ing for the office of Moderator. The brother who has filled the place for a number of years much against his will. was trying very hard to get out and get another brother in. But this other brother was busy too, and he succeeded in persuading the delegates that it was better to hold on to the same presiding officer; and so Bro. R. A. Spainhous was re-elected. (I have heard that brethren have been known to seek to here.) The former clerk having gone with the Alexander Association, Bro.

discussions was the fact that a large number of modest and retiring brethren were induced to make short and pointed speeches, while other subjects were discassed more at length by visiting brethren. Bro. W. F. Watson represented male College. Bro. J. W. Oliver told us of our duty to the poor and the orphans, and took a good collection for the Orphanage, with a number of sub-scriptions to Charity and Children. Bro. W. R. Gwaltney was present at the organization of the Association, seventeen years ago, and bore the brunt of the fight with the opposition to the movement. It was a great pleasure to them, and to hear his earnest words of the introductory sermon, and again on Sunday. Other brethren from nearer being preached by Elders J. P. Gwaltney and J. F. Eller, hesides numerous night services at the church, and at other places through the neighborhood. Bro. W. L. Wright was anxiously looked for through the meeting, but did not arrive till Sunday morning. But then he preached a sermon of rare ear-nestness and pathos to an immense audi-ence. Many of us had never heard so powerful a presentation of the subject of Foreign Missions; and some who had not formerly believed in Foreign Missions came away thoroughly convinced. Bro. Wright remained a few days on a visit to his uncle, Bro. D. A. Leach, at Moravian Falls, and delighted his friends with another sermon Tuesday night.

Many regretted that the time of meeting of the Brushy Mountain Association was changed to include the fourth Sunday in October, a time when so many others are in session. The next session will be with Mount Pleasant church. The outlook for the Lord's work in

this territory seems unusually hopeful.

G. W. G.

Live Questions and Sermons-Contri-Joint union meeting of the third and fourth sections of Tas River met with the church at Social Plains July 27th. In. troductory sermon preached by Rev. R. P. Driver, from Gen. 12: 1. First question read and discussed: "Is it right for brethren to go to law one

with another?
Answer: It is not right for brethrer to go to law one with another. Breth-ren cannot go to law one with another, that is if they proceed Scripturally. Saturday morning—Questions dis-cussed: First. "BIBLICAL RECORDER, and its claims upon the Baptists

Answer: Resolved, That the BIBLICAD RECORDER ought to be in every Baptist family in North Carolina.

Second question: "What is the best method of developing our church members."

eing engaged in the work of the church. Saturday afternoon—First: "Is the

Saturday afternoon—First: "Is the assessment plan of ratising money for church expenses expedient?"

Answer: Yes, on a modified or mutual plan, it is emimently expedient. It is the duty of Christians to defray the expenses of their church and to liberally support the ministry.

The foint union adjourned to meet with the Peach Tree Baptist church 11 a. m. before the first fifth Sunday following the first Sunday in July next (1889.)

Sunday, 10 a. m. Question: Our Baptist churches and the Baptist Orphanage; contributions for same, \$5.01. At 11 a. m., missionary aermon by Rev. W. J. Willoughby; Judges 5: 26. Contributions for Foreign Missions \$2.20.

2.30 p. m., sermon on the duties of church members.—Luke 2: 49.

There were but few delegates present.

There were but few delegates present, though the questions were ably discussed by a number of brethren.

B. T. STRICKLAND, Pres.

J. T. ARFORD, Clerk.

JIBIAI RECORDER.

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

VOLUMN 54.

RALEIGH, N. C. WEDNESDAY, SEPTEMBER 19, 1888.

gh to assert that Christ ever prayed

appeared a sermon by Rev. J. W. Perry, of Ridge Spring, S. C., on the "Law of Christian Forgiveness;" text, Eph. 4; 32, "And be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath for

even as God for Christ's sake hath forgiven you."

