ANNUAL REPORT OF AUDITOR OF STATE.

We have before us the annual report of the State Auditor, showing the receipts and disbursements of the revenues of the State for the fiscal year ending November 30th, 1887, together with much other valuable information of a public nature.

The amount in the hands of the State Treasurer at the close of the fiscal year was \$161,734.20. The State appropriates \$30,000 annually for the benefit of Confederate soldiers and the widows of soldiers. There are now upon the lists 3,524 pensioners, of whom 2,476 are widows and 1,048 soldiers, each of whom receives a pro rata share of the appropriation. Besides these there are some who are blind or maimed, and receive \$120 each annually.

The amount of taxes levied by the State for public schools aggregates \$605,203 45. This amount does not include the tax levied by county commissioners for special purposes.

The amount of poll tax, paid by white citizens, \$173,955.92, amount paid by colored citizens, \$80,038.40, for school purposes, and the whites pay nearly all the property tax.

A new and very interesting statement is that in regard to the railroads. The amount of taxes paid on railroad property is \$14,151.47; amount paid on franchise, \$1,891.98. The total number of miles in the State is 2,356, with an aggregate value of \$10,733.130, over onetenth as much as all the land in the State, and nearly one-half as much as all town property in 1886. The number of railroads in the State is forty-two.

The addenda show the aggregate value of real and personal property in the State for 1887 to be \$210,035,453, an increase of \$7,141,933 over 1886, and this does not include the \$10,733,130 of railroperty, which being added make the grand total of \$220,808,583. If the assessors in all the counties of the State would make a just and true assessment, this amount would no doubt be more

This report presents a neater appearance than any document of similar nature we have seen. There is decided improvement on preceding reports of the department as to classification and arrangement. It is the fullest, most complete report yet issued, and is complimentary to the department from which it comes.

Gen. W. P. Roberts makes an excellent officer, possessing qualities which peculiarly fit him for the Auditor of State. He is as careful of the State's interests as he is of his own. He displayed decided wisdom in selecting our Bro. J. D. Boushall as his assistant, a man by education and character competent to the task, and who reflects credit upon the Auditor and his depart-

A RALEIGH BUILDING FIRM.

The building basiness as now carried on by the estate of Thomas H. Briggs, deceased, is one of Raleigh's earliest institutions. It may be said to have begun with John J. Briggs, a carpenter, father of Thos. H. Briggs, and one of the pioneer settlers of the place. The business, as now conducted, was begun prior to the death of J. J. Briggs, under the firm name of Briggs & Dodd, about the year 1855. The growth has been steady and prosperous. Many of the most prominent business houses and finest residences adorning the city were erected under the skilful supervision of the late Mr. Briggs. Since his death. August 4th, 1886, the works have been kept under successful headway by the sons, who seem fully determined to keep up the reputation handed down to them by their father, for good, honest work and fair dealing. The works and yards embrace nearly two acres of ground, and the machinery is of high order.

RALEIGH TRANSPARENT ICE COMPANY.

The manufactures of Raleigh include not only such commodities as are essentially useful, but those that are luxuries as well. The use of ice has become so general that it may now fairly be considered a necessary article of consumption. Consequently, to meet a demand with supply, reliance is not had on the fickle climate of our Southern country. but invention has set up machines for making ice when the dog star rages as well as in the depth of winter.

Just west of the R. & A. A. L. R. B. in a two-story frame building, 70x100 feet, is the ice factory. It is fitted up with the latest machinery manufactured for ice making, which is moved by an 60-horse power boilers. There are two sight-ton ice machines turning out s tal of fourteen tons every twenty rs. Of this amount about ten tons are shipped, and four to five tons per day are used in Raleigh. All day and all night the engine puffs away very cheerfully, and its production is a very clear, hard, pure lee.

SHARRSPEARE used more words than any other writer in the English lanmars. There are about 15,000 different words in his plays and sonnets while no other writer uses so many a 10,000. A few writers use 9,000 words, but the great majority do not employ more than 8,000. In conversation only 3,000 to 5,000 different words are used.

BILICAL RECORDER.

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

VOLUME 53.

From the North.

Description of the Great Storm -- The

Dear Recorder :- Providence has de-

creed that little, if any, out-door work shall be done by the people of this sec-tion during the next few days. The

time for active out-door work ended

with Saturday, so that we may not say

such as has not been known in this

region since January 22d, 1867. Now,

that happens to be twenty years ago. The blizzard came like a thief in the

night. Traffic is now suspended on railroad and highway. Neither cars nor

vehicles are to be moved in the city.

