## Literary Notices.

Babyland, a charming little monthly of eight pages, is filled with pictures to of eight pages, is miled with pictures to please baby's eye, and little jingles and stories to please his ear. The baby is ruler of the household, and, as is befitting. Babyland is his official organ. Fifty cents a year. Sample copy, five cents. D. Lothrop Company, Boston, Mass. Our Little Men and Women for Sep-tember, is an interesting number of this delightful magazine for the little folks. It contains 24 pages filled with pictures and stories. D. Lothrop Company, Boston, issues this magazine, and for five cents will send you a sample copy. Let parents send for a copy and examine for

The American Magazine for September is a noteworthy one. In addition to an interesting and varied collection of choice literary features, are two very forcible articles on questions of the day —one on "The President's Error," by James G. Blaine, and the other by Gov. Foraker on "Tariff and Labor." Lieut. Wm. F. Fullam, U. S. N., has a finely illustrated article on "The American Navy of To-day." The writer shows what progress has recently been made in the direction of giving the United States a navy. "Rambles about Naples" is illustrated with choice views of famous Italian scenery. Charles Burr Todd contributes a charming paper on "Hia-watha's Country." "Dead Man's Lake" is a fine poem by William Wilfred Campbell, and which is illustrated by a handsome frontispiece. Ex-Gov. Rodman M. Price has a paper on "A Moonlight Duel on the San Juan," describing an exciting incident of the war with Mexico. The departments are, as usual,

The Statesman. Walter Thomas Mills, A. M., and Rev. A. J. Jutkins, D.D. Editors. Statesman Publishing Co., 179 Washington St., Chicago. Price: Single number, 20 cents. Per year,

1888-'9, a monthly magazine devoted to the problems of practical politics, cooperative industry and self-help, is at hand. In October, it will double its features. It will remain, however, with its short, crisp, independent discussions, t numbers among its writers many of the ablest thinkers both of this country and Europe. The most important item in the announcement, and one in which journalists will be most interested, is that Melville E. Stone, whose phenomenal success on the Chicago News is so widely known, has become a member of The Statesman Company, and on his return from Europe will give his attention to this magazine.

## Baptism and the Baptists.

Baptists I suppose derive their denom national name from the ordinance o baptism, and it seems to me as the subject and act of baptism are among the great dividing differences between Baptists and other Christian denominations we ought to exercise greater care in the performance of the ordinance and the preparation of the candidates. It is no unusual thing for Baptists to subject themselves to severe criticism on the part of those who are in opposition to this ordinance by the careless and loose way in which baptism is often per-

In some localities, they will baptize in a narrow, muddy baptistery not more than four or five feet wide, where no one can see except the few standing round the edge, and then, where, often after one or two baptisms, the water becomes as muddy almost as a mud puddle from and bottom, which has accumulated from the time it was used until it is used again. Now I am not opposed to bap-tisteries, but in the name of common decency and for the glory of our blessed Lord and Saviour, and the love we have for his cause and ordinances, if we use baptisteries, let us build them large enough and always see that they are clean and in good order before they are used. The impressiveness of baptism very largely depends upon the arrangement of the place, and the proper equipment of the candidates. There is no reasonable excuse for candidates being baptized without coats in their shirt sleeves, when the membership can provide these things by only a little care and trouble. We don't bury people in dirty clothes and torn, ragged socks. feel ashamed as a Baptist that our people so often seem to have no pride in the performance of an act so sacred and of such significance of meaning. I have sometimes felt if the truth and my loyalty to Christ did not compel me to be a Baptist, that the lack of pride and self-respect on the part of Baptists would drive me from them. To see a would drive me from them. To see a candidate baptized in dirty clothes or with ragged dirty stockings, is humiliating to me. I do not blame the candidates, for often they do not know how to prepare for baptism, and sometimes they are too poor to do so, and yet our people will look on as though nothing

It looks sometimes as if the Baptists tried to bring odium upon the ordinance by their slovenly way of performing it.

John the Baptist showed his good sense by going where he could get plenty of water and a good place. He used the Jordan, and the people went over twenty miles to his baptism. As many went from Jerusalem, which was more than twenty miles from Jordan. And in John 3: 22, 23, we learn that both Jesus and John went where they could get plenty of water. "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized; and John also was baptizing in Enon near to Salim, because tried to bring odium upon the ordinance them and baptized; and John also was baptizing in Enon near to Salim, because there was much water there; and they came and were baptized." My experience has proved that it will not do to trust the arrangement of baptism to the brethren no more than it will do to let them build churches. Many a preacher has gone to an untimely grave by preaching in houses unfitted for congregations; where they could not be ventilated, or where the poor preacher, because the house was so cold, contracted a deep cold, which landed him into consumption and in an untimely grave.

