Time, &c.

The number of missionaries commissioned by the Board this year is 87, and the number of colporters 13—total 100. The amount of appropriation by the Board to the missionaries is \$10,464. The colportage and the many expenses of the Board are not included in this amount. Of this \$10,464 due the missionaries of the Board there has been paid to F. H. Briggs, Treasurer of the Convention, to date (September 18th), \$5,408.56. Ten months of the Conventional year are gone. In the next two months, if we pay the missionaries, and go up to the Convention at Greensboro free of debt, we must collect more than \$7,000. What part will you take in this work I Oh! my brethren, we cannot, we must not be indifferent to this great work—this work which is at the very base of all our work. The crops are short, I know, and it is most difficult to secure money in a general election year; but this is the God-given work which cannot be neglected. cannot be neglected.

cannot be neglected.

We most earnestly beg the brethren at every union meeting held this month, not only to make the people acquainted with the needs of the State Mission work, just at this time, but to take collections. Please do not neglect it. We have never had a year of greater blessings upon this work. Let every Sunday-school in the State observe "Children's Day," and send us the largest possible collections for the work. Can we not have a grand rally for State Miswe not have a grand rally for State Missions all over the State on the fifth Sunsions all over the State on the fifth Sunday in September? Why not? We do so sorely need it. Now is the time. We cannot afford to wait. The time is too short. If we delay now we shall go up to the Convention in debt. This must not be. The work must go forward and not backward. If all will now help, the needed amount will be secured. What will you do? This is an individual matter. See Mark 12: 41-44. The Lord looks on, and sees what you are able to do, and what you do will be owned and blessed of him. Thirteen new Associations within the bounds of our Convention in the past ten years! In these there are more than 25,000 members. A very large part of this growth is from and by means of the State Mission work. There are greater possibilities before us now than ever before, and hence greater need that we all, unitedly, come to the help of this work. The Corresponding Secretary is constantly on the run now to reach the Associations. All the work is hopeful. God is guiding, and His shall be the glory. C. DURHAM.

Sowers-Reapers.

In John 4: 37 it is said, "One soweth, and another reapeth." This is largely true in regard to our revival meetings. Christian relatives and friends, Sabbath school teachers, prayer meeting workers, faithful pastors sow spiritual seeds all the year, and cultivate them, and water them with their tears, and pray for the heavenly sunshine and rain to be given.

And now the harvest time has come.

And now the harvest time has come.

And now the harvest time has come.

The reapers assemble for a few days to gather in the harvest. Usually the chief reaper in this blessed work is a neighboring pastor, or an evangelist, who has been invited to aid in this work. As truly to these, as to the disciples mentioned in John 4: 38, may it be said: "I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." But while this is true, here is one blessed result. Christ says, "Both he that soweth and he that reapeth may rejoice together." How rich, how precious are these rejoicings!

A brother noted for wisdom and piety said to the writer recently: "I glory in revival meetings. They are a feast to my soul. But there is one thing connected with them that troubles me. I notice that the pastor, or evangelist, who is only an assistant reaper, generally gets all, or nearly all, the credit for the harvest gathered. People say, "Don't you see how much better and how much more successful his preaching is than the pastor's?" They seem to loose sight entirely of the whole year's working and cultivating by the pastor and his co-laborers; or that these laborers, though they work hard in the harvest, have any part in gathering it in." The trouble of this good brother may not be all imaginary. It may be that some faithful pastors are so compared with assistant reaper as whom he assists But there are several reasons why it is natural for an assistant preacher to be greatly praised:

1. He is a new preacher, and therefore people will listen more attentively. Good bearing often greatly improves the value of the sermon.

2. The new preacher has hundreds of sermons. From these he selects and preaches ten, twenty or forty of his best. The people do not hear his others that are not quite so good.

3. In revivals Christians become thoughtful, attentive, prayerful, intervinal are not quite so good.

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

VOLUME 54.

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 26, 1888.

Test—"And yet there is room."—Lake 14: 22.

