

not prevail against a spiritual kingdom, 36. Again, he sent other servants more because it is out of their range. As well than the first; and they did unto them likemight men undertake the conquest of the sun. Jesus goes on to say that to this

37. But last of all hesent unto them his son saying, They will reverence my son. 38. But when the husbandmen saw the son

they said among themselves. This is the heir: come, let us kill him, and let us seize on his inheritance. [Heb. I: 1, 2.

39. And they caught him and cast him out of the vineyard, and slew him. [Acts 2: 23;

The old Baptist preachers were, as a general thing, rigid Calvinists They ommunication with the Father, he will give the prominence in his kingdom: "I vere pretty well up on the five points. Under the teachings and influence of will give unto thee the keys." People have given exclusive attention to one service of a man who carries keys, and vast majority of our preachers became so heaven is a city entered by gates that byper-Calvinists. Some of the Gillites wing on hinges. (Observe the transfer The grace of emphasis here from kingdom of heav-God was perverted into lasciviousness. en to heaven ) And Pet rstands at the All christian activities were ignored or gate and opens and shu's to whom he disapproved. Sending the glad tidings will. (Comp. the feeble poem about de-nominations going in ) Jesus has said of salvation to the perishing heathen was derided. These were of the same with sufficient clearness, "The kingdom opinion of good old John Ryland in his of heaven is within you"-a spiritual attempted reproof of Carey : "Sit down, kingdom built of spiritual materials young man, when the Lord wants the founded on spiritual, not on earthly, neathen converted, he can do it without carnal, temporal foundations. And your aid or mine." Such was the tenthose who like Peter see this by revelalency of theological opinion among our tion of the Father shall have the prom-Baptist fathers of fifty and sixty years inence in this kingdom. Jesus said elsewhere, "I am the door" After awhile Baptist preachers of the -an open door, and offered himself as Calvanistic creed became enamored with a way of access to all-a way of access the theology of Andrew Fuller and to the communion of God. To have the adopted for the most part his peculiar views and became Fullerites instead of Gillites. Fuller was, no doubt, the keys of the kingdom of heaven is not to keep the gate, but to have unlimited access to the kingdom. A keeper of the keys of a bank enjoys the coulidence of greatest and the soundest theologian the Baptists of modern times have prothe trustees and can go into every drawer and vault, and put his hand on duced. Thirty years ago no Baptist preacher thought his library complete all the hidden treasures. Certain char-acters hold the keys to unlock all the vithout the works of Andrew Fuller. Then also Dwight's Theology and Jon-athan Edwards's Works were much advanits of heaven. "Enoch walked with God," and knew God's secrets. "The mired. The works of Dr. Dwight have secret of the Lord is with them that fear fallen into disnse, and those of Edwards him." The "Son of God hath given us are not as popular as formerly. Jay's understanding, that we may know him." Works, especially his Morning and Even-It is further said here that such charing Exercises, so practical and so full of acters, having access to all God's thoughts, come to know His mind, and the spirit of devotion, were much admired and sought after. In polemic their moral distinctions are as ready and theology Booth's Pedobaptism and Caras accurate as an angel's-"on earth." son's great work on baptism occupied a "in heaven." Comp. the exquisiteness of our time-sense. We can feel an error in the clicks of delicate machines of two conspicuous place. But this is a world of change. You nay examine the libraries of some of or three hundredths of a second. Some our young preachers just from the theomen's spiritual insight is so fine, the ogical seminaries and find but few of poise of their conscience so delicate, that the works named above. In some, it is the decisions they reach are the decisdoubtful whether you will find Fuller's Works or Carson on Baptism. In this age of change and so-called progress, a ions which would have been reached in heaven. They are in such absolute accord with God ("Christ liveth in me") new theology bids fair to come into that they make no mistakes in their revogue in some places. The works already referred to do not contain the new lations to their fellow men (Matt. 18: 18, context), and no mistakes in church distheology. Mr. Spurgeon, if the papers cipline, (John 20: 23.) If such people ask represent him justly, has left the Bap-tist Union on account of the new theolanything (Matt. 18: 20), it is granted them, because, antecedently to their ogy. The Baptist preachers, whose therequest, it is known that they will ask ological tenets are so objectionable to Mr. Spurgeon, certainly did not get their only what God will delight to give. theology from Fuller and Gill. Are we going to Germany for our theology as The christian masses live in utter ignorance of the possibilities, luminou and vast, which reveal themselves to well as for our classics and literature? humble christian effort in these regards The preacher is, to a large extent, what his library makes him. How necessary that he exercise profound wisdom in se-(Eph. 1: 3; 4:15). Let it be said that it is only while we bow in conscious submission to Christ, that these possibilities lecting his books as well as in the choice open before us. See Peter's wretched self-assertion and poverty of insight in of studies. Let all his books be suborinated to the book of all books, the inthe verses that follow our passage. Very spired word of truth, the Bible. This soon after his confession, perhaps imgives no uncertain sound, and Bible mediately, Peter is thinking not the thoughts of God, "but the things of men." ED. M. POTEAT. theology is always orthodox. R. W. Farnham, Va. Baltimore, Feb. 22, 1888.

