their ideas of what looks right above the plain teachings of the Scriptures, and the unmistakable commands of Christ.

My brethren, I should greatly rejoice if all christians might be united in doctrine and practice, keeping the ordinances as Christ and his apostles delivered them to us. But an outward union when we are not in agreement about these essential doctrines of church ordinances, would be a solemn mockery. You believe that certain things taught by your church are according to Scripture. Cling to those doctrines, build them on the Bible. And if they express the mind of the Lord, may the time soon come when when we who are in error shall see the way of the Lord more perfectly and unite with those who have the same with our opinions, to hold them and to teach them, and if you should find that we have the truth, come to the truth, and let us be one in the truth. Sec s are a great evil and hindrance to the cause of Christ; but a union of organization without a union of beliefs would be a geater evil. But when all shall see the truth alike, believe it alike, practice it alike, then shall there be "one fold and one shepherd." "one Lord, one faith, one bap

The American Baptst Publication

Having occasion recently to exam-ine afresh the work of this great Society, I was so impressed with its present status and its future possibilities, that I through your columns to an Institution which is doing such grand work for the truth and for Baptist principles, that we ought to thank God every day for its existence.

The Society was organized in 1824 and was first known as the Baptist General Tract Society. The Young Reaper was the first S. S. periodical issued by the Society. This was in 1857. The Society was published twolve Society was published twolve Society.

to the amount of \$143,000, aided of 4000 pastors, and 11,000 Sunday schools; has given over 300,000 people the Bible or Testament; its colporters have visited over 800,000 families, organized over 6,000 Sanday schools—last year alone

The Society has printed over 279 million copies of books, tracts and periodicals. Receipts last year \$526,898.

When we take the above facts into consideration surely we have in this Society an institution which of every Amercan Baptist can greatly feel proud and for which he can devotedly thank God, and to which he can give cheerfully and

liberally of his means.

Though a Southern man by birth and by raising, I must express, as was so heartly done at our last Convention, my want of sympathy with the late rather savage attack made upon the this Society by some unknown brother through the columns of the RECORDER. Ah! brethren, can we not cultivate a love that will permit our sympathies and our prayers to cross not only Mason and Dixon's Line, but all other line drawn by the hand of man?

What if it can be proven that the So ciety realizes a profit on its publications, does that fact lessen its hold upon the good will and confidence of our great Baptist brotherhood? Nay verily! The society is conducted on business as well as benevolent principles. Has not a christian merchant a right to a reason able profit on his goods? Can he live without it? Has not the Society the same right? Would the brethren have the Society to become a grand eleemosynary Institution? The publications of the Society are first-class. It is a universal rule that, if one gets a first-class article, he has to pay for it. It is re-freshing to me that this Society gets up books, S. S. literature &c., that cannot be surpassed by any House in America and then asks a fair price for them. It is a real comfort to me that the Society has such an income and such financial backbone that is not always crying "Help brethren or we die," I am glad to notice that the editor of Kind Words and other Southern S. S. periodicals has

made decided improvement in the literature preferred by many of our people and his publications to live. Let American Baptists then, while supporting State and local institutions that have the interests of our people at heart, stand by this grand Publication Society, a Society truly national in its work. and national in its claims for support. It is a fact well known to any one familiar with the current literature of the day that some of the great publishing houses of America, do not waste any love on the Baptists. The hostility of the Frank Leslie Publishing House is too open to be concealed. That hostility assumed the cast of ridicule in a cut contained in a somewhat recent issue of their Illustrated Weekly repre-

senting baptism administered by a wor-thy sect in Pennsylvania. So again the ill disguised hostility of the Century Company to the Baptists must be patent to any one who studies the pages of their great periodical, the Century Magazine The evident gusto with which a remarkable article from the pen of the