Let there be more care and prudence and better arrangement and preparation for baptism, and I will venture to say we will not only have more of it to do.

We will not only have more of it to do, but we will save our credit and self-respect as a denomination.

S. F. CONRAD.

TERM BUBLIOAR RECORDER, WENTERDAY, SEPTEMBER 12, 1886. BIBLICATA BROOKINER.

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

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 12, 1888.

VOLUME 54.

Inside Glimpse of a Clergyman's to tell him to send for the paster, but

We reproduce from the Chicago Standard the following extract from the diary of the Rev. Dr. George T. Dowling, of Cleveland, Ohio, who has recently turned open-communicalist and withdrawn from the Baptist denomina-

Our city pastors, and possibly some others, will read it with some interest. Dr. Dowling was certainly not very spiritually minded, or happy in his work as pastor. The diary is for one week, or from Friday to Friday.

Friday. - Went into study at 9 o'clock.

Wrote letter to firm down town, seeking secure a situation for a gentleman who had written to me from the counwho had written to me from the country, who had no means of support, and a wife and child depending on him. Wrote to one of the church officers concerning business connected with the church. Received a reply to advertisement in Thursday's Leader in behalf of another gentleman for whom I was seek reply. Also another to the gentleman. requesting him to call. Sent them down town by my coach boy, John. Instruct-ed him, also, to insert Sabbath church notices in the Leader and Herald.

Commenced studying. Rap at the study-door. Girl stated that my church ssistant was in the parlor. Went down, received report, and gave directions for further work. Commenced studying again. Rap at study-door. John brought answer from firm down town, stati that no more help was needed. Wrote letter to gentleman in the country, en-

closing this just received.

Commenced studying. Rap at studydoor. Dinner was ready. Ate dinner.

Told John to hitch up, and be ready at the door. Called on sick lady, Dunham avenue, another on Wilson avenue, another on Cedar avenue, whom never before had found at home. Talked and prayed. Stepped into buggy and drove off, and in the evening was told by a neighbor whom met at the prayer-meeting, that she had a bone to pick with did not run in. Told her that I had that kind of bones lying all over Cleve. land. Called on another lady on Cedar avenue, where had called several times before, but whom had never found at home. She was out. Fortunately, she s a good, sensible woman; otherwise she would probably be heard of before long, heaving a sigh in some neighbor's house, and saying she "had never re-ceived a call from her pastor." Called on a lady whom the church directory stated to be living on Prospect street. Found it a mistake. No such lady lived there. Made a minute of the error. Expect shortly to hear that she "has never received a call from her pastor." Called on another member of the church. He was out, but his wife was in. Very pleasant lady, and a woman of good

sterling sense. Called on invalid lady. No one at home. Rung twice and went away. Expect shortly to hear that she has never received a call from her pastor." Called on lady who had been in trouble. Woman of excellent sense. Had not called there before but once since I came to Cleveland two years ago. But she seemed to appreciate the fact that the church of the Lord was not organized to be a gossiping society, with the minister for gossip in chief. Shall try to call again, soon as I can make it con-venient, which I probably would not have done if she had grumbled.

Went home. Found a lady had been there, desiring to see me on special business. Said that inasmuch as I was out, she would see me at church that evenshe would see me at church that evening. Ate supper. Went into study to
prepare for preliminary talk with which
to open my meeting. Walked down to
church. Found the lady who wanted
to see me on special business standing
outside the door. Transacted business;
entered my meeting, and commenced
on the minute. Conducted the meeting, and at its close saw brother Osborn in reference to having the organ put in order, and a leader provided for the praise meeting of the following week; after which I met several inquirers in the reception-room. Talked and prayed with them, and trust some of them gave

themselves to Christ. Walked home. Drank a cup of milk, and sat up and studied till eleven o'clock. After retiring, my thoughts having be-come enthused with theme for approaching Sabbath, found it impossible to sleep till between twelve and one o'clock. Then went to sleep and slept soundly, like a man with a clear conscience and good stomach, and of tarill

Saturday.—Rap at study-door; asked what was wanted. Was informed that the doctor must be sent for immediately, because one of the children had the measles. Was about to say, "Send for the pastor, he's never called on me," but happened to think that I dkin't have any pastor. Sent for the dector. have any pastor. Sent for the ductor.