This sermon I thought at the time,
and still think, is open to criticism, and
hence I was not much surprised to see
in the RECORDER of Aug. Ist an article
from that vigorous thinker and writer,
Dr. C. Tyree, of Salem, Va., on the
same subject, squarely antagonizing the
position reached by Bro. Perry. Dr.
Tyree in his article certainly "gave
particulars," but for some reason Bro.
Perry did not notice them. In a recent plimentary reference to Bro. P., that his sermon above alluded to would not stand the test of Scriptural analysis. In the last RECORDER he takes occasion to call me "your Theological Regulator," (the types make him say Regulator, though of course that is a misprint), and after some other rather caustic references to my manner of criticism, calls on me to "give particulars" and to show the "falsity of any or every proposition laid down in the sermon in question," &c.

Now I proceed to gratify the brother, disclaiming however any authority to consider myself the "theological regu-lator" of the RECORDER, and assuring him that, after the particulars are given, his promise to "be there," is about as open to criticism on the score of its classic or theological connection, as the sermon under consideration. . I the brother will suffer a word of exhor-tation I would add, "Let not him that girdeth on his harness boast himself as he that putteth it off."

1. The brother's interpretation of the text selected is, I think, faulty. In fact. his style of speaking is rather ex cathedra.
Admit that the Greek word kathos used in this verse has reference to God's manuer of forgiving, is it not true that God's manner is best exhibited in his seeking the sinner and leading him by his Spirit to seek pardon and forgiveness? If of heart and impenitency of soul, what would have become of the human race? Even ungodly men can and do cheer fully forgive an enemy when he repents; but the gospel of Christ goes further, and teaches us to love our enemies, pray for them, &c. Will the brother turn to he finds there, and then tell me how commands, still cherishing toward those of whom he speaks an unforgiving spirit? Can a man love another and not forgive him? Do not the words "even his manner of forgiving? This I believe the brother admits, but he looses sight of the fact that the Lord is continually seeking, calling the impenitent man to come to him for life, for reconcillation.
One would certainly infer from the docmake any effort toward reconciliation after it is a settled fact that another is

2. The brother, I think, fails to give Christ's language found in Matt. 18: 15-17 its proper application. "Moreover if thy brother shall trespass against thee," &c., evidently applies more specifically to difficulties between proessed Christians of the same (local) church or congregation. Very often ungodly men will give the Christian offense; in that case the matter cannot be settled as above directed. The case cannot be brought before the church for final adjudication. Then, according to the brother's reasoning, there can be no reconciliation and no forgiveness unless the ungodly man comes and makes proper confession. Suppose he refuses to do this; then that man dies without your forgiveness. How does such teaching as this sound when placed in contrast with the words of Christ when he said, Matt. 6: 15, "But if ye forgive not men their trespasses neither will your Father forgive your tree passes," and Luke 6: 37, "Forgive and

passes," and Luke 6: 37, "Forgive and ye shall be forgiven."

Again, is the brother right in supposing that the command, "Let him be unto thee as a heathen man and a pablican," justifies the Christian in never forgiving that man? Let him read the parable of the Good Samaritan, and parable of the Good Samarian, and then answer. How about the old com-mand, "Love thy neighbor as thyself?" Has the moral law been abrogated? How about the command, "All things therefore whatsoever ye would that men should do to you," &c. ? Is this com-mand a theological dell baby to be transformed according to his faney? Is he not rather playing with a two-edged

words and make that centence a part of my explaination of the "Law of Ohristian Forgivenes," We could be added unto you,"—J. Law of Ohristian Forgivenes, "We could be added unto you,"—J. Law of the was the second of the beauty and path of the tenung and the was the beauty and path of the former invertable according to the former

in vain! In conclusion, I will ask Bro. P. a few

In conclusion, I will ask Bro. P. a few more questions:

1. How does his theory comport with that charity that Paul describes as believing all things, hoping all things, and enduring all things?