Bishop of Kentucky" was published as to have fewer sects in the world. But | in which he assumed that his religion was what the poor Methodist and Baptist negroes of the South need to elevate them to a higher plane of Christianity; the usual habit of the editors and contributors when they mention the church connection of some of the buffoons, ignoramuses or mountain hoosiers, whom they introduce as char-Methodist churches sufficiently indicates their animus. There are thousands of Baptist or Methodist dollars flowing every year into the coffers of these houses. It may be a beautiful exhibition of charity for us thus to kiss the hands of those that smite us. I do not think it necessary to continue this, however, now that it is evident that this smiting is by the hands of enemies instead of friends. Why cannot our great Society issue an Illustrated Weekly and a monthly magazine the equals in every respect of Frank Leslie's and the Century. Let the magazine at least be forthcoming and then let every. Baptist in America that can spare \$4 per year take it and in the near future it would be known that no publishing company that bids for popular favor could venture to cast open or overt ridicule at one of the strongest and most influential denominations of Christians in America. Justice compels me here to say

that, so far as I know, the Harpers have dealt fairly with our people. It may be that a purely literary magazine may not come within the sphere of work contemplated by the Society. The Home Circle certainly was venture however in that direction. At any rate I take off my Lat and I open my heart to Dr. Griffith, Dr. Bitting, and the rest of the Publication men and say, God bless you brethren in your work, God forbid that I should by word or deed attempt to write "Ichabod" on the walls of your great house. C. A. WOODSON.

Votes of Recent Trips--Continued.

On reaching Henderson, in Vance ounty, we found the whole of that busy, bustling, booming young city, at fever heat on the subject of Local Prohibi-tion. The friends of good order, peace, sobriety and sound morals, all alive and sanguine of success; while the friends of Liquor License, which means friends of disorder, confusion, drunkenness, and bad morals seemed rather thoughtful, and subdued, apparently "looking with fear on the things which were coming," for the "powers" seemed "to be shak-en" in Henderson, and well might the enemy fear and tremble.

The Baptist pastor in that wide-awake town, Bro. M. V. McDuffle is a force in town, Bro. M. V. McDuffle is a force in limself, and a host against the evil let it be suggestive, one that will convey doers; and a most active workman in the gospel cause of Prohibition.

There are others also in Henderson who stand shoulder to shoulder with Bro. McDuffle in this cause. Rev. T.

Bro. McDuffle in this cause. Rev. T. J. Horner, another Baptist preacher, is a warm advocate of Prohibition also; and when we run over to Oxford, in Granville county, as we did

not only working for Prohibition in their little town, but on every Sunday afternoon the paster of the Baptist church, holding special preaching services in his church, on the subject, to which all are invited; and he does not feel that he is

Oxford. Brethren J. A. Stradley, R. H. Marsh, R. I. Devin, pastors of country churches, living in town in most charming residences that refresh the eye of the visitor to behold them, are all active in word and deed, with Bro. Hardaway, the town pastor, and all har-monlously laboring together, with God, to overturn the evil tide of rum, and to plant the blessed principles of Prohibi-tion in the hearts and minds of the

Lord. We have, ourselves, been a Pro-hibitionist for thirty years; and for eighteen years (the time we have been in the ministry) we have advocated it, at home and abroad; in the pulpit and out of it; here, there, and everywhere; in season and out; and we expect to preach it, and talk it, and sing it, and pray it, and vote it, till death closes our eyes and stops our breath. But we can say "Hitherto the Lord hath helped us;" and Prohibition, in the

future, is just as sure to come, as the Day of Judgment, no doubt. We spoke of Granville county. The work of brethren, Marsh, Stradley, Devn, Hardaway and others is manifest all over the county; and churches in Granville, are a living power, showing their liberality to the Orphanage, as well as to all the benevolent enterprises

fo our people.

Hospitality is a gospel grace and duty well understood by the good people of the FlatRiver Association; and when one visits the cosy and elegant mansions, and sees the beautiful grounds and lawns around the residences af the Baptist preachers in Oxford, he is constrained to think that some Baptist preach ers at least, are not such poor men after all. What lovely homes are those of bethren Stradley, Marsh, and Devin; and how pleasant the genial occupants But we forbear till our next, to name others.

W. B. HARRELL.

Thomasville, N. C.

Prepared for the Woman's Mission Meeting, Montgomery, Ala. BY MRS. A. J. ROWLAND, BALTI-

MISSION BANDS.