This parable sets forth the gospel provision for man, and man's relation to it under the figure of a great supper. It will be observed that three forms of invitation are issued to three classes of people, and refused in three varieties of excuse. The excuses become at ones weaker and more uncivil as they go on. The "ground" might want examining before the bargain could be ratified, but "the oxen" could be proved any time, and the marriage did not stand in the way at all. But the institutions, on the other hand, become more pressing as they are repeated. To the first set (the Pharisees, &c.) the master bids the servants say simply, "Come"; the second set (the Jows at large) he bids them go and bring; whilst as to the third (the Gentiles) his instructions are "Compel them to come in." It is as if the more that men resisted, the more God's pity flowed; the harder His grace strove. Our text comes in here as the moving condication to the Master's importantly, God wants more, His house will hold more, His banquet will satisfy unspeakably more than have come. Let them, the starving millions, be gathered. Search street and lane. Scour road and hedge. Let the lame be carried. Let the blind be led. By this way or by that way let the dying multitudes be brought, and let. My house be filled. "Yet there is room."

I. There is room in God's house. This is the General Assembly and Church of the first-born. It is the fold of the Good Shepberd, in which every lamb is safe. It is the kingdom of the Prince of Peace, in which every subject is himself a king. It is the Temple of the Builder, in which every stone is living, is itself a temple. And a capacious structure it is, with its "many massions," and its "multitude that no man can number" being gradually gathered in. It is far from being tenantless even now. In the first trophy of Divine grace. And all through the centuries the grace that bringelt salvation has been bringing it to thousands. What a roll-call of the saints to that subl

the saints are "a little flock," a minority as yet (Matt. vii. 14). But in this, as in other things, Christ shall "have the pre-eminence" one day. The work of His salvation is but begun. Its field is His salvation is but begun. Its field is the world, its constituency the race, its work-day till Christ comes. "The lit-tle one shall become a thousand," a nation even "be born at once." Mean-while, there is room. There are lights up for the wanderer, doors open to ad-mit him, and all the rich provision of the gospel awalting his free participa-

II. There is room in the door of en II. There is room in the door of entrance. One night in December, 1876, the news was flashed through a thousand wires that the Brooklyn Theatre was in flames, and nearly three hundred people buried in it, as in a burning grave. When the cry of fire arose the frightened audience rushed tumultuously down the stairs and made for the door in a compact mass. But that warm frightened audience rushed tumultuously down the stairs and made for the
door in a compact mass. But that open
door, the only thing between them and
safety, might as well have been a stone
wall. In a moment it was blocked by a
solid wedge of struggling, frantic men,
and scarcely a human being crossed the
threshold alive. It is far otherwise with
the door of God's house. "I," says
Christ, "am the Door," and the capacity
of that entrance who shall gauge? Do
you want a wealth that is countless?
You have it in the "unsearchable
riches of Christ." A thing of priceless
value? It is "the precious blood of
Christ." High as His divinity does that
door tower; low as His condescending
manhood do its posts go down; wide as
the worth of His finished righteousness
does it open for all who come. It was
low enough for self-righteous Sanl, wide
enough for Mary Magdalene and the
dying thief. Does the sparrow fear to
crush the house it lights on, or the mosquito to drink Niagara dryt. No more
need you fear, however great and black
your sins, the ability of Christ "to save
unto the uttermost."

your sins, the ability of Christ 'to save unto the uttermost."

III. There is room in the invitation. There are good things that are inaccessible; the gold in the bowels of the earth; the gems in unfathomable ocean caves. There are good things that are forbidden; the gold of the Bank of England; the Crown jewels of Britain, under lock and key and an armed guard. You may look at these things as a favour, but they must be left alone. In the house of God are "gold tried in the fire" and priceises gems—the rightcommess that covers, the faith that grasps the rightcousness, the spirit that works the faith, the love by which the faith works, and all the heavenly graces. They cover its tables, they glean in its