2. How could Paul, for instance, make practical use of his theory or doctrine in his varied experience, attempting at the same time to follow Christ's direction in Matt 5: 44? Grand old man! when I listen at him utter these words: "I say the truth in Christ, I lie not, my conscience also bearing witness in the Hoir Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish myself were accursed from Christ, for my orethern, my kinsmen according to the flesh," &c.; if somebody's theory goes to the wall—let it go—the world

to the sine we commit before God and the stumbling blocks (skandala) we cast 4. Christ says, "All manner of sine

except the sin against the Holy Ghost. Has not the brother found a new sin or offence (that of an unrepentant fellowman) that he would add to the single exception mentioned by Christ? Morehead City, N. C.

The other day, in a Canadian mage written in a missionary school in Japan.
We have selected one for our pages,
thinking our girls would like to see how
well a Japanese girl could write in English after she had been studying the

language about two years:

AUTOBIOGRAPHY OF A PAIR OF Many years ago I lived in a mountain, and at that time I did no work; and I knew nothing in the world except my friends in the mountain. Once a person came and took me out from the mountain. on account of the sun, the moon, the flowers, and the many beautiful things in the world; and I was pleased that in the world; and I was pleased that many of my friends, the metals, had come out to have influence in the world. I felt very happy that I came, and I wanted I may be made into a useful thing. After a while somebody forged and made me into something called Scissors, which have two edges. After that I have had a great work to do, outting pieces or other things; and if I were that I have had a great work to do, ent-ting pieces or other things; and if I were not in the world people could not make things shorter and smaller. When I am angry I hurt the people's fingers, and make little girls or boys cry; and also, sometimes I cut the piece too short and give trouble to the people; but if the people take care with me, I never close— this is my nature. After I was sent my mistress' name, Iku Matsui, because when she was at her sewing in the school, and I was beside her, her friend said to her, "Iku Matsui, please lend me your Scissors." Now, except when I am at my work, I live always in the box; at my work, I live always in the box; and so I cannot see other things, nor can I play freely. But last week mistress left me in some place, and she sought for me very much, and I wanted to tell her where I was, because I ought to be at work; but I have no mouth or legs, and so I could not speak nor walk to her—I have only two hands—and being free just now, I took the paper and a pencil which was left beside me by some girl, and wrote an autobiography of myself. It is very incomplete autobiography, because it is not my duty; it is only a secret deed, and my hands are very tired.

lickory Grove church; near Mt. Holly, 1. Should a person be ptized before conversion be re-baptized when converted!—First speaker, Rev. J. A. Hoyle.

2. What is the daty of parents in regard to the education of their children, and should we contend for Christian teachers of our own faith!—Rev. C. M.

bhurch!—D. P. Bridges.

5. What is it to eat and drink unworthily in a Scriptural sense, and how should churches act towards those who refuse to commune!

It is hoped that all of the ministers in the Association will attend, and that the churches will send full delegations.

J. F. Morris, for Com.

Strike a Balance

Dear Bro. Bailey:—Among the announcements in your columns of times and places of meeting of the different Associations in the State, times must be some mistake. It is announced that the Union Association will meet at Rocky Mount in October. If it had been announced that the Union County Association would meet at Rocky Mount, that would not have been misleading; we would have concluded at once that the "Rocky Mount" referred to was in South Carolina, as Union county is on the State line. However, this writer was informed by the brethren that attended the last session of the Tar River Association that they expected to work for a division of that body, believing, as they did, that it would be best. The fact that such a division was spoken of, and the announcement that there would be held an Association at Rocky Mount, led me into error. You to "beg" the Baptists of North Caro-line for food and raiment for them. Brethren, is it right that Bro. Mills,

Surely the Tar River Association will remember this work. A few of the brethren have set a good example. Those who cannot build houses can send something. Remember that large gifts to the Orphanage from men of means is nothing more than is to be expected. Because we are not able to build a \$500 house at Thomasville is no reason that we should not freely offer smaller contributions.