The object of this paper is simply to offer a few practical hints, as to the formation and management of Mission Bands. It is taken for granted, that the grouping of young people into such bands, is a wise and excellent thing, both for the young people themselve and for the cause of missions. Every body must admit, we think, that the organization of Mission Bands will greatly broaden and deepen the interest of young people in missionary operations, and so prove a valuable auxilliary in the missionary work. Without stopping therefore, to argue the wisdom and de sirability of this form of christian activi ty, we proceed at once to suggest some hings which are vitally necessary to make Mission Bands what they ought

to be. First of all, there must be the right sort of a leader. By this we mean that the leader must be an earnest devoted christian-a praying woman, earnest prayer to God, that he will prepare the hearts of those with whom she desires to labor, will not only make her own heart tender but, will greatly help her in what she undertakes to do. She must also be a woman of strong faith and full of missionary interest and enthusiasm. A true leader will have the deepest sympathy with young people, and will do her utmost to make the members feel this. A cordial shake of the hand, a low spoken welcome, a whole-souled "I am glad you came" will fan the flame which God has already kindled, She must not content herself with merely making the meetings of the band interesting, but must also go to the homes of the members, and strive to enlist the help of their fathers and mothers. In a word she must be a leader in the truest sense of the word, sparing herself no pains and yielding to no difficulty that may stand in her way. A devoted, tender and sympathetic woman, who is not easily discouraged, and who throws her whole soul into the work, will be sure to accomplish the largest

But who, it may be asked, should be members of Mission Bands? We reply unhesitatingly all classes of children and young people. Let the teacher of the nfant class make a band of that. The older classes may, if not large enough separately, be grouped together so as to secure the requisite number. It is our judgment, after a considerable experience in this work, that it is better to keep the boys and girls in separate organizations; still, if it cannot be done otherwise, mixed bands may be formed. It is not at all necessary that this work should be restricted to children. Some of the best bands now in existence are composed of young ladies or young gentle-men. Above all do we urge that the boys should be gathered together in thiway. Those who try it will be surpris ed to see how readily they take hold of the work and at the contributions which

in a little while they bring. The size of a band will vary, of course, according to the material of which it is composed, and the end had in view. Ten or twelve young people, in ordinary circumstances, will be sufficient to make the meetings interesting, and secure a considerable sum for the specific work the band sets before itself. If the band is composed of little children a hundred or more are not too many. As a general thing we would say that smaller bands are better than larger ones, because, where there are several bands in the same church, or school, a spirit of generons rivalry is promoted, which tells mightly on the aggregate results.
As to the working of Mission Bands we can probably best discuss the matter under the following heads.

2. The time of meeting.—This may be once a month, or twice a month or

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bers of her band that she thinks enough

have a constitution and by-laws though these should be short and flexible. The

and social exercises. But whatever the

likely to fail in this regard.

that God loves a cheerful giver, and

that it is more blessed to give than to to receive. From older members a reg-

ular monthly due should be asked

This may be five or ten cents a month,

as the bands deem proper. Money boxes or jugs may be used to supplement the

dues. Occasional concerts or entertain-

ments may be given. A leader of fertile

mind will never be at a loss for exped-

7. The object.-This should be spe-

cific. We are aware that we are tread-

ing here on dangerous ground. Our boards are likely to say "we know best

where the money should go, and it

should therefore be put in our hands

without being designated to any particular object." But experience has

taught us that, however just and right

this claim of our boards may be on

many grounds, it is, nevertheless, best in

the work among the young people, to

set before these, some special part or phase of missionary activity. The best

bject to set before girls is the support

of some particular girl in a mission

school, or a Bible Woman with whom

they can hold correspondence. So boys

should support boys or native preachers.

from whom they can occasionally have a letter. It is well also to aim at the rais-

ing each year of a specific sum. We know of a band which for several years

would have been realized. Where bands are composed of little children

we can, indeed, hardly expect a definite

sum to be raised. In such cases it is

better perhaps to rely on stimulating the

SHELBY FEMALE COLLEGE.

--- Sweet Girl Graduates.