Telephone and telegraphic wires are

useless—we are cut off from all commu-

nication with the outside world. We

snow are visible everywhere. Drifts six feet deep are common, but the average

depth of the snow on open level is, I suppose, about two feet. This is no

small matter. The stores are mostly closed, the factories have closed, and

over 20,000 people are mostly in their own homes, or hired houses, trying to keep comfortable and in good heart. In

many cases the drinking water conducted through the houses is frozen in the

pipes, and the people can scarcely get to their neighbors for "a drink." If the coal happens to be out, the next

best thing to do is to go to bed. Of

course the coal dealers do not know

your coal is out, and if they did they

could not deliver you any at a time like

this. The condition of the poor of the city at such a time as this must be sad beyond description. And now they tell

us that to morrow there is to be a worse

storm, and that it is to continue with

more or less regularity for six days.

Well, if it does, we shall sigh for the

first time for "the sweet sunny South."

It is sometimes a relief to us to know

that the weather prognosticators do not

always foresee the bright side, or

prophesy the things that happen, and we trust in this case they will be mis-

There has been but one train into our

resterday morning and cannot get out.

The regular trains usually pass through

the city on an average of twenty a day.

There are several snow-bound trains on

the track in the neighborhood that can

be heard puffing and blowing that would

like to see the city once more, but must

content themselves to remain a few days

outside, while their passengers are fed

upon sandwiches, &c., from the railroad

hotel. You may imagine the amount

of snow when I tell you that we ordi-

narily have to pay twenty cents for cleaning snow off of the stoop and side

walk in front of our house, but that the

price charged to-day was \$2.00. In the

street where the snow has been shovelled

high as my shoulders. It is really a

with my "better half" I greatly enjoy-

ed it this afternoon, which was our first

trip out since Sunday night. Only a

few families living off of the main streets

have ventured to remove any snow yet as it is still falling and very cold. I

guess some are disheartened on account

of the quantity banked up against

fences, doors and windows. The storm

took us all by surprise. The weather

had been just splendid for a week or

more. Indeed we had spring weather,

and little dreamed of blizzards, snow

storms, or need for hig fires-"the time

of the singing of birds had come," and

that anticipated visit to North Carolina

was all the talk, but the trains go that

way no more now, and our topic of con-

versation has changed. We think more

now of the fact that it is the unexpected

that is constantly happening. But

another storm, and one of another kind,

THE LOCAL OPTION AND HIGH LICENSE

which recently passed the legislators of

New Jersey, goes into effect May 1st.

This is a great triumph for the temper-

ance sentiment of the State. It gives

us high license, anyway, whether the

people want local option or not. And

number and improve the character of

the saloons of this city. The local

option feature is similar to the one given

to the people by the North Carolina

legislature. But the high license, and

other features of the law, which go into

effect May the first, makes the law s

perfect terror to evil-doers. It makes

merchants to run a saloon in connection

with their business. It gives the business over to those who deal only in

liquors, and it will not allow them to run any games of chance or amusement

in connection with it, and to sell with-

out license is to subject oneself to s

heavy fine or incarceration in State prison at hard labor. Our city govern-

ment, sad to say, is controlled by those who are influenced by the liquor in-

terests, and we have many unlicensed saloons. This bill will inevitably be

blessing to many towns and cities in the

State. If license is granted at all here the fee cannot possibly be less than

whole country is evidently growing, but not any too fast. The liquor curse is spreading like wild fire. The wretched-

ness, crime and poverty resulting from the open saloon is more and more appa-

rent as our acquaintance extends among the masses. God hasten the day when

the plague shall be stayed and the saloons closed.

Our city is blessed with many churches, Sunday schools, Christian associations.

mission chapels and city missionaries, but the religious destitution is still great, there being many thousand non-church goers in our midst. The Evan-gelical churches have united in mission

work for this year. The city has been districted, and the members of the churches are going to visit, at least once

a month, all the homes in the city seek-ing to win souls to Christ and a better life. But about all the need many of these rum-cursed families think they have for churches and Christians is a

have for churches and Christians is a need for their charity. The demands made upon our churches for coal for the poor has been great this winter, and in many cases, clothes and bread had to be furnished to keep the poor from freezing and perishing. This sort of need keeps up a connection for us between the

t unlawful for grocerymen or other

we hope will greatly decrease the

is gathering in old Jersey.

RALEIGH, N. C., WEDNESDAY, MARCH 28, 1888. NUMBER 38.

way to help themselves." You must give food and clothing and coal to the families of shiftless men and rum-cursed women and men, or have many freeze and perish in your midst, under the shadow of churches and almost within Crusade Against Rum and Sin in New Jersey-Preparing for Mission Work. hearing of the preached gospel. Work is abundant in these manufacturing towns and cities, but there are thous ands who will not work, yet they will get married and bring up large families to be fed and cared for by the public. that the Sunday sermons precipitated it, Sensible men are beginning to see the connection which the liquor business but ever since Sunday night we have has with this sad state of crime, miser and poverty, and the prohibition tide is rising and politicians feel it and are

ooking on anxiously. Religious interests in our churches have been active this winter; not many extra meetings in any of the churches, but the spiritual and other interests have been well sustained and conversions numerous. The congregations at my church have been larger than usual this winter. The regular congregation is now the largest in the church's hisare snowed in. Drifts upon drifts of

> The snow is still falling and the wind blowing fearfully. It is now just ten o'clock. Good night, and to all North Carolina. M. V. McDuffir.