Rap at study door. Postman had come, bringing letter from American:

Baptist Publication Society, desiring a collection from the church, and a personal donation from the pastor. Selected hymns and prepared Sunday evening programme for the printer. While doing this, rap at the study door. Gentleman down stairs to see the Sent down ing this, rap at the study door. Gentleman down stairs to see me. Sent down
word for him to wait, and I would be
disengaged in a few moments. Sent
hymns and programmes down town by
John, and went down stairs. Another
answer to my advertisement. Wanted
a man to go on a farm. Promised to
see about it as soon as boy came up
from down town. Replied to letter
from American Baptist Publication Soing her to call upon one in the emgregation of whom I had heard the previous
evening as having been sick for three
months, and wondering why she had
not received a call from her pastor.
Requested assistant to state that that
day being Saturday, it was impossible
for me to find time to visit her then, but

After sending this request I began wondering whether this lady's physician whether God had sent an angel to re-veal it to him in a dream, or whether she, instead of taking it for granted that her doctor would know by special reve-lation that she was III, had taken pains

ould endeavor to do so after the Sab-

grain. Rap at the study door. Tele-graphic despatch from Syracuse, stating that a lady friend of the family would be at the depot at seven o'clock, and requesting me to meet her. As the hands of the clock, however, were roll-ing on toward Sunday, found it impos-sible to spare the time, and therefore ent John. Kuew she would understand the reason, having had a four years' ob-ervation of the inside of a minister's ife during my pastorate at Syracuse. Retired early to be prepared for Sun-

Sunday. - Rotered study for the purpose of reviewing for the last time the theme for morning discourse. Went to church, and after conducting service and preaching, administered the ordinance of baptism. Came home and ate dinner. At 2 celock took afternoon nap, that might be fresh for evening sermon. After which, went into study and remained/there till time for service Went to church, preached, made a call after service, came home and retired.

Monday.—Spent part of morning in lated during the week, and then went down town. Dined with one of my members where I have a standing invitation. After dinner called at a gentleman's residence to consult with him about a situation which I thought he might be able to secure. Then posted my letters, went to the library, called upon some of the business men of my congregation at their offices, and took ea with another member of my church, where I also have a standing invitation, After tea, attended union religious services at the Tabernacle; then walked home; reached the house about ten

o'clock, sat up till twelve and studied,

and then went to bed Tuesday.-Entered my study. Rap at the door. Gentleman in the parlor to see me. Went down and found still another applicant, wanted me to secure him a situation. Directed him to firm down town: Entered my study. Rap at the door. Report from assistant conmother lady in trouble. Promised to ing on the sick, some of whom were members of my church and some of whom were not. Reached home late. Found the family had all been to supper, but had a good appetite for my lonely meal nevertheless. After supper, got ready to attend a social gathering in compliance with invitation, but secount of severe storm concluded to go. Accordingly had a grand quiet time studying, from eight o'clock till

Wednesday .- Looked out of the wi low and saw the walks so slippery that f any one should attempt to call on me they would slip down on the ice. Gave thanks at the breakfast table that morning with more than usual unction. One o'clock arrived and no one had called, except the postman. He brought a letter of twenty pages, from a stranger who had never seen me, who was living in Montreal, Canada, and who was evidently insune on the subject of religion. Cannot tell who it was, for unfortunately he had forgotten to sign his name. Read part of one sheet, and oneluded that such a remarkable epistle ought to let its light shine; so I put it

door after dinner. Spent the afternoon in attending to personal matters of business down town. Came home and ate supper. Went into the parlor to wait for a gentleman who had made an engagement to spend the evening with me, but who did not come. Read till nine o'clock, and then retired. Thursday .- Entered study at nine Rap at the door, Two letters from the postman. Opened one, and found a re-quest from a pastor of one of our coun-

try churches, stating that their people

been repairing their house, and he subscribed more toward the bill than he really could afford out of a small salary to pay. Wanted me to come and give a lecture, the proceeds to be donated towards the pledge. Wrote an answer complying with his request.

Opened the other letter. Found it to be a request from a friend out of town be a request from a friend out of town who was sick, and with nothing to pay his bills. Desired me to see if I could borrow ten dollars, and he would repay it when he became well, and returned to Cieveland. Wrote an answer stating that as soon as my February salary came to hand, which would be on the first of March, I would forward him the money. Preferred to forward it not as a lost but as a gift. That I had two a loan, but as a gift. That I had two rules by which to keep out of trouble, which had weeked so many good, but unwise clergymen. The first was never to lend—because whatever I could afford to lend, I felt as though I ought to give. The second was never to borrow. Hoped, therefore he would accept the gift as freely as it was offered, knowing that the only reason I did not care to borrow the amount for him, was that I

id not like to ask another to do what would not like to do myself. fter dinner spent the afternoon in ing an article for one of our denomito take a general survey of the church work, in its different departments.
Called on one of the trustees, then one

Why the Price Cannot be Reduced. Petros and Petra.