glory; the Son His joy; the Spirit His fruit. It would be the joy of God's heart to save you now, to take you into His house, and sat you down to His furnished; table. But if you refuse He will bring in others and leave you without. That was a stern deliverance of Paul and Barnabas at Antioch (Acta xiii. 46);

and Barnabas at Antioch (Acta xiii. 46); but it has its counterpart in many as experience still. God will assuredly fill His house. With publican and sinner, if Scribe and Pharisee refuse; with the Gentile nations, if the Jews will put it from them. With you this day, if this day you will; with some one eles to morrow, if you now refuse. O beware, be ware! The opportunity may even now be passing from you. The eye of God may already seeking out some fitter guest. And all that shall remain for you may be a cancelled invitation and you may be a cancelled invitation and the memory of a chance that has been lost forever.

"There is room for the worn and weary,
All faint on a toilsome way;
Who have borne through the desert dreary
The burden and hest of the day.
For the faint ones and the fearful
There are homes of rest above;
For the woe-worn and the tearful
There is room in a heart of love,

There is room for souls returning
From the wandering ways of sin;
There can be no fear of spurning
From the arms that shall take them in.
To each is a welcome offered,
'There is room' is the angels' call;
O haste to the banquet proffered,
'There is room in heaven for all."

—Homiletic Magazine for September

ledges for Kissions-Completion of a

The Ashe and Alleghany Association convened in its second annual session Bept. 5th, with Apple Grove church within six miles of the grand old Whi Top mountain, whose summit too heavenward to an altitude of 5,800 above the level of the sea.

Reports on the usual subjects were presented, and elicited animated and interesting discussions.

One hundred and sixty dollars were pledged for State Missions during the next Associational year.

Sermons were preached during the session by Revs. G. M. Bunham, T. M. Honsyeutt and G. J. Woodson.

The good people of the community dispensed a princely hospitality, the best of order prevailed, a spirit of brotherly love characterized our deliberations, and we sincerely hope that great good was accomplished in the advancement of the Master's cause. Brethren Thomason and Honeycutt are model missionaries, and are doing a grand work. They have firmly enthroned themselves in the hearts and confidence of the people of all denominations, and seem peculiarly adapted to their respective fields of labor.

It is sumored that Bro. Honeycutt is thinking of giving up his work at Sparta, and returning to his home in Yancey. He should be retained by all means, as his place assnot be supplied.

Bibling Thomason has completed the church home at Jefferson, which has been in process of creation for five years.

BY MRS. JANE D. CHAPLIN,

When next summer comes, with its heat and dust and languor, and the tired spirit, fainting by the way, cries out for the wings of a dove, go up to W—, among the hills made sacred to nature, where the hurry and anxiety of commerce are unknown, and the silent Sundays are never broken by the whizzing of machinery, or defiled by its smoke and steam. If you have toiled hard enough to deserve rest, you will find it in W—; if not, you will seek it anywhere in vain.

It is the most pleasant place in the world; and were it not for the farmer turning his furrows, or easting in seed, you might imagine yourself already where "Sundays never end."

Entering the neat, capacious church, fatherly and motherly faces meet your eye at every hand, and you will soon forget that you are a stranger.

Yonder, in the square pew, sits Deacon Lee; you would know he was a deacon if he had not told you. Some men are born dencons—what a pity that some should enter the holy office who are not! Deacon Lee was not a native

some should enter the holy office who are not! Deacon Lee was not a native of W.—, but went there to till a farm left him by an aged relative some twenty years ago—about the time Deacon Bell died, leaving a sad void in the church and the parsonage, for he was a pillar in Zion, and a strong arm to his pastor. After seeking long to fill his place, the minds of the church settled on the newcomer, who, by his solemnity, piety, and zeal, seemed created for the place. He was a man of few words, rarely ever talking, so that the boys called him at first "a glum old man." But they soon changed their opinion; for he set apart a tree of summer-sweetings and one of bell-pears for their express benefit, as they went to and from school, and surprised them by a fine swing, which he hung for them in his walnut grove. So the verdict of that and of each succeeding generation of boys was that, the verdict of that and of each succeed-ing generation of boys was that, although the deacon never talked, he was a kind and genial man, and a lover of children. Every boy, for twenty years back, has been his shepherd, his watchman, or his assistant farmer; feel-

watchman, or his assistant farmer; feeling it a high honor to hitch his horse on Sunday, or to drive his manure cart on Monday; and all because they saw, through the thick veil of reserve, that love burned and glowed in his heart.