The Lord has shown in His word how that we shall all be rewarded according

whose big heart earns for the welfare of

that we shall all be rewarded according to the fidelity with which we discharge our duty and not according to the amount of work done. How important, as having only two talents, we may receive the same plaudits as they who have five talents. Yours truly,
H. D. A.

Green River Ministers and Dea cons' Meeting.

The Ministers and Deacons' meeting of the Green River Association met with the church at Cool Springs, Friday, July 27th, 1888. Sermon by Elder G. W. Settlemire. The body was organized by appointing Elder J. C. Sorrels, chairmain and K. Wilson accrete.

appointing Elder J. C. Sorrels, chairmain, and R. K. Wilson, secretary.

The following queries were discussed:
First query—What are the teachings of the Scriptures relative to ministerial obligations and duties?

Second query—Have the deacons any duty further than serving on sacramental occasions according to Scriptural teachings? teachings?

Third query—is the sphere of the laity defined by the Scriptures?

The following ministers were present and participated in the discussion of the

ren J. M. Davis, S. R. P. Davis and I ren J. M. Davis, S. R. P. Davis and P. P. Price.

On Sunday a Sunday school mass-meeting was held. Speeches were made by Rev. M. V. B. Makamson, T. C. Page and L. W. Lynch. Sermon at 11 a. m. by Elder J. E. King, after which a collection was taken for the benefit of the Bridgewater church.

The next session will be held with the church at Cane Creek on Friday before the fifth Sunday in September.

J. C. Sorreis, Chairman.

R. K. Wilson, Sec.

Letter from Tennessee.

I have accepted the call to the Morristown Baptist charch for all my time, and will enter upon my work there the lat of October, D. V.

I have had a very pleasant stay at Jonesboro and Greenville, and regret very much to leave the dear brethren and slaters: they have been very kind to us. Here is a good field for some minister. These churches are in good working condition. You need not be surprised if they lay their hand upon a North Carolinian.

Rev. Will. H. Osborne, of Ashevile, N. C., was with me at Greenville and I have accepted the call to the Morris

N. C., was with me at Greenville and preached two most excellent sermons, and then went with me to Jonesboro, where he preached again, and very much impressed himself upon the people as a great and good man. It was such a treat to have him with us in our home. The Lord has greatly blessed us in our work in East Tennessee. work in East Tennessee.

What a blessing the RECORDER is to us! We tried for two years to do with out it, but we are convinced that though we are in Tennessee, we cannot do with out the RECORDER.

Can't the Editor of the RECORDER

Let your Light Shine.

It is not enough that we have the light f God in our hearts, and holds it in of God in our hearts, and holds it in our hands, and take it where it may shine. We must so let our shine that others may see it. A missionary, the Rev. Mr. Compton, was on his way to India. One evening, about nine o'clock, he was in his state-room. The great steamer was plowing its way through the sea. Not feeling very well, he was about going to bed, when he heard the cry: "A man overboard." His first thought was to run upon deck and try to help rescue him. But then he thought he might be in the way, and no doubt the sailors would do all they could to save the poor man.

But couldn't he do something? He could at least try. So he took his little

lamp and held it close to the little window, which, on account of its appearance, is called the "bull's eye." Soon he heard the joyful word, "saved!"

The next morning he learned that his little light shining through the little window, was the means of saving the man. It came at the right time, and was in the right place. It showed the sallors just where to throw the rope, and enable the perishing man to see the rope, as it came near him. All the efforts of the sailors would have been useless, and all the attempts of the efforts of the sallors would have been useless, and all the attempts of the drowning man been of no avail, if it had not been for the light.