The closing exercises of the Shelby Female College occurring just at the

time when our "mammoth edition"

was going to press, the Aurora was unable to publish last week anything more

than a simple programme of the first twodays. It is not too late yet for the

Aurora to step to the front and say

something about the most interesting

commencement in the history of this excellent institution. The music, the

display of art, the speeches, the essays, the very looks of the "sweet girl grad-nates," are all still fresh in the memor-

ies of those who were present; while th

best of all, over and above the simple

order of exercises, and that which made the occasion so full of joy and pride is

wholly unreportable, any way.

Here a conscientions critic might

ing not his own. But the

excused from going farther, through fear of marring a beautiful picture by making one more stroke of the brush at a paint-

was of such a very high order of excellence that it merits more than a mere passing notice. If Miss Murray has an equal, she has had no superior in this community as a teacher of music. Tuesday night's concert is the highest testimony to her musical genius. In love with the science of music for its own sake, a close student of the masters, possessing a good share of womanly ambition to excel in the art, gifted with a voice as sweet in its melody as it

band by other methods.

of them to have them at her own ho

Webb. While her voice is better suited to the sweet melodies than to high art, (for she is a creature of God and not made by hand) Miss Webb sang this with magic effect. Other very fine solos were "Mountain Stream," by Miss Lillian Homesley, "Dost thou know that sweet land," by Miss Mamie Garrason, and "Joan of Arc," by Miss Ida Mallary. The rendering of the vocal duet, "Ridente come l'iride," by Miss Ida Mallury and Miss Murray would have done great honor to professional singers. Everybody who heard it would like for us to say that nothing in the line of animated music could surpass the vocal quartette, "Jack and Jill;" With older members it is desirable to officers should be regular appointed from the members of the band; the leader reserving to herself the position of general directress. Every meeting should be conducted according to a regular programme. The following has been successfully used in a young men's band: devotional exercises, (those who are christians being called on in order to lead in prayer) reading the minutes, roll call, collection of dues, unfinished business, new business, general literary line of animated music could surpass the vocal quartette, "Jack and Jill;" but we have left only space in which to say that the instrumental quartette, "Semiramide," by Misses B. Willing-ham, Garrason, A. Mallarv and Webb, was the grandest piece of music we ever heard at a college commencement. It, thrilled the entire audience and awakorder, everything should be prompt, sys-tametic, and business like. While the the leader shauld allow the greatest freedom of discussion, she should, at the same time, be careful to check all disorder, and keep the attention of the ened feelings akin to the sublime. band to the great purpose which it has

We cannot neglect to say in this con-nection that the art department of Shelby Female College will compare favorably with any institution in the in view.
5. The course of study.—The most successful plan we have ever seen tried is the one adopted by a band in one of our Baltimore churches. In this band special countries are studied. The geog-THE ART EXHIBIT raphy, history, customs of the people, religion, and mission stations, are each this year is all the more remarkable in aken, in turn, some one preparing a short paper on each subject. Recita-tions and music are sometimes interspers-

that this department is conducted by a lady to whom this is the first year in teaching art. Prior to the session which has just closed Miss Draughan was art ed, and are found of great service in enteacher and it was not until last Octo-It would be well we think if some such ber that Miss Ida Mallary took charge of this position. She has made a great success and in a single year established her reputation beyond dispute. On the programme were followed by every band. Other methods, however, may be adopted. One lady suggests the following questions as being helpful. chapel walls during commencement were hung a number of drawings that would Who are our missionaries on the field? With what difficulties do they have to contend? What are the results of their do credit to pupils of two or three years practice, and yet we were surprised to learn that these drawings had been done by first-year pupils under Miss Mallary; they began with her last October, when labor! What other denominations are laboring on the same field? What are the characteristics and customs of the people? etc etc. She also suggests that the band secure a map of the country, they drew their first lines. It is said of the late Dante G. Rossetti, the poetpainter of England, that his greatness under discussion, with the mission staconsisted in not what he did but in tions marked on it, to which constant reference may be made. These are exwhat he inspired others to do. cate the course necessary to be pursued lary's success. Her pupils have become enamored of the work; she has taught in order to make the meetings of the them to love art for its own sake, and bands bear directly upon the important matter of increasing and concentrating interest in the cause which it is deshe has inspired them to do what they could never have done under mere signed to promote. But, after all, each technical training. To understand the technique is one thing; to do the work leader should try to invent methods adapted to the particular circumstances in which she finds herself. Methods, is another. It is the province of genius to inspire and create without knowing like everything else, wear out, and, from time to time, need constant freshening every time the rationale of the process. It is this knack which Miss Mallary possesses in an eminent degree. Out-side of her duties as teacher she has and renewal. An earnest leader seek ing guidance from on high, will not be found time to do some original work. adding to a very considerable collection of paintings which she has already made. "Hope,' a painting which she has made this year, displayed on the chapel wall, 6. Method of contributing.-In al bands it is a very important thing to teach the members to give their own money. Let them understand that is a very fine piece of art, and it attracted great attention from persons of good penny earned by them is more precious n the sight of the master, than a dollar given by their parents. Teach them