Of course the powers of darkness can-

type of character, which is seen to be in

In China our force of workers is smaller than it was a year ago, and in found upon the shelves of the preacher's spite of earnest calls from the field and book-case in those times were Dodfrom the Board, none of our well-trained dridge's Rise and Progress, Baxter's young men are offering themselves to fill the gaps in the ranks of our workers Saint's Rest, Hall's Help to Zion's Travallers, Booth's Reign of Grace, &c.

left by those who have fallen on the field dead or wounded. Out of 7,542 ordained ministers in our Southern States, not one is saying in answer to Dr. Gill's theological sentiments, the the strong cries for help coming from yast majority of our preachers became China, "Here am I; send me." We must turn away from this record with

out for me is so expensive, I see not how I am to find the means to pursue it. You know my father cannot spare the money from his business to send me to school, as you suggest. How can I get the means to spend ten years in the tudy you recommend?

I am not ambitious to be esteemed great preacher, and occupy fashionable pulpits. I want to be useful in soulsaving, and if I can secure that modest of the property should not exceed a limdistinction for myself, I shall be satisfied. ited amount. They have a great oppor-I am all impatience to begin my work, tunity now before them if they can only

we had it; all these are but a few of hindrances so real and so common that I have digressed from what to do to how to do it, because any plans for hard-working women must face the difficulex officio members of the same. This enables them to speak on any subject as the representatives of the sentiment of ties of the situation. Let us, however, aim no lower than the ideal. Rememthe Association. At a called meeting held last December, they recommended the purchase and equipment of Carolina College at Ansonville on condition that bering that if there be "first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." What we want then, secneighboring Associations would join them in the enterprise, and that the cost

of the baptized-nearly one half have joined the multitudes in heaven, singing the new song of redeeming love. In 1819 there was one baptism in connection with our work; in 1886, 9,342. In 1824 there were, living, eighteen members; in 1886, 123,580. The work was begun in 1814, with a treasury containing \$1,230.26; in 1887, the amount received was \$351,889.69. In 1814 the whole missionary force

gramme, which shall inform the interwas two, Mr. and Mrs. Judson; in 1887, In 1814 our only missionary field was Burma; in 1886, Burma, India, Assam, China, Japan, France, Spain, Germany, Sweden, Denmark, Norway, Finland, Turkey, Russia, Greece, the Congo. ------

When the lord therefore of the vineyard 40. cometh, what will he do unto those husband men?

41. They say unto him, He will miserably destroy those wicked men, and will let out hi vineyard unto other husbandmen, which shall render him the fruits in their seasons. [Ps. 2: 4, 5; Zech. 12: 2; Luke 21: 24; Rom. 9: 26 42. Jesus saith unto them, Did ye never read in the Scriptures. The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? [Ps. 118 22: Isa. 28: 16; 1 Pet. 2: 6, 7.

43. Therefore say I unto you, The king-dom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. [Matt. 8: 12; Isa. 26: 2.

44. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. [Isa. 8: 14, 15; Heb. 2: 2, 3.

45. And when the chief priests and Pharihad heard his parables, they perceived that he spake of them.

46. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet. [Luke 7: 16; John 7: 40.

