Babyland, 1889. This is the one mag best amusement for babies and the best help for mothers. Emilie Poulsson will contribute the stories of some of Baby's Benefactors, being the tale of the flax and how it furnished linen for baby; of the lamb, the toy maker, etc. Many pictures by Mr. L. J. Bridgman. Dainty stories, tender poems, gay jingles, pictures beautiful, pictures funny, will fill each number. Large type, heavy paper, pretty cover, twelve times a year and all for only fifty cents. Sample and all for only fifty cents. Sample copy, five cents. D. Lothrop Company, Boston, Mass.

Our Little Men and Women, 1889. This is the magazine for little folks beginning to read for themselves. Mrs. M. F. Butts has written a new story in 12 papers entitled "Patchy and Hippity-Hop." It will have a dozen delightful full page pictures. "Boy Bob's Me will picture many animals, and give Bob's peculiar account of them. There will be stories of home and foreign life, games, sports, some Western floral wonders, little "pieces to speak," and besides no end of smaller ones. Twelve times a year, and all for only \$1.00. Sample copy, five cents. D. Lothrop Company, Publishers, Boston, Mass.

Sabbath-schools.

We believe there is no grander work for Baptists of this country than the Sabbath-school. By your kind permischurches of the country generally, and of the Catawba River Association more particularly, as I know more of their needs. The brethren of our Association are sadly behind in this great work. Winter is coming on, and my purpose in this is to combat that one idea of closing out the schools during the winter months. We know there are a great many churches that are not comfortable for worship, but this is no valid excuse.

Brethren, you can make your houses comfortable by the proper effort. If yours is a small log house, as is often the case in this mountain country, chink and daub the cracks, if you are able to build no better, and get you a small stove for \$8 or \$10, which will cost you but a meagre effort, and will make you comfortable. By no means suspend your school on account of a bad house You, all have comfortable houses for your families. Are you not going to give the Lord as good? I may be thought strange when I say that in my experience I find the winter months th best time to carry on a school. In the summer and fall there are so many camp-meetings, associations, and pro-tracted meetings in the country, that it is quite difficult to have a regular attendancel; while in the winter there are very few such meetings to attract the young people, and nothing to detract save unfavorable weather, which is a very small impediment in the way of those who want to come. I have noticed at our own church, where our school is "evergreen," that the children have no difficulty in wrapping so as to come out

when the snow is on the ground. Oh, my brethren, the work is too important to be discontinued at any time. It is the place of preparation for the church and Christian work.

The Sabbath school affords such grand opportunities for all to work! Here the most humble may find work. Work here for all ages and sexes. The gray-haired father, though his eyes may be too dim to see the word he loves, may here be a mighty witness for Jesus. Your presence, fathers, is an encouragement to the children. Parents, how can you, to whom our Creator has committed the care of immortal souls, feel yourselves guiltless when you neglect to bring your children to His house on the Sabbath and instruct them in His law? The Lord will bless the work. I have observed that a large proportion of the accessions to our churches for years, come from the Sunday-schools. Their young minds are filled with divine truths, thus making them fitted for the

reception of the Holy Spirit. Brethren, don't think of letting your school stop where you have them in operation; and where you have none, for the sake of the best interest of your children, for the sake of the gloriou vancement of the cause of the Saviour. start one at once. Begin immediately ately if you have to assemble in some

Let one or two devout Christian Let one or two devout Christian workers get the children out, and by proper encouragement there is no trouble in securing their attendance. Spend an hour or more in praying, singing, and instructing them. Don't do as a few churches I know, who have the children bring their readers, geographies, &c., and stay all day; but, as your time is short, impress Bible truths, which are far more investigations. get, cards for the infant class, &c., and thereby give a knowledge of Him who said, "Seek first the kingdom of God and His righteousness, and all things

Merry Oaks Baptist Church.

JAS. V. McCALL.

We have secured the lot on which our church is situated. It is framed, and church is situated. It is framed, and work is going on. It will cost about \$1,200 dollars. Our male members have been actively doing all they could to advance the building, but are very poor, and without our elster churches' aid, we fear we will not get our house completed in several years. Dear brethren, we beg of you all to help us a little, for we feel great need of it. We desire a building and feel like God's people will help us, and how thankful we will all be. Let us bear each other's burdens; will you help us to bear ourst band contributions to our Treasurer, R. J. Istas, Merry Oaks, N. C. JOHN W. MAXNARD.

BIBLICAL RECORDER.

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NUMBER 21

Little River Association.

This body met in its thirteenth session with the church at Friendship on Thursday, Nov. 1st. The introductory sermon was preached by Rev. Allen Betts. Bro. David S. Williams was elected moderator, and Rev. J. A. Campbell The newly organized church at New

Hill petitioned for admission, and was received. Mt. Tabor church, Cumber-land county, was received by letter from the Cedar Creek. Nearly all the churches had fallen off some in their contributions on account

of short crops and indifference, but others had increased their aid sufficiently to make the contributions the diently to make the contributions the largest we have ever had.

