

emittances must be sent by Registered Letter, toffice Order, Postal Note, Express or Draft, able to the order of the Publisher.

Literary Notices.

Oliver Ditson & Co., Boston, Mass., will send any of the following named musical publications to any address on receipt of the price given: "Fairy Fan-cles." a piano piece by Sudds, brilliant and pretty, 40 cents; "Garden Song," for piano, by Liehner, excellent, 30 cents; "Til Watch O'er Thee," a choice song by Cooke, very pretty, 30 cents; "Men-net" for piano, by Tapley, 25 cents; "Carroll Waltzes," very pretty, by Thomas, 40 cents.

Thomas, 40 cents. The Boston Musical Herald presents musual attractions in its Christmas number. It is especially strong in its aditorial department, while its Question and Answer, Review of New Music, Musical Reading Course, and other de-partments, make the Journal invalua-ble to students of music. Three choice Xmas Carols will be welcomed by Chor-isters. Subscription, \$1.00 per year. Address, Boston Musical Herald, Frank-lin Square, Boston, Mass.

The Popular Science Monthly will, in the forthcoming number, have a copi-ously illustrated article, entitled "The Guiding Needle of an Iron Ship," by Lieutenant Commander T. A. Lyons, This article will explain how the disnce exerted on the comedle by the various masses of iron phoard is remedied. "Science and sers" is the title of another artile, in which the author, Mr. W. D. Le Sugar, affirms that science is simply truth, and, while men and theories may properly be criticised, opposition to sci-ence is absurd and vain. In the same number Mr. E. R. Shaw will tell how he made geometry a pleasure to his pu-pils, using the "Inventional Geometry" prepared by Herbert Spencer's father.

Ayer's Almanac for 1889, published by Dr. J. C. Ayer & Co., Lowell, Mass., comes to us in the shape of a neat pre-sentation book of about five hundred being made up of numerous edi-calculated for the latitudes of many lands. A score or more of nationalities are addressed in their own languages in this volume, and could they all be heard clamoring together for Ayer's Sarsaparilla and Ayer's Pills what a Babel would break forth! Ayer's Almanae, in its familiar yellow cover, has long been known as the most accurate and reliable of its kind; and if any one is ignorant of the sur Ayer's medicines, and suffers in consequence, it is not the fault of this entering firm, who scatter their "leaves by the million, "for the healing of the nations." Ask your druggist for Ayer's Almanac.

ing the positions for me, the Eng-uzercises shall be mostly original, Dear Recorder:--Will you allow me to address my former pupils of the Chowan Institute through your pages? Many of them have written requesting information concerning my home, my self and my work, but so many things arise to occupy my time day by day, that I cannot maintain an extensive corarise to occupy my time day by day, that I cannot maintain an extensive cor-respondence; hence, many of their let-ters lie unanswered, though thoroughly appreciated. Through your kindness, it is possible to answer all their letters at once, and to give information to oth-ers, also, concerning the work here.

Letter from Mexico.

VOLUME 54.

To my Pupils of the Chowan Institute.

Dear Girls: -- Walk in; you are always welcome at my house. Be careful to put your feet on the rugs (presents from you, by the way), or the stone floor will chill you. The fire will be conspicuous for its absence. In Mexico we do not

for its absence. In Mexico we do not have fire, at any time of the year (to sit by), hence we Americans have to follow the sunshine to keep warm. Now, ask any questions you like. Tell you of Matchuals? With much pleasurs. I have been here but two weeks to day, and do not know all about the city. It is one of the three largest mining cities in the Republic, Cedral and Catoree, near by, being the other two. Much of the silver found in the fourteen wines of Catoree is worked here. Matchualan means bad water, and the water found here is proverbial for its badness. Dur-ing recent years, however, water has

here is proverbial for its badness. Dur-ing recent years, however, water has been conducted by pipes from a neigh-boring mountain spring, and now we have good, pure water - by paying for it. Matchnala has a population of twen-ty-two thousand, and an elevation of six thousand feet. It is surrounded by lofty mountains, on the summit of one of which is perched Catoree, with a population of ten thousand. No wheeled vehicle has ever ascended to it. All the machinery necessary for working its fourteen immense mines was carried up an elevation of eight thousand feet on the backs of donkeys and men. It is no uncommon sight here to see a man in a run, bearing on his back a weight of several hundred pounds. The popular way of ascending to Catoree is to drive your donkey ahead and hold on by his tail.