EXPLANATIONS. -33. Another parable. The parable of the Two Sons had just been spoken. See preceding verses. The design of both these parables was to show the Jews the consequences of their rejection of Jesus as their Messiah A certain householder. Undoubtedly intended to represent God the Father. A vineyard. Jesus here refers to Isa. 5: 1-7, a well known passage to his hearers, and understood by them as referring to the Jewish people. Hedged it. By divine restrictions, and protections. Winepress. Some think that this refers to the great altar, red with the blood of sacrifices. A tower. Built for the use of keepers, who defended the vineyard. Husbandmen. The spiritual and civil leaders of the people. Went into a far country-i. e., left the vineyard to the immediate care of those who had been put in charge of it. 34. His servants. The prophets, and other extraordinary messengers. 35 The statements of this verse are true to Jewish history. 36. Other servants. The allusion here is probably to the later prophets, and especially to John the Baptist. 37. His son. Jesus himself. 38. They said among themselves. Jesus thus intimated to the chief priests, and their allies, that he knew of their secret plottings against him, and the cruel purpose they had in view. 39. Cast him out of the vineyard. Utterly r-jected the Messiah, being unwilling eituer to acknowledge his authority or submit to his teachings. 41. They say unto him, etc. If these words were spoken by the Pharisees to whom the parable was addressed, they unwittingly pronounced their own condemnation; if by our Lord, they form a solemn prediction which has long since been fulfilled. Other husbandmen. The followers of Christ, whether Jews or Gentiles. 42. The stone which the builders rejected. Christ himself. The head of the corner The chief corner stone. 43. A nation While Christians belong to all nations they at the same time form a spiritual unity, and so are called by Peter a holy nation. (1 Peter 2 : 9.) 44. Whosoever' shall fall on this stone. In the way of unbelief or rejection. On whom-soever it shall fall. In the way of direct punishment. He that opposes Christ will only dash himself to pieces; he, or that upon which Christ falls, will be ground to powder. 45. They perceived that he spake of them. And yet, in-stead of taking warning from what he had said, they went about to kill him, and so brought down on their own heads, and upon the Jewish people, the

P. S. I may say that the above was derived not from a study of the various interpretations of the passage-I wish I had never hard them-but of the passage itself. It does seem to me that if one thing is needed in Scripture interone thing is needed in Scripture inter-pretation above others, it is that we should forget disputes about Scripture and come once more into naked contact with the words of Jesus, and that in the simplicity and teachableness of little children. "Except ye become as little children, ye can in no case enter into the kingdom of heaven." nor into the children, ye can in no case enter into the kingdom of heaven," nor into the truth concerning the kingdom of heaven. Controversy oftener obscures than illu-mines the meaning of texts, and in inter-preting the New Testament we need to forget that these writings have ever ex-

ted controversial dis

Letter from Rev. F. H. Jones. Virginia.

Dear Bro. Bailey:-The figures on the wrapper of my RECORDER remind me that my subscription is out. Now the dear old paper has been a welcome visitor to my home 28 years. She has strengthened and comforted me in many trials, and encouraged and helped me in my work through all these years. Ever watchful of the interest of the churches, constantly helping the brethren, prompt in defending the doctrines of the Bible, and faithful to every interest of the Master's cause, she has come along through the years of her existence, reproving sin, correcting error, helping every good work; and has thus, under d, accomplished a grand work and ble work for Christ and for humanity

within the bounds of the Old North

The Work in a Portion of Nash

ED. M. P.

shame, and as we read how lew, com paratively, have been the conversions in China this year, say, "Lord, even these are more than we have deserved.' Into Mexico we have sent and are send ing our money and our men, and in Mexico God is greatly blessing our work. Responses have been made or are being made to every call for missionaries or money, and God is giving there a new proof of the sincerity of his purpose to pour out blessings upon those who bring their tithes into his store-house. As yet brother McCormick has not heard any

answer to his call for a house of worship at Zacatecas. A church already gathered wants a home.