We were highly pleased to have Dr.

Mitchell with us Friday and during the remainder of the session. His speech on education was the best we ever heard, and he has greatly endeared himself to

all our people.

Bro. Durham came Saturday and made a host of friends, and did much good for the Master by his soul-stirring speech on State Missions. The house was crowded and everybody was de-lighted. The collection for State Mis-sions amounted to \$34.85. This, added to the amount sent up by churches to the Association and to what has already been paid, makes about \$70.00 for this object during the year-about 40 per

cent. gain over last year. We were glad to have with us during our session that elever brother, J. A. Taylor, of the South River Association. The Executive Board has been aiding five mission stations during the year, and has undertaken the same for the next year. Revs. Allen Betts, A. N. Campbell and H. W. Graham have been employed as missionaries. The Board has expended \$118 45 during the year. Rev. J. M. Holleman secured several

subscribers for the RECORDER, and Rev. J. A. Campbell several for Charity and Children. The discussions were interesting, and were better than usual. We regretted that brethren Bailey and Mills could not be with us. A resolution was offered to hold Sunday-school Association in March, and a committee consisting of brethren G. E. Byrd, H. Y. Smith and J. A.

Campbell were appointed to arrange a program. Brethren Smith and Byrd of our Association. The church at Benson claimed a very important part of the time. During the session over \$50 were raised for the house there; is still due over \$250. This is a very important point on the Wilson and Fayetteville railroad, and the destitution is great. Our brethren are all poor and are struggling with the work they have before them. There are only four male members belonging to the little church there, and they have done all they are able. Any help for them would be thankfully received by Rev. Allen Betts, Winslow. The next session meets at Baptist

Grove, Harnett county. For hard and earnest work this wa the most prosperous session we have J. A. CAMPBELL. Poe's, Nov. 7, 1888.

Sam Jones in Durham

This noted evangelist closed a days' meeting here last Monday. came here under the auspices of Methodists who invited all Christians to unite with them in the meeting. None agreed to do it; some refused to do it: but he came, he worked, he conquere the extreme feelings that were agains him in almost every case. While I do not agree with him in some things, he preaches, because he is a Methodist and preaches a good deal of Methodism, yet I am forced to say that he is a great man, and that I believe that God is using him for great things. Durham has never before, I suppose, been stirred religious ly as she has in the past two weeks. Many have made a profession of religion. and nearly 300 have agreed to join the various churches, and about 185 of them joined last night—49 to the First Baptist and 4 to Blackwell church. Others will

yet join both of these churches. Our church was packed full last night, and most of the churches had good con-gregations. All Christians seem to have received new life and power.

Sam Jones can't be analyzed, or at least I am unable to do it, but I think some of his strong points are a deep experience as a sinner, and a deeper ex-perience as a Christian, an earnest conriction of the truthfulness of what he is saying, fearlessness in saying it, plain, pointed, personal appeals to sinners, and a constant and bold attack upon special prominent sins, calling them by their name, and with it all an earnest consehe is truly a great man. He is not at all the same man to listen to that he is to read. He has been used here for great and, I trust, lasting good. Many people came from surrounding towns and communities to hear him, and many risitors made a profession of religion and the next day hear him and make profession of religion.

He has given us pastors lots of work of do. Fraternally,

"Highways and Hellaes."

which read as follows: "Highway Mission gospel meeting every night at eight o'clock." I went down at half past seven. This mission is held in the basement of a building. It is a neatly furnished hall, well lighted. In front end is an elevated platform, on which is a plane and an organ. As I reached the door, I heard delightful music within. On going in, I saw a benevolent looking old gentleman at the plane, a young lady at the organ, and Bro. Wilson of Raleigh assisting with his cornet. I learned that the old gentleman was Mr. J. T. Burghard, a converted Jew, and a member of one of the Baptist churches here. He repts the ball and defrays all

member of one of the Baptist churches here. He rents the ball and defrays all the expenses of the Mission, and has a service every night in the year. The Seminary students preach for him frequently, and the pastors of the different Baptist churches also preach occasion— This Mission has the right name, as it s situated on this bustling highway, with a theater on one side and bar-room

time a good many are attracted from the "highway" by the music, and the little hall is almost full. Bro. Burghard then announces that such and such a brother will preach a short sermon. After sermon, he asks any who desire to be Christians to rise. The night I was there, about a dozen rose. He then has a prayer or two, and after that asks the choir to sing; and while they sing he asks every Christian in the hall to go to most talking to the unconverted. work talking to the unconverted. In an instant the little hall is as busy as a hive of bees. At precisely nine o'clock he has the benediction pronounced. He then takes his stand at the door and

speaks to every one who passes out, asking all to come again, and giving tracts to the unconverted. Eternity alone can reveal the vast amount of good done here. A class is reached who couldn't be reached in any other way.