Deacon Lee's minister trusted in him, and the church felt her temporal affairs safe in his hands, and the world honored his stern consistency.

There was a serpent in Eden, and a Judas in that thrice blessd band who walked and talked with our Redeemer on earth, and who saw his glory mingled

walked and talked with our Redeemer on earth, and who saw his glory mingled with his humanity; why, then, need we wonder that one man, subtle and trenchierous, hid himself in the calm verdure of W——, crawling out only to deceive God's people with a kiss, till ready to spring upon them with his poisoned fangs? Upright, faithful, and earnest as were the people, they were not proof against flattery and deception. There came among them one quite unused to their unostentatious way of serving God, and ambitious, as he said, "of seeing them make some stir in the world." We know from God's Word that "one sinner destroyeth much good," and yet

troubler in Zion, and taking courage, he asked, "Do you think Mr. B. a very setraordinary man!"

"No, I don't."

"Do you think his sermon on 'Their eyes were holden, anything wonderfully great?"

"No, I don't."

"No, I don't."

Making bold, after all this encouragement in monosyllables, he asked, "Then don't you think we had better dismiss this man and 'hire" another?"

The old deacon started as if shot with an arrow, and, in a tone far louder than his wont, shouted, "No, I don't!"

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you!"

"you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that I've walked softly before God. I then made vows solemn as sternity; and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked, "What happened to you thirty years ago?"

ble man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those who turned away from the simplicity of the gospel. I and the men that led mefor I admit that I was a dupe and a toolflattered ourselves that we were conscientious. We thought we were doing God's service when we drove that holy

entions. We thought we were doing God's service when we drove that holy man from his pulpit and his work, and said we considered his labors ended in B.—, where I then lived. We grouned because there was no revival, while we were gossiping about and criticising, and crushing instead of upholding by our efforts and our prayers the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with half a dozen of us taunting tion with half a dozen of us taunting him for his weakness, while we hung on as a dead weight to the wheels; he had not the power of the Spirit, and could not convert men; so we hunted him like a deer till, worn and bleeding, he fied into a covert to die. Scarcely had he gone when God came among us by his Spirit to show that he had blessed the labors of his dear, rejected servant. Our own hearts were broken and our wayward children converted, and I resolved at a convenient season to visit my for-

seed, had now sprung up. But God denied me that relief, that he might teach me a lesson every child of his ought to learn, that he who toucheth one of his servants toucheth the apple of his eye. I heard my old pactor was ill, and taking my oldest son with me, set out on a twenty-five-mile ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul, 'He may be dying, and the sight of your face might add to his anguish!"

"Had it come to this, I said to myself, that the man whose labors had, through Christ, brought me into his fold, whose hands had buried me in baptism, who had consoled my spirit in a terrible bereavement, and who had, till designing men had alienated us, been to me as a brother—that this man could not die in peace with my face before him. 'God pity me!' I cried, 'what have I done?' I confessed my sin to that meek woman, and implored her for Christ's sake to let me kneel before his dying servant and receive his forgive-

own fiesh and blood, but no such happiness was before me.

"As I entered the room of the blessed
warrior, whose armor was falling from
his limbs, he opened his languid eyes,
and said, "Brother Lee! Brother Lee!"
I bent over him, and sobbed out, 'My pastor! my pastor!" Then raising his white
hand, he said in a deep, impressive
voice, 'Touch not mine anointed, and
do my prophets no harm!" I spoke tenderly to him, told him I had come to

who could make more stir, and left him free to lay out roads and build notels.