Some years ago we poured into Italy a stream of money, somewhat as we have been doing into Mexico of late, and at that time our work there made rapid progress. We are not doing any enthusiastic work for Italy now, and God is doing no specially great work for us in Italy now. We are stinting the work there, and God is stinting the lessing. We have much to be thankful for in the work there this year, nothing to glory in. Not much holy bold ness can well be ours as we present our work there to the Lord, since our evangelists are barely supported and several

of our churches are homeless. Africa has been stretching out her hands in earnest appeal for help all this year, but to this we have replied, 'We have nothing more for you than we have given," and have sent out no new men and have given our missionaries no means for advanced work. The Board has done all it could for Africa, but the denomination has not. No holy joy will fill our hearts as we carry our African mission before God in May and have to say, "Here it is, Lord, like a buried talent, only what it was a year ago. We have done nothing with it." Our missionaries have labored hard and have seen some fruits of their labors. but they sadly need additional workers. From Brazil have come tidings of baptisms in various fields, but we cannot point to any really great advance any special manifestations of God's power and grace, any great thing done for us by our God. Bahia wants a mission house, but none of our people have said, 'Here is the money, buy the house. Rio needs very much a church-building but we have given the Board barely money enough to pay part the mission-aries, and the house cannot be built.

How about our gifts? Ten months of the Conventional year have passed and the 1,065,171 white Baptists in the South have given the Board, for all its work, \$53,328.83. And we wonder why God does not open the windows of heaven and pour out great blessings on our missions! The servants of this mil-

lion of Baptists have ventured to ask for only \$100,000 with which to carry on their work for a whole year, and though only two months remain in which to get it, some \$47,000 remains to be raised. Even if it should all be paid in, how small an offering it will be for our God.

Instead of a time of boasting, let us make our approaching Convention a sea-son for calm, honest review of our work and a time for humiliation, confession, prayer, repentance. Then will the next year witness more work done by us for God, and more blessing upon our work from God. T. P. BELL. Richmond, Va.

11.6 1.6 1	Pleasant	Surprise.

On Feb. 10th our hearts were made

and I do not see how I can ever get my own consent to spend the time you mention in special preparation before I enter into that work. I am sure uncle, if you should see a great building, full of | for three times that amount. people, on fire, you would not wait to become a trained fireman before rushing to their rescue! You would say to the ireman, "Use your special skill as fireman to the best advantage, I will rush in, and do what I can to save these peo ple now! This is no time to talk about pecial training!"

Dear Uncle, it seems to me this illus tration is apposite to the case I am conidering. If I am wrong in my reasonng or in my conclusion, please take the trouble to set me right. I shall look for your answer in the RECORDER with much anxiety.

Yours affectionately, JOHN SMITH.

Letter from Texas.

## Written by a former Wake Forest Boy

Dear Bro. Balley :-- You have doubtless seen in some of the secular papers printed in Texas an account of the Convention's convening for the purpose of obtaining excursion rates of fare for any person wishing to visit the Lone Star Itate These excursion trains will run about twice per month, so as to enable any and all who are desirous to visit Texas or to immigrate here and settle, to come cheap as these times permit. With reference to this movement, it will not be anything but just for your readers to have both sides of their interests clearly set before them; then if anybody wishes to come west, there is plenty of room

for a great many settlers. I am pleased with my surroundings and expect to make my home in the west; that is, near the center of Texas, in the town of Meridian. Should it be your desire to inform your many readers who are strangers to Texas farms, Texas merchandise, Texas habits, Texas elinate. Texas sunshine, Texas wind, Texas water, Texas mud and Texas ponies, it would afford me pleasure to be of any service that I may be able in that line. My stay in Texas is becoming more and more pleasant each day as l learn the better ways of life. My pastorate has been a happy one and is more so now than any time past. My present home is with Col. Jenkins, formerly of North Carolina. He is a fine lawyer here and a good Baptist. I have all the work I can do and a reasonable salary.

I have one good horse, one good house one good lot, and sometimes wish I had one good -, well, a man by himself is rather lonely. We have had a great deal of rain and

snow in this part of Texas this winterraining now. There is a fine season in the earth. Wheat and oats are fine where the farmer planted it early. There is some sickness in this section, though the general health is good. My health is much better than it was before I came to this State. I wish to attend the Southern Baptist

Convention at Richmond, if I can get off that far and long. Yours fraternally, E. WARD.

Meridian, Texas, Feb. 23, 1888.