A young man near me rose for prayer and seemed deeply affected. I asked him if he had ever been there before. He said, "No, I am a stranger here on my way to Tennessee. I will leave here in the morning. I was just passing on the street, and hearing such sweet music, I came in; and I want to thank all you Christian people for your prayers."

The mission has been kept up every

night for more than two years, and it is believed that hundreds have been led to Christ through its instrumentality. There are many missions in this city but this is the only one that I know of which is kept up by one man. Bro. Burghard is an old man and can't be here much longer, but a "starry

crown" awaits him. L. JOHNSON. Louisville, Ky., Nov. 5th, 1888. Notes.

A ten days' meeting with the Baptist church in Roxboro recently, gave the writer a most delightful sojourn there. It was pleasant to renew and improve old acquaintances, and to form many new ones. Ten days' of rest and joy, social and religious, in the charming home of Bro. and Sister Foushee, is an event in one's life that will live in all the after years. The household is now a household of faith, the two youngest boys having taken their stand for Christ ring the meeting and the oldest havfellowship of the church at Wake Forest, where he is still ranking among our very foremost students. Both Bro. and Sister F. take pleasure in entertaining Baptist preachers, and many a one of this favored class will bless their memory

when they have gone to their reward. On pastor J. H. Lamberth's field, and among his people, one finds a ready ex-planation of his pastoral success, and of his decided no's when called to other and more inviting fields. To clear, faithful, forcible, persuasive preaching he adds fine executive powers, rigid discip-line, great industry, and, withal, tender love for his people. Of course they love him in return. "What makes the lamb love Mary so?" &c. (N. B.—There is no Mary in this case, that I know of.) It is a privilege to work with Lamberth. Time fails me to mention many of his flock whom it is pleasant to remember.

GREENVILLE CHURCH.

It is to be hoped that this subject will not be virtually shelved as it was in Durham, As a Baptist, I now feel a sense of personal obligation to help life that debt. Not only is our Master's cause in that section seriously hindered by it, but as a Convention we have as sumed the debt and I am in favor of earnest and active measures to cancel it. Let the matter come to the front in

The chemical laboratory, with its desks, folding chairs, gas fixtures, water pipes, &c., is finished at last. Now for a museum building for Prof. Potent's natural history and theological depart

Prof. Sledd was called home Tuesday he 6th, by a telegram announceing the death of his father. The announcemen was not wholly unexpected, since the deceased had been in an infirm condition Number of students so far enrolled

202. One or two others will probably drop in before Christmas. We held Bro. Cade, of Louisburg over from the fourth Sunday in October for a few days of preaching; and this means that we have had some uncom monly fine preaching, as those acquained with Bro. C. need not be told. Th pleasure of listening to him, and of hav-ing him in one's home, go along way towards compensating for the disagree-able task of having to follow him in the pulpit. Our people will want him here again. We are praying for God's blessing on the labors of Bro. Hutson, who begins a meeting with us the fourth Sunday in this month.

R. T. VANN

A distinguished Presbyterian minister of North Carolina, while addressing his brethren, recently, spoke about as fol-

"For years before the war, and ever nee, the Presbyterian church has been nammering away on 'Jure Divino'-

"Anybody who will then and then put an end to the next preacher who writes anything on 'one order,' 'two orders,' 'one rank with two functions,' 'eldership,' 'council of Jerusalem,' 'diaconate,' 'apostolic Presbyterian arch,' will do a righteous and conndable act. We have lost a de of time and spent quantities of breath in shouting 'Great is our church,' while others have said Jess about their princi-ples and government and been doing

"I do not see that the Methodist Conferences spend much time on 'one order or two;' but they do manage under their form to do some considerable amount' of religious work.

"Our Baptist brethren do not spend much time on Baptist principles and practices, yet one hardly takes a walk or rides along a stream but he hears a splash, and sees some fellow go under the water, and that water brigade increases daily, Even our Episcopal brethren who claim to have 'come over with the conquerer' and to be the true blue blood in the aristocracy of the church, are not always asserting that they are in the Peerage, but having once for all 'established' and asserted that there is nobody but themselves, have done with it, and rush upon the foe. Meantime we sit on the bank and revere our 'Book of Church Order,' while the other navies sail by." they sing and pray till eight. By that other navies sail by."

A New Church Organized.

A regular Missionary Baptist church was organized with seventeen members (five males and twelve females), coming from surrounding churches—with the exception of four recently baptized by Elder Wingate, who were received upon his certificate of their baptism—at Margarettsville on the Seaboard and Roanoke R. R., Northampton county, N. C., on Sunday, Nov. 11th, 1888.

The council, composed of Revs. J. N. Hoggard, H. C. Smith, C. W. Searboro, S. F. Bristow and the writer, and delegations of lay brethren from six or eight s. F. Bristow and the writer, and delegations of lay brethren from six or eight surrounding churches, met at two p. m. Elder Hoggard was made Chairman and the undersigned Secretary. Bro. Scarboro led in prayer, Church Covenant and Articles of Faith read by Elder Smith, the former signed by the breth-ren and sisters forming the new church, and both unanimously adopted. Then, on motion, the new church was heartly recognized as a regular Missionary Bap-tist church by a vote of the council, and the hand of fellowship and Christian greeting given, while the large congregation stood and sang, "Am I a soldier of the Cross." Bro. Scarboro gave a brief, strong, beautiful and pathetic charge to the church.