I wish to take you with me some morning to market and show you, here in December, the profusion of fresh garden pess, cabbages, tomatoes, let-tuce, roasting ears, and other summer vegetables, also the great pyramids of rolden oranges, have golden oranges, bananas, crimson tunas (the fruit of the cactus), and other trop-(the fruit of the cactus), and other trop-ical fruits that are obtainable here all the year around. Then, we will extend our walk through one of the many

securing the positions for me, the Eng-lish exercises shall be mostly original, and by them I shall strive to teach gos-pel truths. We hope soon, by God's help, to prove to these people that we mean no harm, but are the messengers of the God of peace. Pray for us, that we may be rightly guided in our con-duct towards them, and that we may cease in no degree to love them because of their attitude towards us. In thick-ing of their conduct, the words of Mrs. Browning: "If gratefuller, by so much less pitiable!" constantly recur to me. I shall be gind to hear from any and all of you at any time. My address is Mate-huala, Merico. As ever, your friend,

As ever, your friend, LILLIAN CHASTAIN. Matehuala, Merico, Dec. 10, 1888.

Southern Baptist Convention and the Conference Committees.

Cotemporary with the meeting of the Baptist Congress in Richmond, there was convened a conference of brethren from different sections of the Union to consider matters of great importance to the missionary and publishing work of the denomination. The subjects con-sidered and the success or failure of the plans discussed are of great importance to the Baptists of America. The meet-ing was arranged in accordance with the following resolution adopted by the Sonthern Baptist Convention which met at Richmond, May 11th, 1888.

at Richmond, May 11th, 1888.

SUGGESTIONS CONTAINED IN THE RE-PORT OF THE HOME BOARD.

The committee, to whom were referred the suggestions of the Home Mission Board, beg leave to recommend: *First.* That a committee of five breth-ren be appointed by the two Boards of this Convention, jointly, whose duty it shall be to confer with representatives of the American Baptist Home Mission Society, the American Baptist Publica-tion Society and the American Baptist Missionary Union, not with a view of

who shall confer with the various missionary organizations of the world with reference to the proper celebration of the centennial of missionary work

(From Foreign Mission Journal, Dec., 1888.] Dear Dr. Tupper:-The third quarter is gone and with it the dreaded season. We stayed by the stuff and the Lord graciously preserved us, wherefore we continually say: "Bless the Lord, O my soul; and all that is within me, bless His holy name." During the quarter, except on Sunday, I did only occasional preach-ing; the native preachers, however, kept up their duties right faithfully. My work was chiefly in the study, conse-quently I hope I am better equipped with the language for the campaign of these three months of beautiful weather thave already entered. I am preaching every night in our church, and try to preach or do some work outside every day. I have what seems to be a prom-sing work in a native opium refuge to which I go once a week. There are more than two hundred inmates. I have a class there of fifteen who are studying the Bible with me. In the afternoon for one or two hours I try to have some enquirer with me, praying for him and teaching him. There are two men who desire to be baptized; but I am putting them off, and teaching them thus in private, lest they should join the church prematurely. For after all the care that has been taken, I fear there are some in our little band with whom this is the case, and how sad it will be not to meet in heaven any with whom we have asso case, and how sad it will be not to meet in heaven any with whom we have asso-clated and looked upon as Obristians.

Yesterday I spent in fasting and praying Ist the Holy Spirit. We are looking for Mrs. Yates back to-day—an important day with us. Much love from us both.

Yours, D. W. HEBBING. Shanghal, Oct. 6, 1888.

Letter from Bro. Bryan.