Ordination. On first Sunday in February, 1888, at

11:30 o'clock, a large congregation was assembled at Tolarsville Baptist church to witness the ordination to the full work of the ministry of Brother E. E. Blount. The ordaining presbytery, called

raise the money to purchase and equip think a plan I have recently heard sugthis property. Six thousand dollars will buy and equip school property, such as cannot be had elsewhere in the South

I'm glad that you've been able to consolidate the two Baptist papers of the State. It would be a good idea to consolidate the two conventions, provided the State were divided into three sections, eastern, middle and western, with the understanding that the annual sessions of the Baptist State Convention should ro-tate from one of these sections to the other. The extension and multiplication of our railroads in the State and the rapid growth of our towns in the west and Piedmont section will very soon enable us to do this.

I need not assure you again that I am more than pleased with the editorials in the RECORDER. That on public libraries in a recent issue is as timely as those on State and Foreign Missions. The farmers are now organizing. Why not suggest that they establish small public libraries in connection with their clubs and alliances. The majority of our people are farmers. To reach these we must have means of information beyond the public libraries in the towns. We must have them in the country. Why could not our churches make arrangements for schools and libraries connected therewith-not simply S. S. libraries, do the letters of the missionaries. but libraries of general information. The farmers' boys and girls would thus have an opportunity of improving them-selves. During the long winter nights they might have their reading-clubs and

public debates, and these school-houses and the country society might be made as attractive as that of the town, and this would be one means of stopping the rush from the country to the town for the sake of more cultured society. Good academies with public readingrooms and libraries would do a great deal to-ward educating and uplifting the great majority of our Baptist people who ive in the country.

Yours fraternally, N. B. Cobb.

My Opinion of Protracted Meetings.

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1. Preaching once a month is better than none at all; preaching twice a month is better than once a month; but preaching every Sunday and prayermeeting once or more during the week is better still. Now if more frequent religious services, are a blessing, it will certainly be a good thing for God's

people to meet every day, or twice every day, for a week or a month, at some suitable time during the year. Many a time persons hear the gospel and receive impressions at our regular services; but it is so long before another service, that the impression is dissipated. Obviously when another

sermon is preached the next day after the impression is made, there is greater probability of continuing and deepening the impression. Hence I believe in protracted meetings, because they bring more preaching of the Gospel. 2. The Scriptures teach that it is the duty of christians to be "diligent in papers and talks will be more valuable if boiled down to come within required business" as well as "fervent in spirit;" "to labor with their hands," as well as "to forsake not the assembling of them-selves together." These duties ought not to conflict. Where there is real

gested, of a few minutes devoted by the eader to actual instruction, might be made to work well. The magazines are of necessity always in the middle of the subject. It takes much time and research to go back to the beginning. Statistics are necessary to full knowl-edge, yet not often fascinating, though they sometimes prove startling facts. Let the leader then begin with her con-densed statement of facts concerning the country for the day. Let her be followed by members with carefully prepared papers, talks or extracts which

ondly, is a short, bright, breezy pro-

ested and interest the uninformed. I

will bring out the salient points. One person is better than a committee to olan such a programme, as unity will be insured thereby. Don't try to tell all there is to tell about a field, or to put an encyclopedia into a ten-minute talk. For instance: Two graphic pictures, each of which can be given in four minutes, of an itinerating tour in China

twenty years ago, and to-day will give a truer idea of the progress of the gos-pel during that time, than an hour tell-ing who went to Chins and when, and who went next, where they lived, and when they went home again, etc., etc. What we want to know is what God has done through those laborers toward bringing China into the kingdom. It reads like a romance sometimes, and so

> Our magazines have some of the brightest and spicest of letters. Have

one read occasionally. The whole question of missionary literature is pertinent to this phase of the subject, but I must not touch upon t. One cannot teach without knowing. One cannot present the essential features of a subject without a fair knowl-edge of the whole. There is the greatest abundance of material to make a meeting both instructive and entertaining. Study thoroughly, select judiciously, throw your whole soul into the work, and it would seem impossible to fail o success, and yet without our third point carried, the other two may fail of at

least half their force. Just because our work does require spirituality, energy and faithful study, must we see to it that no effort is lost, or comes at all short of accomplish its greatest possible result by lack of ess-like transaction of all proceed-