O, have you no light which you can hold up at some window, and which may have some soul from perishing in

Worry is the cause of more trouble than any other one thing, not excepting alcohol. For it leads men to murder, sulcide, embezzlement, insanity, drink, family estrangements, quarrels and business difficulties. Worried people can not make good bargains; their judgments become so warped or twisted, through dwelling too long on the same subject, though they are no clearer at the end of their thinking or worrying than they were at the beginning. There are multitudes of deaths every year attributed to regular specific diseases, as typhoid fever, dyspeptia, consumption. and heart disease, which have for their cause worry. Worry induces such a condition of body that it readily receives

condition of body that it readily receives and develops the germs of disease.

To one who was accustomed to worry, a friend who avoided worry as much as possible, said: "What would you do if you stopped every time to consider the possibilities of every act. I knew of a woman who walked across a smooth carpeted floor; she fell, broke her hip joint, and died in a few days. I knew of a neighbor who at a his disparation. of a neighbor who ate his dinner, and fell dead as he rose from the table. Another went to sleep well, and never awoke; another rode out, and was killed." Thus instance after instance might be mentioned, for every daily act if we had traveled, or read much, o

if we had traveled, or read much, or met many persons.

Occasionally we meet people who can truly be called born fretters; they fret at everything, and seven days and seven nights scarcely give them time enough during the week to do all the worrying they are capable of doing; as for any one living with them, it is their worst punishment that they have to endure themselves.

We daily meet faces that show th results of worry: they are seamed and wrinkled, and full of lines. They should be a warning to us. If the time an strength spent in worry could be used for self improvement, and benefiting those near us, there would be many

True Life.

This life does not consist in having of possessing things. Nor does it consist in the abundance of our having. If did, the income tax collector would hable to gnage the life of avery ma among us in its real volume and force One's wealth may be immense, and he soul may be little, narrow, meage mean, beggarly—the withered and bit ter kernel that rattles inside a nut. look at the case through a comparison I ones inspected a piece of years for I once inspected a piece of very fit wood-carving, done by an untaught is who had a genius for the thing; yo would almost have thought leaf at flower and fruit living; yet though wonderfully perfect, it was all done with a common pocket knife. A wood-car er's skill does not consist in the number that the lamb the lamb that the tools he has: with even a pockethife he can do wonders; though given him the tools, and he will do finer still the genius of a musician does not consist in the number of instruments possesses: if he has a musician's soul can bring music out of a common recthough give him instruments, and will produce music grander still, sage's wisdom does not consist in though give him books, and he will able to make a noble use of them. king's greatness does not consist in f the tools he has: with even a p able to make a noble use of them.

king's greatness does not consist in the
number of his subjects, but in the roy
alty of his nature. And so a man's life
consisteth not in the abundance of the
things which he possesseth. If we hav
life—in the divine meaning of the wor
—we shall indeed be able to turn earthly
possessions to good account; we sha
know how to make them sarve heaven ses, and our daily business will come a training for the immortal k om; but life itself does not consistent on the constant of the constant of

Parents and Grandparents.

parent; somewhat later than he is a parent; and by that time, life appears to him a very different thing. There is, perhaps, less of pleasure, less of buoyancy; more of thoughtfulness and, perhaps, of tenderness.

The parent, especially if it be his first child, is impressed with his own adequacy to the work before him. He is full of theories. Everything will come out according to a plan. All parents that have gone before him have been fatally erroneous or defective in their management. He will show them how to bring up a child as he should be

faultless exemplification of what can be done, with a perfect method applied to a perfect child by a perfect parent.

But the grandparent has experienced a very perceptible shrinkage in his omniscience. He does not know as much as he did thirty or forty years ago. He has less confidence in theories. He has found that things do not go in straight lines. The personal equation must be taken into account. He no longer expects perfect children. He would not know what to make of one if he were to see it.

And he is filled with misgivings when he considers how largely his wisdom has been abridged by the passage of time, and he anxiously inquires what will be left of it twenty-five years It it quite likely that the grandparent thinks with regret of the things be might have done to make his children

happier, and he wants to make amends to his grandchildren.