New Brunswick, N. J., Tuesday night, March 13, 1888.

P. S.-We are all well and happy, and have no fear of either freezing or perishing, notwithstanding the snow and the blizzard.

Letter from South Carolina.

Blessed Sabbath! Perpetual pledge and reminder of that rest that remains to the people of God! Yet how dreary the outer aspects of the day! Since day break there has been a continuous fall of rain. The clouds are dark and lowering, and the whole day as dark as if some veiled eclipse had covered the sun. Faint symbols these of the gloom that covers my soul. Four weeks ago to morrow in response to a summons by telegram, I brought my wife and two blooming children to attend the funeral of my wife's father. As I left them to spend a few weeks with the grief-stricken family, little did I know that the next summons would call me to a scene that would pierce my heart with deeper sormy little girl, and only child, three years and a half old, lies in her little casket, clad in the drapery of death, waiting the sad hour of three, to be borne to her final—nay, temporal—resting place-the grave. When my boy died I felt that the morn of my domestic life had sunk in gloom. But God kindly laid upon me the hand of pains and weakness, which for the time rendered me insensible of my great loss. To-day with returned consciousness and wasted strength the sad fact dawns upon me that my little girl is gone. With her the sun of my home has gone down to rise no more. No more her sweet smiles from the sidewalks it is thrown up in and merry laughter will gladden our long ridges, and in some streets it is as household. But as I write, I lift up my eyes and glance out of the window and behold a rift in the clouds through which the sunlight is streaming. Blessed light! emblem of that comfort which streams from the gospel of Christ. O, glorious light! let thy cheering beams

dispel the gloom that overspreads my The Lord's hand has been heavy upon me, yet it has been helpful. I mourn, 'tis true, but not as those who have no hope. The dispensation seems more like a benediction than an affliction. My soul has been brought so unspeakably near the Lord, and His presence so signal, that I thank God for the night which reveals so glorious a star. The little boy went first-his sister' junior on earth, her senior in eternity. But he is older in heaven than she by only ten days. Yet, ten days in heaven who can estimate their possibilities

Ten days in heaven even to a babe may reveal more of God and the problems of existence than a life-time on earth. When I began writing these sad lines, the clouds were dark and the rain was falling; but ere my pen lets drop the final sentence, the clouds have vanished and the sun is shining, and a glorious afternoon has burst upon us. ous symbol, this of life's ending. "At evening time it shall be light." I do thou knowest not now, but thou shalt know hereafter." "For now we see through a glass darkly, but then face to face; now I know in part, but then I shall know even as I am known. Dear Saviour, strengthen our fainting nearts. The children are safe; but their parents are tossed on the waves of sorrow and temptation. Oh, guide them till they too shall be safe in the

Dear Bro. Balley:-I have been read ng the RECORDER for about fifteen years, and have always been pleased with it; but I have enjoyed it more for Dr. Tyree's articles on baptism and communion were worth more than the price of the paper for twelve months. I think every Baptist ought to read them carefully, and all others who do not know what Baptists believe.

A. W. PRICE.

I do not know who Sydney Smith but I hope he will not write another such a letter as was published in the BECORDER of March 7th, headed "Ad-RECORDER of March 7th, headed "Advice from an old minister to a young one." I wonder what the dear brother thinks will become of the poor churches, and the poor, uncultivated people who are not able to support a first-class, highly educated young minister. But I suppose he don't want the Smith family disgraced, for this seemed to be his leading argument for wanting his kinsman educated. The Lord give him more grace, and more of the spirit of more grace, and more of the spirit of Christ, who was willing to preach the gospel to the poor, and who said "the

oor have the gospel preached unto I am glad to know that we have one man so far advanced in the doctrine of predestination. Bro. Woodson says only those who are of mature age can understand the doctrine; it is too strong for the babe in Christ. First, give them the milk of the gospel and then stronger meat (predestination).

meat (predestination).

I desire to say before closing, that if any of the readers of the RECORDER wish to move to a railroad town, and a town with a bright future, let them come to Mount Airy. The railroad will be completed to the place by the first of June. Business is good, and will get better. The town is building up fast, We have good schools. All of our churches are in good working condition, and our town is without a drinking andon. profit to inquire into the causes of this need, or to speak of only helping the church deserving poor, or to say that "the best way to help the poor is to put them in a loon.

North Carolina Baptist State Convention and Western Baptist Convention.