BEV. D. SHELDON FLETCHER, RUSH-Permit me a few words touching

point of Scripture exegesis, as treated in The Baptist Teacher for May, in reply to a criticism by Dr. Pendleton. The point of discussion is the m ing of our Lord's words, as recorded in Matt. 16: 18: "And I say also unto thee, that thou art Peter (petros), and upon this rock (petra) will I build my

It may seem the height of rash pre-sumption for an obscure country pastor to take issue with such eminent authorities as those quoted in the article including both Drs. Henson and Pen diction. But so strong is my conviction of the weight of evidence in favor of an entirely different meaning, that I am fain to present my view, even though it pass for naught in the face of such an array of devont scholarship.

It has not been many years since I abandoned what seems to be Dr. Pensbandoned what seems to be Dr. Pendleton's view, or something similar, viz.:
that the foundation of the church, as
there stated by our Saviour, was the
mutual confession of Peter and Christ.
I have not studied the passage much in
the light of De Wette, Meyer, Alford,
et. al.; but have examined it somewhat
in the light of other Scripture, and of the Lexicon meaning of petros and petra.

1. From the Lexicon, I find petros to mean "a stone," "a piece of rock," "a small stone"; while petro is "a rock," or "rock"—as a ridge, peak or ledge; that is, the native or foundation rock, the "living rock" of some classical writers.

Jesus says: "Thou art Petros"piece of rock; a small piece, but a por-tion of the "living rock," having the gennine rocky nature. Then he adds: 'And on this petra"—this original "living rock" itself—"I will build my church." What can this original foundation rock be but Jesus Christ himself? Petros is a poetical word for stone, and is never used, I think, in the Seriptures, except in this and one or two other passages as the surname of this Apostle Simon. The ordinary proce word, lithos, or figurative in its signification.

2. The form of expression. In the next verse, the Saviour says: "To thes will I give the keys of the kingdom"; but in this verse he does not say, On thee will I build my church, but On this rock. This is a form of expression quite similar to other figurative expressions of our Saviour, where the allusion was unmistakably to himself—e. g., in John 2:
19: "Destroy this temple, and in three days I will raise it up"; John 6: 50:
"This is the bread which cometh down from heaven"; and in words of Peter, Acts 4: 2: "This is the stone which was set at naught of you builders."

The first of these three passages—
'Destroy this temple, and in three days
I will raise it up"—was wholly blinding
to the Jews, and would be even more blinding to us than the passage in question, were it not for the explanation added by the Evangelist: "But he spake of the temple of his body." If you reply that in those passages I have quoted the Scriptures make it plain to us that the reference in each case was to Christ, while in the passage in dispute they do nothing of the sort, I answer that Jesus frequently, and evidently with direct purpose, talked in that blinding way. A notable example is in the seven parables recorded in the 13th chapter of Matthew. Two of these parables our Saviour interprets in very minute detail, and leaves the others for us to interpret. And concerning some of these others there is wide divergence of views about their real teaching

and even more vehement discussion, think, than about the meaning of petra in the passage before us. 3. Your explanation of the reason for changing from the masculine to the feminine form of the word, as "demanded by the sense," and "because Peter was a man," seems to me exceedingly far-fetched, and fully as "subtle a refinement" of language "to evade the plain sense of the word of God," as any you will easily find among Pedobaptist writers. From all I can discover about petres and petra, they are distinct words, with distinct meanings; and by no means a masculine and feminine form of the same word, iff the figure of Peter "as a man laying at the foundation of a building" is a "horrid mixture of meta-phors," how about many other passages of Scripture! For example, 1 Peter 2: 5: "Ye also as lively stones are built up a spiritual house"; or Eph. 2: 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."
These, and other similar passages, are
lively metaphors; and I fail to see wherein they are not as "horridly mixed" as the one you suppose in the case of petros in our text.

4. The Scriptures frequently refer to Jesus Christ as the foundation, or chief

at least, as distinct from the rest of the apostles. Take the passage above: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone"; or 1 Cor. 3: 3: "For other foundation can no man lay than that is laid, which is Jesus Christ." The Scriptures abound in such allusions to Christ as the foundation. ing the believing centurion. Cornelius. But I am not aware of any act of Peter, or of any Scripture allusion to him, that can be taken in any such way to exhibit.

Bro. Bulley:—I was glad to see in your columns some of the reasons why you cannot reduce the price of the RECORDER. It has been many years since I manipulated types and presses, but I still retain a sufficient knowledge of the newspaper business to enable me to see, in the matter of expense, a vast difference between a paper published weekly only and a weekly paper whose form is made up from the daily edition. I have been often asked why the RECORDER costs \$2 when a 12 page weekly can be published for \$1, and have given the above explanation, which has generally given satisfaction. It would be well to repeat the explanation often, or let it remain as standing matter, for the benefit of new subscribers who will now and then bring up the same question, or be

then bring up the same question, or be troubled with the fear that the RECORper is getting rich too fast. The truth is, the majority of the weeklies, both secular and religious, instead of growing such, have a hard struggle for existence.