A large, fine, elegant Bible, bought by contributions of friends of the cause, was presented by Mr. A. S. Bridges, a Methodist brother, a Bible agent, in his name. The presentation was responded to by Elder Smith, of Boykin's, Va., who is and has been for some time preaching to this noble little band of brethren and sisters, and deserves the credit for the organization of this church. which we sincerely pray may henceforth be a benediction to the town and com-

Rev. J. C. Fleetwood has also an nounced his intention of preaching there on the first Sunday in each month. Elder Bristow preached at night from Math. 7: 24-27.

W. C. DURHAM, Secretary. Titus T. Grandy.

With others who have spoken and written before me, I desire to bring my tribute of respect and love to the memory of this worthy brother.

Twenty-three years ago I came as a stranger to the town of Oxford, N. Among the first with whom I became acquainted was Bro. T. T. Grandy. This acquaintance was among the most pleasant and profitable of all the circle of my friends. He was a kind, obliging neighbor; an intimate, warm-hearted friend; a loving, faithful Christian brother, a wise and trusty counsellor in times of trouble. How often have I been helped by his wisdom and kind-

It was a real treat to spend an hour in his company, in conversation with him, or hearing him converse with others. He was a man of unusual sound sense, good judgment, and varied and extended information. He was one of the best informed Christians of my acquaintance. He always took and read the BIBLICAL RECORDER, and one or two other leading religious papers-he religious books. And with all, he was a close student of the Bible. From these sources he learned his Christian duties. and faithfully discharged them. He was a sound, uncompromising Bantist: but at the same time was very

charitable in his feelings towards those holding different religious views. We need more Baptists like Bro. Grandy; such as can give reasons why they are Baptists. He did not provoke discussions with those of a different faith, but if any of these saw fit to measure arms with him they were fortunate indeed if they did not come out of the contest greatly worsted. I have frequently heard champions of other religious persuasions challenge him to the field of contest. But when the battle was over, and the smoke had cleared away, Grandy was found holding his own, and frequently with his opponent driven far back, or entirely from the field. He knew Bible truth, and was

strong and skilful in defending it. Bro. Grandy was a model church-member. Perhaps it would not be too much to say that to a large extent he was the founder, builder, supporter, and for many years, the leader of the Baptist cause in Oxford. Five years ago, i he had been taken suddenly from us, as Moses was from the leadership of Israel, we would have felt that we were well nigh ruined. But the Lord saw fit to allow a lingering affliction to come upon him, and little by little he had to give up church work. Finally his affliction was such as to necessitate the giving up of all church work, and even his attend ance on public worship. Thus the Lord gradually prepared us for the heavy loss gradually prepared us for the heavy loss we have recently sustained in his death.

For many years I had the privilege of sitting in the same pew with him. He always sat at my right hand. But his seat is vacant now. I no longer hear his voice in song and prayer. He has gone to occupy his seat in the church triumphant above. I hope to sit by him and with him in that blest home, where I shall hear him sing again more sweetly than on earth, and where I shall hear again his voice, not in prayer. shall hear again his voice, not in prayer, but in praise, eternal praise, for redeem-ing grace and dying love.

J. A. STRADLEY.

Historical Notes -- Her Pastors. Connaritsa Baptist church stands as one among the oldest churches in her Association. Two sessions of the Association have convened with it—one in 1841 and one in 1872. In 1861 and '65 He would, it is said, very often to overcoat upon his arm and walk nine or ten miles to preach for his people at Connaritsa, preaching with power (as those old servants of God used to preach) repentance and faith in the Lord Jesus Christ. He has long since gone to his

Next we find as the shepherd of this church, Rev. Thomas Hoggard, "a man full of the Holy Ghost," a man whose motto was, "The Bible, and nothing else but the Bible, is the religion of Protestants." He served the church very successfully for about twelve years, and God blessed his labors.

Next comes Rev. Jeremiah Bunch, who was called from the wicked pleasures of youthful days into the ministry of the Lord Jesus Christ; and from the day he was called, or became a changed man, he put off the works of darkness, and put on the armor of Jesus Christ, and put on the armor of Jesus Christ, and wore it as a true soldier of the Cross, until called to lay it down and come up higher. It was during his care of the church that about thirty or forty of its

members went out to help strengthen the newly-built church at Aulander, four miles distant. Among the number that left was Bro. C. W. Mitchell, one of the descons. Brother Bunch died last April away from his home. The man is dead, but his influences still live on.