This does not mean strangling the life of the meeting with unnecessary yards of red tape, but it does mean obedience to the command, "Be not slothful in business, fervent in spirit, serving the Lord " Do we not forget sometimes that it is

the Lord we are to serve in every detail ? What soul will be lifted by the most earnest prayer, inaudibly murmured ? What thrilling incident will not fall flat if read in a lifeless monotone, or stumbling over because it has not been read beforehand 1

If repeating Scripture prophecies and promises is part of your programme, don't wait until your time comes and then despairingly turn over the pages of your Bible for a suitable verse. Whatever time be set, begin promptly, move briskly and close on time. Most of the

limits. The simple rules of parliamentary practice necessary to make things run smoothly, are within the reach of any woman, is it not a fact that five, ten, fifteen minutes, one fourth of our precious hour, are often wasted by the dragging of business; by waiting for the second to a motion, for a name to be

Do you Believe it? a radio on

Not very long ago a Hindu lady had, with a group of other listeners, been drinking in, from a missionary, the ex-planation of the way "God so loved the world that He gave His only begotten Son, that whoseever believeth in Him should not perish, but have everlasting life," when she suddenly exclaimed, --- dail "Do you believe it, Mem Sahib, do yon believe it?" "Yes, Mohini, of course I believe it."

It is God's own message to us all. I am

reading it to you from His word," dagard reading it to you from His word." "Ah, I know; but Mem Sahib, do you believe He gave His Son to die for us miserable Hindu women as well as for you English ladies; do you believe that, and do your people at home believe it?" "Mohini, yes; we all believe it; it is God's glad tidings to us all, to you and to no difference with believe 1"." to us alike; yes, we all believe it.""I love "Then why, oh why, did you not come sooner, and bring more with you, to tell us all this good news?" sobbed poor Mohini.—Hindu Women.

What is a Chinese woman like? She ta. very like you and I, let us never forget that. Few Chinese women are "humorous," few, alas, are "handy with a beedle," very few, to me, are "fascinating," and yet they have loves, and cares, and anxieties, and hopes, much like ours, and christianized, they become one with us, some of them such characters as we truly enjoy, who, with their loving childlike faith, can teach us grand lessons. Many such, I am not ashamed to say, I have learned from two of our Bible women, one of them, for over forty years worshipped idols, and burned incense in the temples and in her home, but "never got peace," she heard through a little child one day, of a Sunday-school, Mrs.

Farnham had started for "outsiders." and asked if she might attend. There she heard of the true way, and almost immediately accepted it. For ten years and more she has lived and worked and grown into the knowledge of God, 'till

to-day she is such a lovely christian character as we rarely see at home. A few years ago, God took up higher the one little child that came to her after her conversion: she had loved her more

than the other children, because she had loved her in the Lord; but when the child died she was airaid she would bring disgrace on Christ by seeming to grieve over what He had done. went among her friends and neighborr, telling them they must not imagine she thought hard of God; He had done all right, He had taken her little girl first

only to take better care of her, and leave herself freer to work for Him .--Selected. ATATA SALE THE HAS

> The Baptist women of South Caro-lina, through their women's missionary societies, gave last year to missions \$2,798.74. Let their good works stir the forth Carolina women to greater en-

> leavors, The women of the Methodist.Church South, gave to missions last year \$50,-000. The North Carolina women's missionary societies giving \$1,700, and the children's societies seven or eight hundred. steracty only can reveal, be gut