I am decidedly of the opinion that it is best for them to remain separate in-stitutions as they now are. The State is about 500 miles long; if the Conven-tion was all the time held about the centre of the State it would be a long distance for delegates from the extreme east or west to attend? We find now that when we hold our Convention in the east, we have very few of our west-ern brethren present; and when we hold our Convention in the west, we have but very few of our eastern brethren present. If we make our Convention 150 miles longer, it would add greatly to this difficulty. Some will say we have railroads now which makes travel much more easy and convenient. That is so. But it takes more money and time to travel on the railroads than the large majority of our brethren have to spare. Suppose we unite, and in 1890 the Convention is held in Asheville, and a brother from Elizabeth City wishes to attend. It will cost him about \$35 railroad fare, Out of the whole Chowan Association we might expect three delegates. Out of the Tar River Association about the same, and so on. Suppose the Convention is held at Edenton. We could not expect out of the whole bounds of the Western Convention more than one or two; or if held in Raleigh, not more than four. The two Conventions are working well now, as they are. There is room enough for both. Our western brethren know their fields, and can manage it better than we can. They are working well, and have good work-ers. The State Convention has all it can do now without enlarging our field. The two Conventions can and ought to do more work separately than if together. Let us give to our brethren over the mountains our best wishes and prayers; visit them when we can, encourage them in their work, and let them do the same for us, for we are brethren. I am old and do not think it at all probable that I shall ever visit them, but I pray God's blessing upon them. My brethren over the mountains, go on, go on, GO ON, and the God of all grace lead you to greater success. JAMES S. PUREFOY.

Wake Forest, N. C.

nd County Assoc Shall we have it? The question has been mooted sometime. There are now twenty-three white Baptist churches in the Pee Dee Association. Seven of these are in Richmond, the other sixteen in Montgomery and Stanly and Moure. most of them in Montgomery. The seven churches in Richmond have a total membership of 468; the other sixteen churches of the Association, most of them in Montgomery, have a total membership of 1,044. The white popu-lation of Richmond is 8,145; of Montgomery 6,860.

In Montgomery county there is Baptist church within reach of every family in the county, and the Baptists number about one to every seven of the population. In Richmond county there are only eight Baptist churches, a large destitution of Baptist preaching, only two resident Baptist ministers, and the Baptists number only one to every seventeen of the white population. Richmond is, therefore, missionary ground for the Baptists, while Montgomery is not. There is work then for a Richmond Baptist Association.

Can the churches of Richmond do this work better in the Pee Dee Association, or in an Association of their own? According to the minutes, the seven churches in Richmond, with only 468 members, raised for all objects, outside of pastors' salaries, \$775.32. The other sixteen churches of the Pee Dee Association, with 1,044 members, raised \$104.73. In other words, the Baptists of Richmond county contributed, outside of pastors' salaries, an average of \$1.65 per member, while the Baptists of Montgomery and Stanly and one church in Moore contributed, outside of pastors' salaries, only ten cents per member. The Baptists of Richmond, then, are able to

have an Association.

Baptists multiply by dividing. Two churches in a city, two Associations in a large district of country, do more than one with the same number of members. When the disciples were concentrating at Jerusalem, God scattered them abroad by persecution, and unlike earthly forces they gathered strength by being scattered. The arithmetic of heaven is different from that of earth. There is that scattereth and yet increaseth." Christianity is multiplied by division, and Christians accumulate by giving rather than by receiving. Divide the Pee Dee Association and each part will be stronger than the whole is now. for each part will thereby become better acquainted with its own needs and go to work to supply them. The South Fork and Caldwell Associations are each loing more work now than the whole of the Catawba River Association did before they left it; and the Catawba River, now restricted to Burke county, is doing more for the spread of the gospel than all three of these Associations did before the division.

Anson Association is more effective than the Pee Dee was when it with drew. And the Pee Dee will be made stronger for work by withdrawing the churches in Richmond. We would like to hear from the churches in Richmond on this subject. What say you, brethsen Monroe and Price 1 N. B. Cobb.

again this quarter.

Year before last I left home to hold a Year before last I left home to hold a meeting in a destitute section; left our little babe seven months old sick, but pronounced by the Dr. better and out of danger: the next day the news reached me that our dear little boy was dead. On returning home I found the child a corpse and my wife heart broken. The thought that I could not see my dear little child alive any more in this life was sore grief to me. The only comfort I could have was that I was working for my Master. The meeting resulted in the conversion of eight or ten persons, and the organization of a church of seventeen members. God will reward me. I want now to ask my brethren and conwant now to ask my brethren and con want now to ask my cretures and congregation to please exense me for not leaving a sick child again. It is so hard for me to leave sick ones at home now. Pray for me. God bless the RECORDER. It continues to improve.