Last January, under a unanimous call, Rev. T. T. Speight took charge of the church, and we all love him, and he church, and we all love him, and he loves his brethren. He possesses that true boldness which characterizes a soldier to face the enemy. He has accepted the call for the coming year. May God bless both paster and people with showers of blessing, and may we all at last enter in through the gates into the city.

C. W. MATTHEWS.

Dr. Carroll Convalescent.

I am truly glad to state that Dr. J. L. Carroll, pastor of the French Broad Baptist church of this city, who has been critically ill for some time, is now convalescent, and will soon be able to occupy his pulpit again. It was my privilege to preach for his people last Sunday morning and night. Congrega-tions were large at both services. Bro. carroll is perhaps the strongest preacher in the Western Convention, and has done a good work here, though under adverse circumstances. His church house is indeed a gem in architecture, and almost perfect in acoustics. The present membership is one hundred, with frequent accessions. Dr. T. J. Hargan is superintendent of the Sunday school, and impressed me. as heing day school, and impressed me as being one of the most efficient in the State. The First church seems to be moving along smoothly under the ministrations of Dr. W. A. Nelson.

C. J. WOODSON. Asheville, Nov. 6, 1888.

The Greenville Church Debt. The writer has recently taken some pains to ascertain the facts about the debt upon the Greenville church, and he has reached the following conclu-sions, to which he desires to ask the attention of his brethren:

First, the debt remains unpaid, to the discouragement of the church at Green-Second, the Convention is responsible

to embarrass the operations of the Convention, by allowing this debt to run Greenville are making faithful efforts to build up a strong church in a section where strong churches are much needed; and the paying of this debt would insure

It seems to the writer that some ster should be taken at Greensboro to pay this debt at once. Will not our wis brethren take such action as will clea away this hindrance to our work? BAYLUS CADE.

Ordination.

At the call of Pleasant Grove church a council, consisting of Revs. N. B. Cobb C. H. Martin and J. K. Fant, met is Wadesboro, Nov. 2d, to take into consideration the advisability of ordaining Bro. P. H. Seago to the gospel ministry.

After prayer by Bro. C. H. Martin, the
council chose Rev. N. B. Cobb, Moderator, and Rev. J. K. Fant, Clerk.

Council proceeded to examine cand date in reference to Christian experi ence, call to the ministry, and Christian doctrine. Being satisfied as to these, i was decided to proceed to ordination at the church at night, which was done in the following order: Sermon, by Rev. N. B. Cobb; ordaining prayer, by Rev. C. H. Martin; charge, by Rev. J. K. Fant; benediction, by Rev. P. H. Seago. Brother Seago has been unanimously called to take charge of a church in Montgomery county, of which he will

at once become pastor.

We commend Bro. Seago to the grace of God and the fellowship of the brethren.

J. K. FANT, Clerk.

One of Life's Trials.

Among the many trials of this life that make existence a burden, is the loss of a friend's confidence. enemies misconstrue motives and acts, it is bad; but when your nearest and dearest friend misinterprets your act and withdraws friendship, it is terrible. Especially is this true, when the breach is made without a word of warning. To-day the intercourse is a source of joy and without a blot to mar its bright ness-to-morrow coldness has driven away cordiality and reserve has taken the place of intimacy. A natural pride prevents an interview. He who claims to be injured should seek an explana tion. But no interview is requested and no explanation asked.

Now let Patience come in and hel the sufferer. Longfellow says: "Learn to labor and to wait." Ah! this "wait ing" is far worse than "laboring," In our reading, a few days ago, we came across the following lines, which

" If we err in human blindness, And forget that we are dust; If we miss the law of kindness When we struggle to be just

Snowy wings of peace shall cover
All the pain that clouds our way,
When the weary watch is over,
And the mists have cleared away; We shall know as we are known, Never more to walk alone, In the dawning of the morning When the mists have cleared away.

When the silvery mists have veiled us From the faces of our own, Oft we deem their love has failed us, And we tread our path alone; We should see them near and truly We should trust them day by day, Till the mists are cleared away. We shall know as we are known

Never more to walk alone, In the dawning of the morning, When the mists have cleared away." Let us all thank God that there is day coming when we shall all know each other perfectly and can trust and be trusted forever.

A. V. S.

Do I feel that the same kind Providence which clothes the lilies with beauty, and feeds the ravens when they cry, knows and cares for my most trivial wants, and will surely provide for all that I need? Trusting in this Providence, and in the divine promises, do I put away all anxiety for the future, casting all my care on him who careth for me? It is my chief anxiety that I may do faithfully the duty of to-day, and that trusting in God, I may be ready for whatever to-morrow may bring? Do I feel that the same kind Provi

A Feeling Sermon. [Reported by Z. V. R.]

Rev. L. Sullins, of Cleveland, Tenn. delivered an excellent sermon at the First Baptist church, Asheville, N. C., October 7th. Text, 1 Samuel 3: 13. After reading the entire chapter, Mr. Sullins gave an illustration of Samuel's child-

His mother gave the child to God in this way: "Here, Lord, I give my child to thee as alone, so long as he may live." She was not willing to give him to God, but as alone.