and it was full of joy and pride as the season before had been full of hope. The exercises of the day opened with the anthem, "Gloria," by the vocal class, preparing the way of the class of seven charming young ladies who had to read their graduating essays. Miss Edna Webb read first, her subject, "Trifles as light as air;" Miss Ella Roberts, subject, "Chronic Grumblers;" Miss Peggie Quinn, subject, Queen Fashion;" Miss Mary Harrell, "My Prophecies Concerning my Class-mates;" Miss Belle Willingham, "Man, an Anomaly;" Miss Lizzie Earle, subject, "O, Life! O. Beyond! Art thou fair, art thou sweet?" Miss Lillian Harris, subject X. The essays of the class were mature in thought, well written and read with all possible grace and sweetness. We be-lieve confidently that a better class of girls, in talents, in scholarship, in accomplishments of mind and heart, have never been graduated from a North Carolina college. As an interlude to the essays of the class music was interspersed here and there. The happiest selection was a vocal solo, "We met by Chauce," sung by Miss Mamie Garrason.
This is a most unique composition and
Miss Garrason did the art to perfection, Her sweet voice, her facial expression, her mischievous glance of the eye as raised annually the sum of \$30. If this band had not felt itself pledged to raise this amount, a very much smaller sum she came over the words "in the usual way," fairly set the audience to rapture. The class exercises done, President Mallary conferred diplomas on the young ladies, making a speech that will not soon be forgotten, a speech full of wisdom and of tender solicitude for the welfare of those who stood for the last time within the College walls.

Wednesday night was set for the literary address, by Dr. W. A. Nelson, of Raleigh. Before the address began Miss Edna Webb, by special request, sang again the solo "Supposing," which she had sung on Tuesday in such a bewitching way. This lightened every heart and put the audience in a pleasant state of mind to hear Dr. Nelson's lecture on Girls "-one of the happiest speeches he ever made and it was heartily ap-plauded. Thus closed the most brilliant commencement in the history of an institution of which Shelby is so justly proud .- From Shelby Aurora.

Kind Words," Our Sunday

It is not universally known among our people that Kind Words is no longer published by a man not himself a Baptist, but it ought to be khown. Henceforward brother H. H. Calvaniss, a worthy member of the First Baptist church, in Atlanta, is to publish the paper. The same excellent editor, Dr. S. Boykin,

publication will be changed from Macon to Atlanta and from a Methodist to a Baptist publishing house.

Kind Words belongs to the Board of the Southern Baptist Convention and pays a large bonus to the Board, and hence it ought to be supported by our own Sunday schools, for not only will they get one of the very best papers, but at the same time will be contributing to

bers and then keep it. Nothing so paralyzes the band as constant changes in the time of meeting.

3 The place of meeting.—The opinions with regard to this are various. Successful bands have had their meetings in the church; but, where there are boys and young gentlemen, we would strongly advise the leader to have the band meet, if possible, at her home. There is a social power in the home, which it is very important to bring to bear in this work. The church will awe the young people, the home will thaw them. Let the leader show the memdifferent grades will issue from the same