And then then there are points of And then then there are points of sympathy between the grandparent and the grandchild, especially just as the latter is setting out in this wilderness world. They are in sympathy on the point of both having rather a scanty supply of hair. Then, too, both the child and the grandparent are liable to be rather sat down on by the parents, and not allowed to have a will of their

A Desire and Longing.

The version of the Psalms used in The version of the Psalms used in the Book of Common Prayer renders the first clause of Psalm 84: 2, "My soul hath a desire and longing to enter into the courts of the Lord." The rendering is tame in comparison with the intense and more accurate expression of the Hebrew in the Common Version. How vehicles in indeed is the cry that bursts from the heart of the inspired singer as from the heart of the inspired singer as his thought turns toward the Holy City and the temple of his God! "My soul longeth, yea, even fainteth, for the courts of the Lord." His soul is in very anguish for the accomplishment of hi But the older rendering, inadequa

as it is, suggests some thoughts with regard to the attitude of professed Christians toward the house of God who has no desire at all to attend a sion, provided everything conspires make it agreeable to go. A variety motives influences them to "desire motives influences them to "desire to enter into the courts of the Lord." A troublesome conscience, perhaps—though an easily appeased one—the habit of going, the wish to see friends, to hear the favorite minister, to enjoy good music and a pleasant hour of rest. But how immeasurably far short do all these come of the longing, yea, the fainting of a heart that "crieth out for the living God." Such a facility of the living God." Such a facility of the living God." the living God." Such a frail desire draws back at the veriest trifles. A

threatening of rain, a little unusual heat or cold, the annoying failure of tailor or dressmaker, suffice for an excuse, and the weak inclination drops dead under the weight of a feather. There are, indeed, many degrees i

There are, indeed, many degrees in this ineffective desire for joining in the Lord's day worship. Some are much colder in temperament than others, and find excuses for absence easily. Others are pretty regular in their attendance, but are yet far from the "longing" and "fainting" spirit of the Psalmist. They go, but do not long to go; if prevented by any cause their spirit does not faint under the deprivation. Every one knows of such instances, in all their gradations, for they are everywhere; perhaps one's own experience points to an example.

On the other side are those who have eaught the spirit, and feel the deep and precious meaning of the Psalmist's words. They know what it is to long, with an inexpressible desire, for the altars of the Lord of hosts. They have experienced the blessedness of those who dwell in his house. It is a formidable obstacle that keeps them from the Lord's courts on His holy day, and from any of the regular appointments of the church. What if the service is not all that could be desired! Out of every service of worship a lover of his courts can gather something helpful. If the sermon is dull and trite, the text at least is good, and the dullest preacher can bardly help saying something worth carrying away. If the singing is inharmonious, the devout heart can make melody within itself unto the Lord. If the prayers are cold and unaspiring, the true worshipper can use them as the expression of his own and unaspising, the true worshipper ca use them as the expression of his ow spiritual worship, or make his Father house a "closet" for secret and blesse

things shall be added unto you."—J.
Colleges, D. D.

Acknowledgements for North

African Messions.

Mrs. Frank Willis, 25c; Mrs. Emins
C. Davis, 25c; J. E. Willis, 50c; W. C.
Riddle, \$1.00; Mrs. May Pennid, 5c;
Mrs. R. J. Mussiewhite, 10c; Bladen
Union ch, \$1.37; E. M. Carroll, 10c;
Mrs. Catharine Campbell, \$1.00; W. H.
Fisher, 50c; Toleraville church, 50c; P.
W. King, 25c; Rev. Jack King, 25c;
Alex Brisson, 50c; Miss Gamie Fisher, \$1.00; Rev. J. Pisher, \$1.00.

D. J. Charle. exist, if Christians would cease to regard church going as a matter of inclination and convenience, and come to look upon it as a great and precious privilege, because in the courts of the Lord His people may meet with Him, and receive fresh supplies of grace and glory from His hand.—The Examiner.