INC. Te ALBEITTON.

Mt. Olive, Aug. 28, 1888. Letter from Cleveland Springs.

I came here five weeks ago much let down from sickness. For ten days I grew worse. Since that I have rapidly improved. Am almost entirely well.
These waters are very fine. Since I have
been here they have effected wonderful changes in the conditions of some. Prorictors and guests vie with each other in making one's stay pleasant. They a eleverer company of people.

My churches have been exceedingly kind to me. As soon as my physician said it was necessary for me to suspend work for a while, they kindly consented

or me to come here to remain as long In my absence, Bro. I. J. Taylor has given further proof of his large-heartedness by generously preaching for my people in Weldon several times. It is good to have such churches and such neighboring pastors as mine are. Bro. W. R. Cullum supplies for me at Sharon and Gardners, and does it well. Sharon has very much saddened by the deaths of Sister Mollie Hicks and Bro Gid W. Nicholson, whom God has called home during my absence. Their obitnaries will appear in the RECORDER soon. Am sorry I could not be with the bereaved ones during their afflictions. Have tried to ask for God's presence with them and his sustaining grace: Next Monday I expect to start to the mountains in a buggy! Will spend two or three weeks roughing it. After that shall return to my field, where I would rather be than anywhere else. I am hoping that Rev. J. M. McManaway will

mons—in the morning by Rev. O. P. Meeks, at night by Rev. A. W. Price. W. B. MOSTON. Cleveland Springs, Aug. 29, 1888.

accompany me on my way to the moun-

Pastoral Duty.

What is the duty of a pastor or shep-herd to the church or churches he serves? The first duty is for the shepherd to become lovingly acquainted with each sheep and lamb of his flock.

sheep and lamb of his flock.

His next duty is to call them all together and feed them. If, however, there are any missing ones at regular feeding times, it is then his duty to go in search of those absent ones, learn the cause of their absence, feed them, and administer to their need whatever the need may be, &c. We find in the book that different ones need different treatment, while some requirefers their nears. ment; while some require for their nour ishment strong meat, others need the milk of the word. I think, as a rule, the shepherds throw out promiscuously the food to all alike of the lock present, and then goes away without observing who the absent ones are, and, as a matter of course, he does not go in search of them.

Right here, you all see a great neglect of duty—yes, real iduty on the part of the preacher. Preachers excuse them-selves by saying they haven't time to do this thing: here they are sadly out of their duty by taking in more work than they can do. The attention that a flock of sheep (or a flock of charch members) of sheep (or a flock of church members)
require of a shepherd (preacher) to keep it
healthy and in a growing condition—who
can describe it? O the spiritually dead
that are in the churches!—so little of
real healthy material to be found? One
great cause of so many of these dead is
the shepherd's neglect of his flock.
God compares a live church to the dis
erent members of our mortal bodies. Ryery member of a healthy body it willing
and ready to act at the will of the mind. and ready to act at the will of the mind. Every member acts and performs its part at the will of the mind. How beantiful the figure! By this figure we may all see the deadness of the inembership of the churches. Just as these differen members are subject to the will of the

mind, so ought every member of a church to be subject to the will of God in Christ Jesus their Lord.

God requires that the lambs of the churches about he fed, nourished and trained to spiritual work, and has committed this preparatory labor to his ministers. Now, are they doing this work faithfully? The tree is known by its fruit. Shepherds take the lambs of churches apart to themselves, and feed them on such food as will be meat for their own spiritual growth and happi-ness, and for their usefulness in and to the church and to their fellowmen throughout the whole world. If Jere-miah were here and talking on this subject, we night hear him ery out and say,
"O that my head were waters, and mine
eyes a fountain of tears that I might
weep day and night for the" neglect of
the youths of our churches,
R. Q. A. Tracur.
Farmington, N. C.

Received for the church at Bethel,
Pitt county, N. C., as follows: Hon.
D. Worthington, one nice eight light
chandeller; Rev. C. U. Bitting Necretary
of the American Baptist Publication
Society, 2,776 pages of tracts for distribution. Thanks.

GEO. J. DOWELL, Missionary.

Making Money.

A Prize Story on Giving. The Gospel Gem editor sat reading her mail; two letters were perplexing, and she paused to think, there was one from the West Eud Missionary Society, and another from Can Creek Mission Society, each asking "What can we do to make money for the Master's cause. Can't you suggest some new way, as we have tried all the old ones; we don't want to wait till the year is drawing to a close, and then rush to make up our amount.

Please write us something that we can lead early in the year." something that we can lead early in the year.