Now to the text: "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."

Now two score years ago when I used to preach in this outway village, with only a few inhabitants, I would not have preached from this text (family religion), for two reasons: First, I was only a young man, and thought the good old people knew more about the household situation than I did. Second, I had no sense then, but I now I am older; I have learned some sense. This country of yours and mine will be preserved when our little ones learn of God, and the cares of a household, no matter who is

elected President, etc. I make no apol-ogy when I talk to a father, and espe-cially a mother about their children. Note the subject and responsibility falls upon the household. Mischie upon top of mischief enter the front door of the household, and children are in most cases likely to follow it. Notice the father and the child going to the field, and you can see very plainly the influence growing in the child of the parents' disposition. Notice the little fellow who is contracted. rents' disposition. Notice the little fellow, who is quite small, trying to step in the tracks of his father. Though far apart, he stretches his little legs to reach the father's steps; and when the father stops and straightens up, the little one does exactly as his father; and if he should spit, the little boy must spit just like his father. The same by the little girl when her mother goes to her sewing. The little girl will take her doll, and as the mother sticks a pin, so will the little

one, and just at the same place.

Good advice is valuable in the bringhave a right to your experience during your life; so then be sure your walk is n a good direction, that your household may be undefiled.

I want God, if He pleases, to give me a happy wife, just as you and other men wish to have happy wives. But how can a wife be happy with a drunkard for a son, or one who is a gambler, that is always rebuking her? O? how can she be happy? Then be sure that your household is properly eared for. If your walk is not correct and undefiled, then the pretty little blue-eyed boys and girls are most likely to be in the same way.

Take the child to the closet with you. it will help you to teach it from its youth to pray. I shall never forget the time when I first so went with mine, and when I was returning, how sweetly she kissed me! Don't go to your business without family prayer; if you do, there is a God in heaven that will hold you I once knew a mother who had reared

nine sons; and after they had married and gone to homes of their own, they mother, and always with a kiss and fond affection for her. A woman who was a neighbor, seeing this affection, inquired of the mother how it was that she had reared pine such noble sons. She replied, "I reared them with prayer and the hickory." Suppose you don't use either, and your children become indifferent. Now hear God's word: "In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make

an end." 1 Sam. 3: 12. Ell failed, not in being a good man, but in restraining the household. David was a good man. Perhaps very few men suffered the trouble of David. There is a sentence not longer than your finger that explains the cause of his trouble, namely, he neglected to care for the children of his household. This is it:

"What doest thou?" The speaker gave Abraham as an example of one who restrained his household. Abraham displayed his trueness and his faith in God by his willingness to sacrifice Isaac. Then he gave the

influence of things at home, by saying: Everything at home has its influence. Fill the parlor full of music, and keep John and Bob off of the streets. Give them suitable company. Make home happy. Ask the boys to stay at home to-night and enjoy the singing of the family choir. Fathers and mothers, go into the parlor and help the young folks enjoy themselves.

And now, children, obey your parents.
Young men, give your mother your arm

as you go down the street; keep close to her. If I had power to call from the grave any one, it would be my mother. I would say, "O mother! I am so glad to see you. I want to tell you what I have been doing since you went to heaven. I have kept your last wishes."
How I have missed her to cheer and en-courage me in God's work.

The New York Christian Advocate in a recent utterance on the subject of consistency of Baptists:
"There is no authority, Scriptural or

Methodistic, for making the invitation general. The man who will not subject himself to the discipline of the Christian Church, and ally himself with its mem-bers, has no right to ask or receive the communion at its hands. The con church and the sacraments. Every person should be formally recognized as a disciple of Christ,—it should not be left to his own judgment. Years ago a minister said, We sit in judgment on no one. If in his heart he feels that he loves the Lord, he can come and com in town, in debt to half the church fo money spent upon his vices, unkind to his heart-broken wife, and expelled from another church, came forward with another church, carre forward with a smirk on his face to take the communion. After what the minister had said he could not consistently refuse him but nearly every important member of the church expressed his disapproval is such terms that the experiment was no tried there again."

tried there again."

As much as Baptists are blamed for their close communion it is a comfort to know that their logical consistency is admitted by fair-minded Pedobaptists.
The National Baptist quotes the fellow

ing from the leading Presbyterian pa-per, the *Interior*, of Chicago: "We ask at the hands of our sister "We ask at the hands of our sister denominations the liberty to execute our own laws, to know our own theology, and to manage our own affairs, without being made the subjects of ungenerous criticism. And this, which we ask for ourselves, we very freely accord to others. The difference between our Baptist brethren and ourselves is an important difference. We agree with them, however, in saying that unbaptized persons should not partake of the Lord's Supper. Their views compel them to believe that we are not baptized, and shut them up to close communion. Close communion, in our judgment, is a and shut them up to close communion. Close communion, in our judgment, is a more defensible position than open communion, which is justified on the ground that baptism is not a pre-requisite to the partaking of the Lord's Supper. To chide Baptists with bigotry, because they abide by the logical consequences of their system, is absurd. We think that they are wrong in reference to the that they are wrong in reference to the mode and subjects of baptism, and we should not hesitate to take grounds against their interpretations. But we would not be silent about the interpretations and then account the interpretations and then account the interpretations and then account them. tations and then censure them for a consistent adherence to their interpreta-tion."—Exchange.