Fatth lifts her telescope on high,
And brings her heavenly glories nigh.
Hope trims her taper with a prayer,
That she may find an entrance there.
Lote stoops to earth in service sweet,
And foremost treads the golden street.

The Biblical Recorder.

ADVERTISING RATES

NUMBER 12.

the death of Bro. George A. Bright, of hemorrhagic fever, about August 2 ist. He was the first child to die of a large family, and had been married but two and a half years. The grief of his wife, father, mother, brothers, sisters, other relatives, friends and acquaintances can

me a vacation before. I do not expect I have been preaching from one to two sermons for thirty-six days, with good results. I have had a meeting of days with my four churches. At Pine Forest, my mission station, much of the intellectual and not enough of the Spirit's work—or zeal not according to knowledge. Too often new members are drawn into a cold and almost one was baptized, one restored, and others expected to join soon.

At Macedonia the meeting lasted tendays; 26 professad faith in Christ; sevdead church by intellectual for ituality and careless about the work of the Lord. What won will be added soon.

At Antioch the meeting lasted ten days. I baptized ten happy converts; others will follow soon. ners, if the old pharisaical schoolmen could have continued on their cold, self-ish, and spiritless line of intellectual in-struction. On the other hand, there is others will follow soon.

I will expect, if not providentially prevented, to assist Elder H. W. Graham in a meeting of days at Cameron's Grove, Swan Station, commencing the third Sunday in the present month. I will be present on Monday, as that will be as soon as I could be there, owing to other work.

A. N. CAMPBELL. another noisy and superstitions method of work, which destroys sense and makes people act from the force of synorant feeling. I think the church shunned both extremes and aimed to lead sinners "to love Him who first loved them." I am now holding a meeting at Clemonaville, assisted by Bro. C. E. Gower. He is a man of excellent spirit, and an able, earnest preacher. We closed on Friday, Aug. 31st, receiving ten by bap-

and I hope she may continue to improve more rapidly in the future, under a new prospective arrangement for enlarged effort.

O. C. Horron. E. City, Sept. 6, 1888.

gelistic labors since he has given up his churches. He very much pleased our people by his carnest and faithful presentation of the truth. May the Lord greatly bless him in his work.

I am now serving four churches and preaching at three mission stations, and find it a heavy tax upon my energies to meet the demands of my field. I shall make some changes in my work this fall, and if possible confine my work to a smaller compass. I find we loose much by not giving more time to our meetings. We often close just when we begin to gather in the fruits of the meeting.

S. F. Conran.

I began a meeting at Mt. Moriah, Wednesday before the first Sunday in July. It continued eleven days. There were twenty-four professions. Last Sunday I baptized eighteen into the fellowable of this church.

The second Sunday in July, I began a meeting with the church at Antioch, continuing seven days. We received eight for baptism. At our next appointment we expect to receive others. This church has had sore troubles; but these troubles were nearly or quite stilled as troubles were nearly or quite stilled a

sor, Bro. C. C. Newton. I began a meeting at Cane Creek the third Sunday in July, which continued eleven days. There were twenty-eight professions; besides, some blacksliders reclaimed. The last day of the meet-

this church several years ago. In Jul they began work again, and had it near enough completed to use during the meeting. We expected to finish the house this year; but, because of the extreme drought covering my entire field of labor, I fear we shall fall short of our expectations. The drought continued from eight to twelve weeks. Crops are very short.

Our pastor, Rev. Geo. Branton Taylor, is in Virginia recuperating. Before leaving us, he suffered two or three weeks of an attack of fever. We hear that he is improving.