There is often great power in the little word "no," but sometimes it requires not a little courage to speak it as resolutely as did the silent deacon.

norm Mr W. Demeler

We hear a good deal about successful and unsuccessful lives. What is a successful life! It may be defined as the adaptation of ourselves to our situation as men placed in certain material and

as men placed in certain material and spiritual positions.

It is a mistake to try to lift ourselves above all earthly surroundings. The facts of our physical life are the appointments of our God; and it cannot be right to say, as do some good men, that these material things have nothing to do with our real success. That is one extreme. The other, just as far from the golden mean, is the view that these things have everything to do with it. We make a mistake when we try to rise to some such unreal plane that we shall have no care for our surroundings. We are not, as the phrase is, "to get above all worldly things." It is impossible to do it, and it is foolish, not to

in religious ecstacy. He did not strive to make this world unreal because the next was also real. These outward facts were the ones set for him in the providence of God, as those amid which he was to work out success. The con-tention is, that neither shall the inner spiritual life annihilate the external, nor that the external life shall determine employed, and that success is to be achieved, not apart from it, but in it. There are men who have made a grander success by the absence of the more kindly surroundings. And if the external circumstances have been unfavorable to one class of virtues, they have been expecially belong to another; and been especially helpful to another; and life, because of its deprivation of some coveted blessings, has been, in the end, richer in human and divine loves, in sacred consolations, and in religious usefulness. Succeeding, then, in other things, but failing to make the very best of our outward circumstances, true success would be lacking. For success must regard the wholeness of our life, both bodily and spiritual, as mortal, as well as immortal, beings.

Nor must we forget the religious environment of our mortal life. In the

dial-plate, showing that there was be-hind all and shining through it the light of God's favor. When in the wilderness the rock was smitten, some worldly Israelite, intent upon a bodily gratifica-tion, would see in the dissolving stone tion, would see in the dissolving stone only water—simple water, and nothing more. But another, with a broader view and a more religious spirit, would see, not the less the water, but all the more the God who was near, and was showing favor to Israel. Which of the two men would have gotten the more out of life! Which would be the greater So, to day, this life of ours has its infinite surroundings, not only of special Providence, but of gospel grace. Never God so near to man's enlarged apprehension of him, and through his own fulfillment of promised blessing. For all former ages pour their wealth alike of promises fulfilled and unfulfilled into our laps, until the abundance of God outruns all words that man can invent to describe it. And success is the recognition of God in all our life, both in ward and outward.

the world. In making a moral success
that man shall be our object lesso
And instead of cruel fears of failur
there shall be joyful hope of success.

O how many a glorious record
Had the angels of me kept,
Had I done, instead of doubted,
Had I warred, instead of wept?

A writer in Harper's Basaar makes a pretty close diagnosis, for a layman, as to what alls the modern girl, at least, a good many of her. It is well deserving of record as an indicatio causaits in the disease which is so often the despair of the doctor:

disease which is so often the despair of the doctor:

"This modern girl hardly knows what she wants, whether it is higher education, an asthetic wardrobe, love or fame. She plays tennils and progressive endire, and first, and does Kensington work, and reads Herbert Spencer, and very often writes; she dabbles in music and talks theosophy, and if there are more things in heaven and earth than are dreamed of in her philosophy, one questions what they can be. Withal she is as restless as the wind. She does not love the quiet of home; she lives on excitement; she goes to Europe, to the springs, the mountains, the theatres, the receptions, if she can get there, or to the modists; she can always fall back upon clothes as a diversion, and when everything else falls, she has nervous proctration and a trained nurse.

"In fact, the chief trouble with the modern girl, be she rich or poor, is that she does too much, keeps her nerves on the strain, and by and by goes to the other extreme, and literally does nothing but consume drugs talk of her illi, and consult the Christian scientists; or she has no real interests, fritters away her time in shallow pursuits, becomes pessimistic and dyspeptic, dissatisfied with herself and all the world, cries and questions if life is worth living, and feels especially bine on holidays.