R. D. HAHPER.

Cuts to appear in the Foreign Mission Journal

Beginning with the March number, the Foreign Mission Journal will contain, at least in every other month's issue, possibly in every month's, a good likeness of some one of our missionaries. These will not be the common wood-cut engravings which so mis-rep-resent those they claim to represent, but will be carefully prepared engravings taken from photographs at one of the best engraving establishments in New York. So many of our people have a desire to look upon the faces of our missionaries and are unable to do so in the flesh, that I am going to try to let them do so in a picture. These cuts are quite expensive, but I hope to receive so many new subscribers, that the extra expense will be more than met. The May number of the Journal will be issued about the 23rd of April and will contain a like-ness of Dr. Yates, our well-beloved missionary at Shanghai, China. Those wishing to secure this would do well to send on their subscriptions at once, as we publish only about enough copies to supply subscribers and will probably not have many to supply back numbers It will be sufficient to address the For eign Mission Journal, Box 134, Rich T. P. BELL.

Richmond, Va., March 13, 1888. Ordination.

Upon the recommendation of the Baptist church of Durham, worshipping on Mangum street, a presbytery, consisting of Elders Wm. Royali, J. J. Lansdell and G. P. Bostic, met with said church on the 11th March, 1888, and after examination, proceeded to the ordination of Bro. John H. Couch to the full work of the gospel ministry. The order of services was as follows: Sermon by Elder Royall, ordaining prayer by Elder Lansdell, laying on of the hands of the presbytery, charge by Elder Bostick, presentation of the Bible by Elder Lansdell and hand of fellowship and welcome by the presbytery.

J. J. Lansdell, Ch'm.

P. S .- Dr. Royall's sermon, from the text, "Preach the word,"-2 Tim. 4: 2, contained much of the old fashioned gospel. He told us what is implied in the word as distinguis from much of the so-called preaching both of the past and the present. I wish we could have had a fair day so that more people could have heard it.

Durham, N. C.

The Scriptures Plain on Baptism.

Why is so much written on baptism when it is so plain? Christ died, was buried and rose from the grave. Now did he have a right to choose and estab-lish an emblem of his death, burial and resurrection from the grave ! Yes, all admit his right and power to do this. Then he chose that a converted man or woman, dead to sin, should liken his death, and the covering up of this converted person in water, his burial, and a coming up out of the water, his coming up out of the grave. Romans 6: 3-5: 'Know ye not, that as many of us as were baptized into Jesus Christ were bap tized into His death? Therefore we are buried with Him by baptism into death that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection?"

See the wisdom of God in establishin Him an emblem which cannot be counterfeited: nothing else in the world will symbolize his death, burial and resur-R. Q. A. TEAGUE. rection. Farmington, Feb. 7, 1888.

Sandy Creek Association.

Moore County Union.

The Moore county Union met with the church at Bethlehem January 27th 1888. The introductory sermon was preached by Rev. W. H. H. Lawhon. Bro. W. W. Sears was elected chairman,

and Noah J. Muse clerk. Questions were discussed as follows: 1st. How may our church-members be developed into more efficient workers

for Christ 2d. Should our churches contribut o all the objects of the Convention ? 3d. Should not every church-member bear his proportional part of its neces sary expenses ?. The next Union meets with the church

at Crain's Creek.

A Revival of Religion.

It is needed'all over the State of Nort Carolina. It is needed in the pulpit, the pew, in the school-room, in the farm, in the counting room—yea, in every de partment of human life. Are not the Christians of the State willing to unit their earnest petitions to the Great Head of the Church to send the Holy Ghos to revive the churches and the people Let all those who love the Lord Jesus Let all those who love the Love to sent truth and sincerity pray God to sent His Spirit into the midst of our people Com.

Acknowledgments for Kernersvill

D. F. King, \$12.82; W. R. Clinard 6 50; J. M. Stoner, 1.00; Liberty church 1.00; Recorder, 50 etc. Accept thanks. Are there not other who are ready to aid us in the comple ion of our house?

Kernersville, March 13, 1888.

We may have as much of God as we will. Christ puts the key of the treas-ure-chamber into our hand, and bids us take all that we want. If a man is ad-mitted into the bullion vault of a bank, and told to help himself, and somes out and told to help himself, and somes out with one cent, whose fault is it that he is poor! Whose fault is it that Christian people generally have such scanty portions of the free riches of Golf-Alessander McLaren, D. D.

A word, or the want of a word, is a little thing; but into the momentary wound or chasm, so made or left, through circumstances. These thrust wider and wider asunder, till the whole round bulk of the world may lie between our lives —A. D. T. Whitney.

The essence of nobility in every spheris the perfection of obedience to the wood God.—Rev. W. Hackney.