Windness and hardness of heard hard Windness and hardness of heard hardness heard hardnesh heard hardness heard hardness heard hardness heard hard	The courage of Jesus in speaking this parable. The clearness with which he set before the Jewish leaders their reject tion of him, and its consequences. The blindness and hardness of heart which	Dear Recorder:1 wish to say through your columns that we have one of the best Sunday schools at Grove Hill Acad- emy, Nash county, N. C., that I have ever known in the country, especially for the winter. We have averaged about sixty or seventy all the winter, and we are about twenty or thirty miles	within the bounds of the Old North State. Her influence has also been helpful beyond the borders of North Carolina. If I were asked what should be done to further liberalize the breth- ren and develop the churches in North Carolina, I would say, "Put the Ex- ORDER in every Baptist family in the State." It seems to me her Editor has of late renewed his youthful vigor. He never wrote sounder, more vigorous, more cheerful and more helpful edito-	bringing with them baskets, boxes, trunks and bundles containing provis- ions, cooked and uncooked. This party of christians remained with us all day, and their warm hearts and cheerful spirits greatly animated us, and we will not forget this token of their, ap- preciation, but will bless God for giving	son. Bro. Johnson was not present. After a satisfactory examination of the candidate as to christian experience, the doctrines of the Bible and call to the ministry, the presbytery proceeded to the ordination as follows: Brother Pittman preached the sermon (in which was also the charge) from 2 Cor. 4:5	inge should be held at a time of com- parative leisure among the people of the community. 3. There is danger that annual pro- tracted meetings will be abused by some; and preachers and people need to keep it constantly impressed on their pland; then the Google meeters	first behind the ladies and sitting down, and when she should have stood facing them ? How can too impress outsiders with the dignity of a work in which we are so laborers with God himself if we con- duct it in any such slipshod fashion ?	Ministers of the South," that two of their number offer themselves for work in China. Of the forty applications be, fore the Board, none are willing to enter this field where men must be sent now. The klog's business requires haste.
	of putting ourselves in antagonism to him. Christ's wonderful calmness in the midst of the dangers which he knew were threatening him. PRACTICAL LESSONS. 1. God has done more for his people than they could justly ask. 2. It is but his due that we should yield him the proper fruit of our lives. 3. Those into whose charge God has given the inter- ests of his kingdom should be specially faithful. 4. The servants of God must somstimes expect rough treatment. 5.	one, though the souls of the boys and girls are just as precious as if they were wealthier. Will all our brethren pray for us in this great struggle for precious souls? There has always been a desire in my heart since I grew to know how precious the souls of men ware, to pro- mote the cause of the children, to build up Satiday-schools, to take the little ones by the hand and point to the Star of Bethiehem and tell them that it has long shone and is still shining to direct their little feet to a haven of rest. JAS, L. COTTINGHAM.	therefore, move that arrangements be made in the month of April at the con- ference meetings of all the churches of North Carolina to put the BISLICAL RECORDER in every Baptist family in the State. Enclosed find \$2.00 as an invitation to the RECORDER to continue her visits to my home. I still give the church at Chatham half my time. There is not as much material here as in some towns of the same size, but we have had additions every year since we came; besides the church has increased her sifts to here.	bread of life, and their bodies with the good things of this world. This little church was organized last fail with 36 members; it now has more than 50, and we are expecting others to join us soon. The Sabbath school is in a flourishing condition, conducted by Bro. J. F. Lewis, aided by a working band of brothers and sisters. The pray- er-meeting, though not largely attended, is interesting, and we hope very bene- ficial. May the Lord make us faithful to the	vants for Jesus' sake." The sermon was impressive-full of the gospel. The ordination prayer was offered by Bro. Fisher. He also presented the Bible with appropriate remarks. Bro. Pitt- man then gave the church a charge, after which the congregation was dismissed, Bro. Blount pronouncing the bened o- tion. The services were impressive, solemn and enjoyable. Bro. Blount was raised among us, enjoys our confidence, and we pray for his success. J. A. FISHER, Church Clerk.	and pray and "xpect that sinners may be converted at our regular services, without waiting for the protracted meet- ing. But the fact that some are in dan- ger of depending too much on the protracted meeting does not demand the atter abolition of these special services. 4. The means to be used in these meetings is the faithful presentation of the word of God "publicly and from house to honse." The only hope forreal good from this labor is in the blessing of God upon the means used. Men are	but to be clear, prompt, methodical, why any woman of average brain (do any of us lay claim to less f) can be that. If it is not natural it can be cultivated by the same patient, persevering deter- mination, by which we learn to be pro- ficient in housekeeping, literature or art. If we could but get hold of the truth that there is nothing little, noth- ing unimportant in our service for God, how many of these easy things, which we make so hard, would we do differ- ently.	world for the want of a little courage. Every day sends to their graves a num- ber of obscure men who have only re- mained obscure because their timidity has prevented them from making a first effort.—Ex. Any Boeiety not receiving monthly a package of missionsry literature, will greatly oblige the Woman's Central Committee of Missions by sending the name and postofiles address of its presi- dent and secretary to Miss FANHER B. Hack