"The remedy for all this is, perhaps, an object in life; those who are well and unselfishly occupied do not question if life is worth living, they know it is, and whether they are busy in the shoe factory, behind a counter, at the fireade, in the kitchen or the dining room, so long as they are busy and not shirking or reaching forward for something more congental, and neglecting present duty, their minds are at rest and numerated by despondence.

"One of the best remedies for depression of spirits is the effort to bestow hap-

"One of the best remedies for depres-sion of spirits is the effort to bestow hap-piness; it has been known to prove effecresult of a too strong egotism, and an absorbing interest in others is a safe and agreeable medicine, and is usually the last thing a modern girl tries."—Boston Medical and Surgical Journal.

Blight Olecumstances.

The Biblical Recorder.

ADVERTISING RATES.

at for each word must be paid in advi

The Robeson Association in session at Saddletree church assumed the debt due for the erection of the church building at Red Springs. Bro W. H. Fisher advanced the funds to pay the debt that was still due after giving credit for all moneys paid by that session of the Association. Some funds were paid in last session for Bro. Fisher's benefit. I am informed there is a balance still due to Bro. Fisher of \$78.00, and, owing to heavy expenses for medical treatment, he is in need of the money.

I write to beg the churches to raise the amount due and forward the same to the next meeting of the Association at Big Branch. Brethren, this is a debt of honor; let it be paid at once. We have as an organized body wowed to pay it. Perform unto the Lord thy vows.

A. R. PITTMAN, Mod.

Union Meeting of Atlantic Baptist

This Union will convene at New Berne, Sept. 28th, 29th, 30th. Introductory sermon, Friday, 11 a. m., by Rev. C. A.

Woodson.

Afternoon Session.—Oral report from churches. Topic—What are the best methods of inducing children to attend church and Sunday school? E. F. Cox and C. A. Woodson.

Saturday—Morning Session. Topic—Influence of Literature. J. F. Love and R. H. Lewis. Topic—How to Develop the Spirit of Missions. W. G. Britt and A. J. Hires.;

Afternoon Sessions—Topic—Duty of the Church to the Temperance Cause.

J. M. Wooten and C. C. Clark.

Note.—Appointments for Sunday to be arranged by pastor and deacons of New Berne church after meeting convenes.

C. S. Cashwell,

J. S. Dill.

The South Fork Union meets with Hickory Grove church, Gaston county,

Sept. 28th, Rev. C. M. Murchison to preach the introductory sermon. Queries and speakers as follows:

1. Should a person baptized before conversion be re-baptized when converted?—Rev. J. A. Hoyle.

2. What is the duty of parents in regard to the education of their children?

—Rev. C. M. Murchison.

3. What are the greatest hindrances to the progress of our churches at the

to the progress of our churches at the present time?—Hon. W. A. Graham.

4. Should Baptists recognize teaching and speaking in Sabbath schools by persons not identified with any church?— Rev. W. B. McClure.

5. What is it to eat and drink unwo

Swift Creek Union.

Introductory sermon by Rev. R. D. Harper.

Queries—1. What was the tithing system spoken of in the Old Testament, and is it still binding?—Revs. R. E. Peele, M. J. Willoughby.

2. Advantages and disadvantages of annual calls of pastors.—Revs. G. L. Finch, R. D. Harper.

3. State Missions.—W. F. Dales,? W. F. Dozier.

F. Dozier.

4. Baptist Orphanage.—Revs. T. P.
Lide, G. M. Duke.

5. Colportage.—Rev. T. P. Lide.
Sunday 10 a. m., Sunday school mass meeting. Rieven a. m., sermon by Rev.
R. E. Peele. Two p. m., sermon by Rev. Thos. P. Lide.
Let all the churches be represented on Friday, the first day of the meeting.

G. M. Duwe.

utation was at stake and he must have some converts. Self too often asser its claims in the work of the Lord. Central Baptist. The four Gospels are the most color-less books in literature. The evangelists keep themselves and their feelings out of their narratives. Read their account of the crucifizion. There is no expres-sion of their indignation, condemnation, or sympathy. And yet the crucified was their dearest friend. Surely their pens must have been divinely guided.