"Yea," said the editor aloud, "that's the cry; something new is wanted. The old has been tried till it is stale. That West-End society, with its fashionable city membership, disbanding in July and resuming in September, is as much puzzled to pavide ways and means to raise missionary money as the Can Creek Mission Society, whose country members have most of their meetings in the summer season, adjourning during the winter. They each want to know something new to do for the cause of Christ. This desire is among nearly all societies and church members—something new to do to spread Christ's cause. Suppose to do to spread Christ's cause. Suppose all tried one very old way, that of doing sottheut for Christ. This would be a blissful solution with blessed results. It wonderful, all that the Savior did without for us. What can we do with-out for Him? Self-denial is our remedy. In this strain she wrote to those two societies: "Try," said she, "to see not what you can do for Christ, but what can you do without for Christ, and write ne the result, which I know God will

make rich." The end of the year came, and with it the reports from West End and Can Creek. Mrs. Wellington Wilson, secre-tary of West End, wrote: The new year is almost here, and I must write to thank you for your advice last June. I can't tell the results, the Lord alone knows the full record, and He made it rich, as you wrote He would. There was a full meeting of our society when your letter was read, and our president said: "That is a plan every member can try, and I hope every one of us will make an effort to do without something for Christ, All of us have opportuni-

The pastor's wife added. "I propose that we pray over this, asking the Lord to point out the best way to do without for Christ, and prepare us to walk therein, and Slater Smithson led in fervent prayer that had a happy effect, and we all resolved to deny ourselves for Christ's cause. At the next meeting, which was after our summer vacation, almost the entire afternoon was taken in telling experiences, and the pleasing effects of the new plan. To some extent this continued at each meeting up to last week, when our year ended, and we were amazed at the magnitude of the results: over \$4,840 in our treasury, the results: over \$4,840 in our treasury, just ten times as much as our usual amount, and we have not had any entertainment, excursion, fair, festival, supper, or anything of the kind. If would have done your heart good to have heard the self-denials practiced.

One member said: "I denied myself a trip to White Sulphur for the season, and instead, I made a visit to a poor Hantist, the self-the mountains." Bantist church in the mountains, revived a Sunday school and a missionary society. We had a delightful time, and saved \$85 00 for the Saviour."

Mrs. Swan: !tla intended going Europe, but father was not well. I remained at home, and did without the trip, and visited Europe along our city wharf. Some ladies went with me. We got up several fresh air excursions for the poor mothers and their children know we saved some babies from dying. Of my European money, I had \$90.00 left for our society."

Mrs. Richardson: "When I went

away for the summer, instead of taking servant to wait on me. I took our sick seamstress for me to care for; and in place of stopping at the hotel, we took private boarding, and were greatly pleased. The poor seamstress was perfectly happy. She is a new woman. Doing without the stay at the hotel, I saved \$148 for the cause.

One after another related the pleasing results of self-denial, several in doing without something for Christ had done some act of kindness and saved money as well. Summer vacation trips was not the only theme. Mrs. Williams told how she had denied herself a lace dress.""I had set my heart on it," she added. but I have gotten along admirably whont it. My old one is far prettier than some of the new ones I have seen, add have missed the worry of having a dress made in warm weather." By ing without this I have saved fifty five

Mrs. Henry said: "I got the money to get some spring dresses and then did without them. I was surprised that I a wash basket full away to some fami-lies who were in need and had plenty had so many garments on hand. I gave Mrs. Thomas: h'I went without a new Mrs. Allen: "I denied myself a nev

parlor furniture." Miss Wington: "I cut off my summer supply, \$9 of patent medicine, and am much better every way." (Laughter.)

Mrs. Hamilton: "I didn't go to campmeeting, and saved the expense, \$12, and haven't had my usual sick spell."

Just as we were adjourning Mrs. Lorton who had been one of our leading.

MUMBER 11

church gave, as we only had once

church gave, as we only had once a month preaching, and the preacher often had a funeral sermon. As there was no chance to preach on giving, our church was never developed.

The preacher was present when your letter came; he heartly approved the plan, and as it was something every member could try we adopted it unanimously. It is surprising how many things one can do without, and often homes are better off by the cold desired. homes are better off by the self denial.
As our pastor was leaving he remarked,
"I will lead in this by doing without tobacco and will pay your Society the cost of it." We knew this would be a great denial for he dearly loved to chew and smoke; the next month when he came to preach he gave over the amount \$5.10 to preach he gave over the amount \$5.10 saying, "there is the price of three cigars a day for a month, and chewing tobacco for the same period." We were greatly pleased. His doing without tobacco last year netted us \$51.20! This is more than the church paid as salary. But I began to tell you about our society doing without. About the first thing we did without was going to the circus. You may laugh at this self-denial, but we saved \$19.50, for almost every one on Can Creek goes to the circus. every one on Can Creek goes to the cir-cus if it comes in five miles of us. Some of our members next decided to do without hog meat and save the cost; saveral agreed to greatly lessen their consump-tion of butter, eggs and chickens; and almost every one was willing to do with-out some garment. You can easily see that there is hardly any limit to the op-portunities for self-denial so I will not relate all we tried, though I was secreto try to do without