In a previous article, reviewing "An Address to the Baptist Women of Vir-ginia," it was maintained from Scripture and from history that organizations of Christian people for special lines of work, are often right and expedient. It was further intimated that the practical was further intimated that the practical question, whether such organization, separate from the church, should be encouraged or discouraged, depends upon its underlying ideas, the objects at which it aims and the plans by which it proposes to work. If these are good and wise, if they infringe upon no other rights or duties, and if scope is not already provided for them by the churches, then a new and appropriate organizathen a new and appropriate organizaaged. It remains to present to thoughtful and dispassionate readers the ideas and plans which, in these last few years, have been chrystalizing under the name of "Woman's Work." For this task the writer can claim no other preparation than long and careful study of the subject as it has been presented in reports, periodicals, circular letters, and other such literature, and frequent conversa tions with representative women of half a dozen States, and more especially with the women of Richmond, whom he has had the honor to represent several times in Associations and Conventions. His attention has been specially directed to the matter in its connection with For-eign Missions, and he can write most naturally and freely from that point of view, leaving the intelligent reader to supply, by parity of reasoning, what would be appropriate to other mission

The female missionary societies of half a century ago had two aims: first, to rouse the siumbering churches to the duty of making regular contributions for missions, and secondly, to send out wo-men who could gain admittance to zenana, harem and private chamber and carry the gospel with its uplifting power to heathen women, enthralled in the fetters of ignorance, debased by the terrors of superstition and down-trodden by the despotism of polygamy. These objects have been accomplished so far, at least, that our churches generally take up annual collections and our Boards fully recognize the obligation to make special provision for reaching women was all, the societies might well merge themselves into the churches. But woman's work to day, while still imbued so some extent with these ideas, has superadded and is now emphasizing two others, to which we trust at no distant day to see the churches also rise. These are: first, the duty of saving in order to give, and, second, the aggregation of many littles by frequent giving. Comparatively few women will give fifty ents to any cause; a great many will be induced to set aside one cent a week for an object they are interested in. The power of pennies and the ministry of money, in their relation to woman's work for woman, have been admirably elaborated by Dr. H. A. Tupper in an article headed, "The Mite Box," and printed in his History of our Missions, pp. 152-160. The principles are there exhibited with such clearness of analysis and such felicity of expression as

leaves nothing to be added. The Scriptures clearly teach unity is Christ without distinction of national ity, social position or sex, for says Paul to the churches of Galatia, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female"—yet the same inspired apostle, in the two letters in which he is discussing the organization and government of churches and rules of decorum in their meetings, has just as clearly taught that it is not permissible for "a woman to teach, nor to have dominion over a man, but to be in quietness," and that even in social meetings for mutual edification, it is right for "the women to keep silence." Virginia Baptist women, no less than men, interpret these Scrip tures literally and accept gracefully their exclusion from the pulpit, from official station, from the conduct of public meetings, from the floor of Associa-tion and Convention. They neither ask nor would accept any of these positions. But is it strange it this limitation of power in one direction should be compensated by greater influence in some other? Is it strange if this line of demarcation, drawn by the God of nature through every church of His redeemed predisposes to separate organizations of congenial elements for special work within the common organization for general work? Everybody admits the right and approves the plan of forming fe-male missionary societies as auxiliaries to the churches; the only open question is whether these auxiliaries shall be encouraged to join hands with one another in some simple and appropriate way, to cheer each other in their difficulties and rejoice together in their successes, or shall be, as far as possible, kept in Oriental seclusion? We men of Virginia meet in our Congress, Pastors' Conference, Laymen's Union and General Association; we organize, preach, have reports, make set speeches, debate, take collections, rise to points of order, and all that, and some of us foolishly imagine that Virginia Baptist women, in thei great admiration for us, want to do all these things too. Are we less manly in these State meetings than we are at home? And can we not trust our mothers, wives, sisters, daughters, to be always and everywhere womanly? Let us look at some of the d between the sexes. Men make money, and some give liberally of what they

make; women practice economy, and love to give of what they save. Men prefer to give in comparatively large amounts, and therefore, necessarily, at rare intervals; it is woman's, with deeper sympathy, more constant love, more self-forgetfulness, to be giving all the time, little by little, as she can afford and the object of her sweet charity may need. The channels of church contri-bations are like the wadies of Palestine, flowing with a full and often a turbid flowing with a full and often a turbid stream during the rainy season, from late autumn to early spring, and then through the long, hot months of drought, they are nothing but a bed of rounded stones lying between barren banks; but woman, with sanctified ingenuity and unwearled perseverance, knows how to gather the fimpld waters of ten thousand little springs into a bright perennial stream, like that which Ezekiel in his vision saw, carrying healing and life wherever it went, with trees on either bank, "whose leaf shall not wither, neither shall the fruit thereof fail; they shall bring forth new fruit every month." To the one, the treasury of a Board is a To the one, the treasury of a Board is a reservoir to collect when it can and regulate the distribution; to the other, it is an aquedust bearing to the needy the fresh waters of sternal life. Woman's work embraces also the formation of

children's bands, like the Sunbeam and the Ivy Societies, in which the little folk may be interested and instructed in reference to missions, and may be trained into habits of earning and saving in order to give. Hers, rather than man's, is the blessed privilege of preparation for the future, in raising up for the next generation a number of men and women, fitted for the duties and responsibilities to which regenerating grace may call them in the revived and awakened churches for which we all hopefully