Fraternally, JOHN C. HOGOTE.
Chapel Hill, N. C., Sept. 6, 1888.

the pastor of the charch to be with them and to do the presching. But the pastor was clot and falled to come or send a substitute. The brethren met, however, and decided to carry the meeting on, prescher or no prescher to help them. They felt that a preacher could not convert a sinner, and they also felt that they themselves could not change a man from darkness into the misrvelous light of Christ. But they believed that God is able to bless at all times, whenever his followers ask in faith for the things they desire. On the first day of the meeting an interest was manifest seldom seen on the first day of a revival. This interest deepened as day by day the meeting went on. Brother Wheeless, a young man and a member of Mary's Chapel, did most of the talking. As day after day I listened to the gospel words that feld is able to raise up, and does raise up, preachers in time of need. Many prayers were offered to God to revive spiritually the members of the

W. E. Gwaltney, of Greensboro. He presched two powerful sermons. Rev. L. P. Gwaltney, the pastor at Bethel, was unable to preach on eccount of his throat and lungs.

A series of meetings begins at Sulphur Springs to day. On the fourth Sunday the protracted meeting begins at Pilgrim.

E. S. MILLSAPS.

Grove, Alex. Co., Sept. 8, 1888.

phur Springs. Our missionary, Brother Thompson, has had a good meeting at

Lilesville, Sept. 10, 1888.

Pine Perest-Macedonia -- Antioch.

Clemmonsville--Mission Work.

tism. Our membership was very muc revived, and I believe the cause of trut

ensiderably advanced.

Bro. Gower is giving his time to ever elistic labors since he has given up

to spend it in idleness.

Hamlet.

Buring the last two months I have engaged in six protracted meetings, and have have baptized fifty six persons, viz: seventeen at Roberdel, sight at Cartiedge's Greek, ten at Lilesville, and twenty two at Mt. Gilead and Bethel.

On yesterday my church at Lilesville unanimously voted me a six weeks' vacation. If my other churches do the same, I expect to spend most of it in the mountains at Asbeville and Waynasville. I have been preaching twenty-eight years, and never had a church to vote me a vacation before. I do not expect I have never performed a funeral service where the bereaved were more overcome by grief. I could only weep with them and offer such words of comfort from God's word as I hoped would meet their need. Brother Bright met death with resignation and joy, and, I believe, is now in possession of the promised rest. The church held her meeting of days from the fourth Sabbath in August to the following Friday afternoon. The truth went through the church to the world. The membership rejoiced and worked from the beginning to the close of the meeting. It was what some would

"to love Him who first loved them."

The word was preached by Revs. A.
W. Burfoot and P. S. C. Davis, except
one sermon on Friday morning by Rev.
J. L. White, the new and beloved pastor
at Elizabeth City Baptist church. Dr.
R. R. Overby and Rev. Wm. D. Pritchard were also with me, and aided much
in song, exhortation and prayer. Twenty-nine were added by baptism, eight by
restoration and one by letter. Two candidates failed to get to the water because
of sickness, and three others are expected by letter at the next meeting.

This is the largest ingathering for
years. I think the church is doing well,
and I hope she may continue to improve

Never judge a horse by its harness, nor a woman by her dress.

When you have a good name, keep it.

Wait a little, that you may be done It pays badly to pay badly.

Play, but do not play the fool.

Fame is not found on feather beds.

He that has rent his trousers had bet. ter sit still.

Depart from them that depart from God. Spend less than you get, that you go not in debt.

Neither shoot without aim nor speak without thinking.

The fear of a man bringeth a snare.

Too late to spare when all is spent.

Don't fly if you have no feathers.

God's gentleness makes his saints great and grateful.

Be not honey abroad and wormwood

home,
Every word of God is pure,
Pray David's prayer if you would sing More than we use is more than we

Fair words butter no parsnips Give me neither poverty nor riches.
Use temporal things, but prize eterna-

He who pleased everybody died before He who never drinks will never be drunk.
Where sin dines, sorrow sups.
A bad reaper blames the sickle.

line or brudenies le

Count Montalembert, one of the most eminent French statesmen, once wrote: "Men are surprised sometimes by the ease with which the immense city of London is kept in order by a gazz three small battalions and two