Burdette Sermonizes.

"Young Freethinker" writes to say that "in many instances the words of the Bible are untrue as applied to our own times;" and he says, "Take the passage, 'Are not two sparrows sold for a farthing?' I say they are not." Oh, well, I agree with Young Freethinker well, I agree with Young Freethinker that the passage quoted may not apply to this day and this generation. But that is the fault of this generation; the Bible is all right. It is only we who are all wrong. Two sparrows were sold for a farthing then, and I don't suppose inspiration itself could foresee that, in the year 1888, in the United States of America a race of human beings would America, a race of human beings would wring from a starving neighbor \$1.85 for a spring chicken no bigger than a robin, or \$2 for a squab three days out of the shell, and would make butter out of dead cattle, and when their children asked for bread would give them a preparation of alum, and would catch im-ported sardines off the coast of Maine, lie markets, and would mix split peas in the coffee and sand in sugar. I suppose it was the intention to burn the old globe up before a generation arose that was capable of doing such things. Of course, you can't make the Bible fit our day, my son. Omnipotence couldn't do of the Bible. But you can make our day and generation fit the Bible. Sup-

pose you try that. Commence at the other end of the bridge, and by the time you get Wall street fitted to the Sermon on the Mount, you will be gratified to see that you have landed the country safely on the old "two sparrows for farthing" basis.—Burdette in Hawkeye

Report of Treasurer of Sandy Creek Association.

Associational Missions, \$4.60; State Missions, \$183.41; Foreign Missions, \$126.74; Home Missions, \$60.18; Educa tion, \$45.09; Baptist Orphanage, \$109.91 church expenses, \$218.87; pastors' salary, \$2,241.00; other objects, \$1,430.65; Sunday-schools, \$67.20; minutes, \$39.22. Total, \$4,526.77.

This is as correct a report as your Treasurer is able to give. Many churche fail to report pastors' salary and other objects. It is very desirable that eac clerk send up to the Association full reports of all objects as represented

J. D. DORSETT, Treasurer.

Nothing counts more in preaching than fearlessness. The minister who delivers God's message regardless of whom it may please or displease, takes the shortest cut in winning not only the respect and favor of God, but also respect and favor of men. There is nothing that, in the eyes of all, stamps him as a true servant of Christ like opening his mouth boldly and unequivo-cally on every question that legitimately belongs to the realm of pulpit discussion. A congregation and a community love and honor a minister who dares to rebuke sin and chastise evil in every form. wherever he finds them. They sometimes differ from his judgment, but they will always applaud his frank and manly boldness. They despise a mealymouthed time-server, who truckles wealth, or place, or power, and per-petually trims his sails to the popular breeze. They have undisguised con-tempt for a man who shuns to declare all the counsel of God because it may not be palatable to all his hearer Above any other man on earth the minister of Christ should be fearless. To be so, he need not be harsh, boorish or censorious. He may be meek and gentle as the Saviour himself. But every utterance that falls from his lashould show that while inspired by to purest and truest love of men, he do not fear the face of man, and that everything he says, he speaks not as pleasing men, but God, which trieth his heart.—Apostolic Guide.

Any peace that is linked with forget fulness of God is a horrible thing; it is the peace of the miasma which is brood-ing in quiet before it strikes with the arrow of death; it is that dead calm which precedes the cyclone or the earth-quake. The perfect peace which God giveth sunneth itself into the presence of God; it is a tropical flower which lives in the flaming sunlight; a bird with rain-bow wings, which is at home in the high noon of heaven's summer-tide.—Spur-

"Pastor's salary fifty dollars!" We confess to a feeling of denominational shame whenever we hear this sentence read from church letters behind which may be a membership of a hundred souls professing to love Christ. No wonder the cause languishes and dies where such niggardliness prevails.—Southern Baptist.

There is no knowledge for which so great a price is paid as a knowledge of the world; and no one ever became at adept in it except at the expense of hardened and wounded heart.—Coun

Apostles never wasted a moment or gospel of patchwork. Their twofold ext was, turn to the Lord, which mean -Theodore L. Cuyler.

The Biblical Recorder.

ADVERTISING RATES.

of charge. When they exceed this length, one ent for each word must be paid in advance.

Have just closed another meeting with Mt. Zion church. Rev. A. G. Willeox Have had 101 additions to my churches his year. R. B. COLLIER.

Berea-Sharon. I commenced a series of meetings at Berea church on the 14th ult., which continued until the 21st. Accessions five—four by baptism, one by letter.