hurches for which we all hopefully Put with these, another and most important thought. "In the problem of christian work, money is like the cipher, worthless alone, but multiplying many fold the value and effectiveness of other factors."—Dr. Strong. Not by its might, but by the power of the Hely Spirit, can anything be accomplished; and the Spirit is promised in answer to prayer. Giving money to missions without praying for God's blessing, is as much a mockery as is pretended prayer for the conversion of the world without any effort to send the gospel. Only they who give incessantly can be relied on to pray without ceasing. And so it is that frequent and regular contributions not only amount to more than irregular and spasmodic collections, but also are worth more to the cause dollar for dollar.

Now, it is lamentably plain that our Now, it is lamentably plain that our churches generally have not yet risen to this high plane of living and of giving. How shall they be brought up higher? Can it be done by restraining any upward movement of a few till the general body is ready to move up? Shall an army, going into battle, be kept in compact array by holding back the ardent men who follow nearest to their captain, or shall they be allowed to press on, and or shall they be allowed to press on, and by their success cheer the spirits of the laggard and the timid to close up and form on the new and advanced line! In human warfare, with its uncertainty rashness must indeed be avoided; but it piritual strife, victory is sure to the oldiers of the cross, and following close

to the Crucified is never rash. But somebody fears that a separate organization of women will detach them from the church and hinder its work. Not if they are Christian women. On this matter facts are worth more than theories. In comparing the reports of different denominations for the last fifteen or twenty years, one cannot but be struck with the increase of church contributions in almost exact proportion to the increase of woman's work. In any of our district Associations, compare the churches in which these societies have existed for several years with the others in which they are not found and see how they stand. In my own local church it has been my part to supervise the annual collection for Foreign Missions—the very same women who take the most interest in the mite boxes, by which they raise some \$200 a year, are also the most regular and liberal in the church collection. Most imbued with the spirit of Christ, they are the best for every good word and work. But, says another, we have our State

We suggest two answers. First, each of the Boards has its hands full of its own work. The Foreign Board, for example, has done what it could to help woman's work, has sent out hundreds of etters and thousands of mite boxesbut, of course, only for Foreign Missions. For however much the members of the Board may be personally in-terested in Home or State Missions, they are officially charged with a special bus-iness, and to it must sacredly devote all funds entrusted to them. They cannot take charge of woman's work in its entirety. Again: few men sympathize heartily in woman's work, fewer still appreciate its peculiar difficulties or its strong incentives, fewest of all, perhaps none, have the patience and the tact requisite for so delicate a work. Therefore, no Board or committee of the ruder sex can be competent to this task. But, what is the Central Committee to do? These three things at least: (1)
To collect, compile and publish facts
and figures showing what power there is in the aggregation of littles. One cent a week—bow insignificant! yet, if only half the Baptist women of the State can be brought to give this mite, it will ag-gregate more than all our churches have ever given to send the gospel to the heathen, and will still more help the churches. (2) To enlist more workers. Of 750 churches, about 200 have female societies. They could be increased in these and organized in perhaps 300 more, by a little judicious, patient, prayerful effort. (3) To furnish a medium of communication—a sort of central office in s telephone system—by means of which the scattered workers may touch elbows. compare notes, discuss difficulties, and cheer one another. Society is far more to woman than it is to man.

But, finally, will not this lead to separate Boards, separate Missionaries, separate Conventions, as among the women of the Northern States! That depends. If their efforts to do the Mas-ter's work are kindly and trustfully encouraged, they will never separate; but if their aims are misunderstood, their motives misconstrued, their modesty insulted, what else can they do but withdraw! A woman that stays where she is not trusted, will soon become unwor-thy of trust. When the Baptist women of New England applied year after year to the Missionary Union to be allowed to co-operate, they were told to go back to their churches and work only through them. The natural result followed. A few years later the Union saw its mistake and endeavored to retrieve its error, but it was then too late. Southern Baptists will do well to profit by their example. A great opportunity is before us. In the next, three months this question will next three months this question will probably be settled. May the God of all wisdom and grace, the Redeemer of men and women, the Spirit of peace and gentleness direct all our hearts and minds for the upbuilding of His kingdom, "and let the whole earth be filled with his glory. Amen, and amen."

H. H. H.

The ends for which nature exists are not in itself, but in the spiritual sphere beyond. Nature always points to something beyond itself, backward to a cause, above to a law, and forward to ends in the spiritual rystem. God is always developing nature to a capacity to be receptive of higher powers. Under the tension of the divine energy in it, it always seems to be "striving its bounds to overpass." This discloses in nature a certain reality in Hegel's conception, that nature is always aspiring to return to the spiritual whence it came, — Prof. Ramuel Harris.

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Woman's Missionary Column.