Would you believe it? This self-denial ected our brethren and the whole burch. A revival came on three months ago, our meeting-house has been repainted, refurnished, fitted for winter occupancy, and, best of all, we have preaching every Lord's day, and have a flourishing Sunday-school, Grate-ELIZA JENEINS. The editor laid down the letters knelt. and thanked God for helping those who honored the example of His son, by imitating Him.—Baptist Basket,

South River Union

The Union Meeting of the South River Association will convene at Piny Green, Sampson county, N. C., Friday, Sepember 28th. Introductory sermon by W. R. John-

on. Missionary sermon by H. J. Duning the injunctions of the Scriptures in eyangelizing the world? If not, how are we to elicit the sympathy and co-opera-tion of the whole membership! Whitney Royal.

2. Is there as much worldly-minded-ness now among Christians as there was in the days of Christ and His Apostles?

in the days of Christ and His Apostics;
W. M. Page,
3. In the absence of the paster or some ordained minister, should a church neglect to observe the ordinance of the Lord's Supper! John B. Downing.

ROBERT A. DRAUGHON, Sec.
Mingo, Aug. 31, 1888.

Cedar Oreck Association Some Sound and Sensible Suggestions.

There are now only six weeks until the meeting of our Association. What has your church done for the different objects claiming our attention this year? Will not some brother of every church see that funds are raised for the different objects of our Convention? Especially will you see that larger amounts than ever be raised for State and For-eign Missions and for our Orphanage at I would ask that each delegate to the

Association endeavor to carry up at least one new subscriber for the RECORDER. All this I ask, first, for your church's sake; second, for your paster's sake; and last, but not least, for our Savior's Brethren, please do not allow a long letter to go up to the Association, stating what peace you are enjoying; what faithful preaching you have had and and who is to preach for you next year; and what you hope to do sometime if you only live long enough; and through your letter both ask for prayer in your sehalf and prayer for the body in session—such a letter is a perfect blank, from the fact the Association has no need for such letters; and all the good they do is to expose both the church

and its pastor. Dear brethren, the Spirit of Christ is certainly a mission Spirit. Paul tells us if we have not the mind of Christ, we are none of His. So let us prove to our own hearts' joy and to others that we are Christ's by doing as He has done. J. G. FISHER

A clergyman writing of Dr. Judson's visit to America, and of hearing him preach in Plymouth, says:— "The old church was crowded, and I was able to find a seat only in a corner of the gallery. Shall I confess my disappointment, when a slim, worn man,

Mrs. Hamilton: "I didn't go to campmeeting, and saved the expense, \$12,
and haven't had my usual sick spell."

Just as we were adjourning Mrs. Lorton, who had been one of our leading
contributors, came in and gave her experience:

"You all know," said she, "how
dearly I love this church and society. I
did not know how deep seated my affection was till I went from them, and gave
my membership to the River mission.

Hence my disappointment, when a slim, worn man,
with weary voice, rose in the pulpit and
gave out his text, "These are they that
follow the Lamb?"

"Trained in a religious household,
where missionary names, and especially
those of Judson and Rice, were familiar
words, somehow, in my boyish fancy, I
had thought of him as a great orator,
with a loud voice and commanding
tones, who would sweep down all before him with a resistions eloquence. did not know how deep seated my affection was till I went from them, and gave my membership to the River mission. This was doing without a great deal for Christ, but He has been with me, and the harvest of souls has been rich. The feeble mission has become a young church, with missionary and other so sieties. The gais to that part of the city cannot be estimated in dollars and cents. Instead of flocking to well-to-do churches, don't you all think many of us should do without these pleasant privileges, and Join mission churches! Great will be our reward in heaven, and in this world, ton.

The ball both not been told, nor can write it. Thankfully and praye fully your slater in Christ.

Then the Gospel Gem editor read the report from Can Creek. Mrs. Eliza Jenting, Secretary, said: "According to your request, I send you the result of doing without for Christ. It has been so pleasing and profitable I would have fail inpelled to write you even if you had not, saked a report. Our society generally gave \$3 a quarter, a total of \$13 a year. That was more than the

The Biblical Recorder.

Dots from Eastern North Carolina. Nag's Head-Missionary Union Organ-ized-Active Church and S. S. Work-ers-New House of Worship for Eliz-abeth City-Notes, etc.

The season at Nag's Head is about over. I brought my family up last Sat-

over. I brought my family up last Saturday.

The natural advantages of this place are unsurpassed. Fishing, gunning and surf-bathing are some of the chief sports. It is to be regretted that the art of man has done so little.