From thence to Sharon (at Chinquepin), commencing on the 22d ult., and
closing the 28th. Four accessions—three by baptism, one by letter. This was the most glorious meeting I have witnessed in five years.

W. A. MELVIN.

Harrell's Store, Nov. 8, 1888.

Roxboro.

Our meeting, which began Oct. 15th and continued eleven days, was a good one. Rev. R. T. Vann, of Wake Forest, was with us and did all the preaching. It was a treat to us all to hear him and to have such a sweet-spirited man of God with us. We love him and want him to come again. Our membership i him to come again. Our membership is in a good, healthy condition, and try to show their faith by their works. I baptized seven nice young people last Friday, Nov. 2d, as the result of our meeting.

J. H. LAMBERTH.

Roxboro, Nov. 5, 1888.

From Montgomery County. I have just closed a meeting at Cook's

School house near Troy—a point at which we have tried for the third time to organize and falled to get help.
Fifteen professed faith. Thirteen were
added to the Mt. Carmel church, making in all twenty-eight. Nine of this number were baptized, and four reclaimed. The remainder is the result of the work of some of our Pedobaptist brethren, who have fallen in love with the teaching of the Baptists.

G. H. HENDERSON.

Wilson.

We have been passing through a most gracious revival during the past three weeks. Our meetings began on the 15th of October, when Bro. N. B. Cook, who came on a visit to relatives during his ceptance and power, sermons that were much enjoyed. Then for two evenings the silver-tongued and loving Duke preached for us two sweet and melting

Bro. Thomas Needham came to us or the 20th from Warrenton, Va., and preached for ten days, giving Bible readings in the afternoon of each day during a portion of the time. He captured our people even more completely, if possible, than when he was here two or three years ago. The house was packed during most of the time, notwithstanding the counter attractions of the-atricals, a notable wedding, and political speaking. He preached in the dem-onstration of the Spirit and with power in his winning and attractively eloquent style. Hearts were melted to tender-ness, and eyes suffused with tears during his preaching. He preaches the truth with plainness and boldness, not shupping to declare the whole counsel

of God. As one of the results of the meeting captized two nights ago nineteen, an still others await the ordinance. God's people were revived, and I trust much good has been done both in the reviving of God's people and in the conven

of sinners. Brother Needham left us am Brother Neednam left us and regrets. He goes to Reading, Pa., to engage in a meeting. I feel that I was providentially fortunate in getting him the regrets of the regrets to spend ten days with us. His con was engaged several months in advan-The meetings are still in progress with the eloquent, ornate and polished bishop of Newbern, Rev. H. W. Battle, preach-ing for us. I hope to write you further

of his visit. It was a source of regret with me to miss the session of the Tar River Association, but I was busy in anticip this meeting with our church, and feethat I could not well leave just at this time. I hope to meet my dear brethrer of the Tar River and other Associations at the Convention in Green

THOS. P. LIDE. Wilson, Nov. 7, 1888. Sandy Level--Roberson Grove--Be-thesda,

We began a meeting of days at Sandy Level on Saturday before the fourth Sunday in July. It had been several years since the church had enjoyed a season of grace; and the brethren were truly "hungering and thirsting after righteousness." I don't think I ever witnessed a better meeting. The breth-ren were not through with their work, but the sacrifice, as it always does brought the blessing which we so much needed. We had twenty-four profes sions, and the church greatly revived

Bro. Bostick was with us one day.

Saturday before the second Sunday in August we began a meeting at Roberson Grove, which continued for eight days.

This meeting resulted in the conversion of fourteen souls, and the church won of fourteen souls, and the church wen-derfully wrought upon. As an evidence of this fact, six brethren arose the last day of the meeting and said, to their sorrow, they had never prayed with their families, but by the grace of God they were determined to do it hereafter. We were determined to do it hereafter. We were assisted here by brethren J. D. Fletcher and James Paterson, two Methodist brethren, who lack only to be baptized according to God's word in order to be good Baptists. These brethren rendered efficient aid.

At Bethesda we had an exceptional meeting. Bro. Jephtha Leighton, an old father in Israel, began the meeting

on the third Sabbath in August. Thi old brother has almost reached his the

old brother has almost reached his three score years and ten, but enjoys fine health and preaches well. We did not arrive here until Tuesday morning, but soon found the Spirit was at work in the hearts of the people. The church was praying and working, while the angodly were quaking with sorrow. We had a number of conversions here. This meeting continued seven days.

It was my happy privilege on the fourth Sunday morning to bury with Christ in baptism twenty four soulstwelve from SandyLevel, and twelve from Bethesda. This was my first administration of the ordinance, and I never enjoyed anything better. I baptized one old brother over sixty years of age, and several over forty. All of those baptized were grown except one little boy. We all, both pastor and people, can say, "Truly the Lord hath done wonderful things in our midst." To His name be all the praise, honor and glory.

J. F. MacDuspik.

Dayton, Nov. 8, 1888.

Dayton, Nov. 8, 1888.

JOHN W. MAXNARD.