Help those women which labored with me in the Gospel,"-Phil. 4: 3.

Preparation for the Master's Work.

"Cursed be he that doeth the work of the Lord deceitfully." (Margin "negligently.")—Jeremi-ah 48: 10.

A friend invites us to a social hour with her in her home. We keep the invitation in mind, arrange our duties and pleasures to suit her appointed time, are there promptly and are wide-awake, and earnest in our efforts to take part in the enjoyments of the hour and an manifest our appreciation of her so manifest our appreciation of he

When we have a journey in prospect we rise early, select the articles we shall need to take with us, purchase our tick-ets, and are all ready to step aboard when our train arrives.

when our train arrives.

If we plan a pleasure excursion, we take thought as to the necessities of the day, the refreshments suitable to the time, place and people, and our lunch basket is packed and ready over night. A certain amount of painstaking is necessary in every detail of life. And the result of continued indifference and caralasaness must sooner or later be carelessness must, sooner or later, be made manifest. Disappointment, dismay, failure, are the inevitable results—a condition of things aptly expressed by the word "cursed;" literally "made bit-

meetings, those social gatherings of honor and privilege whither we are called with a high and glorious calling, to meet each other and our best Friend? How do we come to these which should be feasts indeed?

We come-no one is wholly guiltless-We come—no one is wholly guilties—too often with lagging footsteps to this mount of privilege. We come without much forethought or painstaking, "as the unthinking horse rusheth into battle." Sometimes we forget to come at all, or in a careless way neglect to bring the good things we had prepared for the refreshment of ourselves and others. We would not venture continually to do this with our earthly friends lest they weary of us. Is our Heaven's Friend. weary of us. Is our Heavenly Friend less dear or His favor of less value!

From these and other like causes our ment poor and untimely. Sometimes we pour ice water by our indifference or sarcastic remarks as to their poverty and coldness. We are in haste to be away to the family circle, where every face is loving and earnest, where one has an item of news from the evening paper, another a bright record of the day's doings; a third a song at the piano, given unasked. Or, we call at the house of a friend after meeting, and discuss in the most lively and entertaining manner the common events of the times with that voice, which was silent in be-half of a perishing world!

Shall we not mend this matter at once and for all our lives? If the Master were to send each one of us an invitation graven by His own hand: "Meet and Convention Boards, and all glad to me to-night at eight o'clock that we may help the good sisters, why may they not use these channels instead of having a Central Committee of their own sex? work, and I will teach you what to do and give you my blessing," what careful preparation each one would make and with what earnest heart and eager step would she come! And does He not call us? Is He not present every time we come together! Does He not know the inmost heart of His children? Only our coldness and indifference can keep Him away. He sends us to-day this message to the careless, lukewarm Laodiceans: "Behold I stand at the door and knock; hear my voice and open the

How He must be grieved when His children come to do His work with such a lack of interest. Think how often we have opened our hearts to each other. how our voices grew tender and our eyes moist as we shared our joys or sor-rows. And yet, when the Master is calling us, we coldly turn away, or give but one ear to His words while the other is eagerly listening to earthly music.

How shall we come acceptably to the work which God has given us in these

Come promptly, with a cheerful face. Come prepared with some thought, no matter how few the words or whether they be your own or gathered from some other source. Come prayerfully; no work is done so negligently as that which is unseason

neetings in behalf of the kingdom of

with prayer. Come personally responsible for the success of every meeting. No social meeting can be a continued success if only one or two persons are interested

in or responsible for it. Come with a word, a song, or a prayer.
Do not leave your souls behind you, but
let the light shine out of the windows to
guide, bless and strengthen other souls.
Remember, only the flame of Divine Love within us can keep our hearts so aglow, that we shall be able to shine as examples of earnestness and faithfulness in all we undertake for the honor of Christ and the salvation of souls. Read Isaiah 32d chapter.

Did the inspired prophet of Israel foresee the call of God for "woman's work?" Was his voice meant to reach the ear of every idler in the Master's

"Rise up ye women that are at ease; hear my voice ye careless daughters; give ear unto my speech."
"Tremble, ye women that are at ease; be troubled, ye careless ones;" "many days and years shall ye be troubled ye careless women, for the vintage shalfall, the gatherings shall not come."
"They shall lament." How long? "Until the Spirit be poured out from on high and the wilderness be a fruitful field, and the fruitful field be

"Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field."

"And the work of righteonsness shall be peace; and the effect of righteonsness, quietness and assurance forever."

Oh! the wasted hours; the buried talents; the lack of service; the weak excuses with which the Master is wounded, even in the house of His friends.

As uniformity is not unity, so, in the evil sense of the term, variety is not va-riance; and there may be in the church of God, as in his works, variety the most diversified, combined with unity the most divine.—Stanford.

If it is a pleasure to be envied an shot at, to be maligned standing, and t be despised falling, then it is a pleasu