I have been in Elizabeth City one month. I have scarcely had time to survey the field, as I have spent only Surdays here. However, I am greatly delighted with the prospects. I find the members of my church ready for every good work, and I am endeavoring to give each one something spectal to do.

I had a very enthusiastic meeting of the young men Monday night. They organized a "Young Men's Missionary Union" to meet weekly. These young brethren hope to reach the non church goers of the city.

coers of the city. Our women are also active. They have a very interesting missionary society, and the little girls meet monthly to contribute their ruites to missions.

Our Sunday-school is growing rapidly. There were forty new scholars brought in during the last two weeks. The members of the school, teachers and scholars, are hunting up those who stay at home willingly or unwillingly.

Our congregations have increased un-

til there is not room. Deep interest is evident among the unconverted, and we are hoping for converts at every service. I received nine last Sabbath—four by experience and five by letter. Others are awaiting baptism.

We shall begin a series of meetings on the fourth Sunday in September, the Lord willing. The town is ripe for the

I have the best yet to write. Our house is large but old; so our brethren house is large but old; so our brethren have said, "We need a new house, and we will build," We hope to let the contract in September. Of course, we will build a house worthy of our great denomination. It is a great undertaking, and we may need help—but of this here-

I look upon this field as the most im-portant in eastern North Carolina. Eliz-abeth City is the key to this part of the State. It should be the banner church of the old Chowan Association, and we

believe it will be.

I am hopeful and satisfied. Our days are few, and should be spent in leading souls to Christ. The utterance of Paul souls to Christ. The utterance of Paul in 2 Cor. 5: 14 should be the secret of every minister's life; then when his locks are silvered and his strength fails, he can say in the language of the same great apostle, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ. the presence of our Lord Jesus Christ at his coming? For ye are our glory and crown." 1 Thess. 2: 19, 20.

E. City, Aug. 30, 1888.

It is natural to men and women, too. to admire manly men. Whining and canting sentimentalists make them sick. and they feel like following Christ's example with his lukewarm church and spewing them out of their mouth. Men who have back-bones themselves honor well-vertebrated fellow beings. Every once in a while a wave of gush strikes the religious jelly fish of the country on the subject of Baptist close communion. To tell them that the Baptist stand exactly on the same ground in regard to communion as do all all the

other bodies, including the Catholies, and excepting only the Disciples, does not stop the gushing in the least. They still whine about our want of love and talk of the glad day in the dim and distant future when Baptists shall cease to have any devotion to principle and shall care more for their gush than for "Thus saith the Lord." The day they look forward to with such watery eyes and quavering voices of prophecy seems to be growing more and more distant, in view of the stubborn fact that the Bap-tists in Sweden, Denmark, Canada, Wales and the United States who are close communionists are increasing more rapidly than the population, while the open communionists in England are retrograding.

retrograding.

Now they know that fact just as well as we do. And their pretended love and desire for fellowship with us is like. Joab's kiss when he smote Amasa under the fifth rib. And they think we are such fools we do not see through their hypocrisy and cant. But the manly men among the other denominations despise the gushers and whiners and yearners for union at the expense of principle as thoroughly as we do. They will not betray their own principles for the sake of trying to get a sentimental advantage over the Baptists. Their churches all stand on the common ground that the unbaptized must not come to the Lord's table, no matter how pious they may be. The Interior, of Chicago, says: "We agree with them (Baptists) in saying that unbaptized persons should not partake of the Lord's Supper." And the American Presbyterian says: samiler equied

"Open communion is an absurdity when it means communion with the unbaptized. Let us have unity, indeed, but not at the expense of principle; and let us not ask the Baptist to ignore, or be inconsistent with his own doctrine. Let us not either make an outery at his close communion, which is but faithfulness to principle, until we are prepared to be open communionists ourselves, from which stupidity may we be forever

And similar extracts could be given from other papers of as high star They contend with us on the subject of what constitutes baptism, but they are nonorable opponents who are true to their own principles, and have as thortheir own principles, and have as thor-ongh a contempt as we have for those who, for the sake of attacking Baptists, deny their own position—Western Re-corder.

or setting at the sold political and again Alic Comazin, 10 cents; Mr. Long.
Rev. Rufus Hilbern, A. F. Foard, each
50 cents; Pleasant Grove ch, \$4.50; W.
O. Lee and J. D. Rogers, each \$1.00;
Piney Grove church, S. C., \$3.52; Gum
Swamp Chapel, 57 cents; Archie Clark,
10 cents.

D. J. CLARK. Clarkton, N. C.

Yesterday is yours no longer; to-mor-row may never be yours; but to day is yours, the living present is yours, and in the living present you may stretch forward to the things that are before. —B. W. Farrar.