From Foreign Mission Journal, Dec., 1888.

tion Society and the American Baptist Missionary Union, not with a view of uniting the Baptists, North and South, into one organic body, but to adjust all questions of difference which have arisen between them in the prosecution of their work. And Second. That a committee [be ap pointed] consisting of Dr. J. P. Boye, President of the Convention; Drs. H. A. Tupper and I. T. Tichenor, Secre-taries of our Boards; Dr. J. L. M. Curry, Drs. F. M. Ellis and T. H. Pritchard, not be lightly regarded. He was so im-pressed with the importance of a third family in this mission that he even offered to give up his salary to support one. He said if the people wouldn't, and the Board couldn't, he would pay times. ARD, the man with his own salary. His tears he shed a few days before dying for more men, were shed in part for one family for the Chinkiang Mission. He would have said let the first family go there. If he had lived I think the Chinkiang mission would have been rein-forced this year. It is a heavy stroke on us to lose our dear father Yates-all we can bear. Shall we, because of his loss, be called upon to lose a brother mission-ary and family. In Dr. Yates' name then I plead for immediate reinforce-ment. I would not be selfish, I do not ask for missionaries who are appointed to other missions. Will not some more consecrated men and women, influenced by Dr. Yates' long consecrated life in China, rise up and say here are we, send us! Will not the people say to the Board, "Send them, we will pay the ex-penses" ! Much has been said by Dr. Yates and myself about the importance of Chinkiang as a mission center. One of Dr. Yates' last acts was to request the Board to constitute Chinkiang a separate mission. This was done. It is a mission in name, but where are the workers to make it one in reality? Not twenty miles away from Chinki-ang is Yang Ohow, a city of very great importance at present. Many think that in the great awakening which must soon come in China, Yang Chow will be second in infinence to no other city. There is now but one mission in that city. The China Inland Mission have a number of ladies there. The Mathed in name, but where are the workers to number of ladies there. The Method-ists and Presbyterians are thinking of establishing missions there soon. This leads me to speak of the attitude of other denominations towards us and our work. The Northern Methodists are work. The Northern Methodists are working westward up the Yangtsi river, so we are brought in contact with them only in Chinkiang. The Sonthern Presbyterians are working north and south, up and down the Grand Canal. We are working in the same direction We wish to meet Bro. Herring by goin south and our Northern China Missions south and our Northern China Missions by going north. Both the Methodists and Presbyterians are being reinforced. The Presbyterians have two families in Chinkiang. Last year they opened a mission in Tsingkiang Pu, 130 miles from this place, with two families and a lan. A lady is now under app ent for this same mission. They are eading for a family to open a mission ill further north; and also several fo ang Chow. The Presbyterians with whom we come in contact like us, but hate our doctrine. One brother said "I like you, but hate your doctrine." They also claim that it would not be norable for us to come into field where they have previously establishes a mission. The first who enter a field ave choice of situation. The situatio s very important, more so here than at nome. The Inland mission at Yang Dhow are English Baptists and would elcome us. Dear brothers and sisters, you can see from the above facts, not to speak of the millions of perishing souls, and the commands of your loving Lord and Saviour to teach them, how our hearts long for more help! How important it We had high hopes of an additional family, but our hopes are failing, and it is hard to keep up courage. For two long years I have been lonely, Ol so lonely. I regret differing with Herring, but if he had been in t

Letter from Bro. D. W. Herring. [From Foreign Mission Journal, Dec., 1888.] Dear Dr. Tupper:—The third quarter is gone and with it the dreaded season. is gone and with it the dreaded season. centary cannot regain. "A stitch in time saves nine." Then let us have at once a worker for this influential city, Yang Chow. How many must we have. We ought to have five families and four single ladies. We must have this year

BIBLICAL KECORDER.

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

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

single ladies. We must have this year one family and two ladies as a nucleus for Yang Chow. The ladies should be mature women over 30 years of age-women who have been useful in Christian work at home, who would leave a vacancy in their church and community. It is not proper in Chinese eyes for a young unmarried woman to go out among the people. Finally, I ask for these helpers in the name of Jesus Christ and for the salvation of perishing souls. perishing souls. Who will come? Who will help them

o come? R. T. BRYAN. Chinklateg, China, Sep. 1, 1888. to come?

We all know the three R's, but what are the three G'si will be the reader's remark on seeing this heading. We do not know to whom the invention of the phrase is due, but it first came to our notice in a quotation from the "charge" delivered not long ago to a young min-ister: "A good minister of Christ must have the three G's-Grace, Grit, and Gumption," It might, perhaps, be said that these are qualities necessary for success in any calling, but they are cer-tainly requisite in the minister, and im-portant in the order chosen by the wise and witty speaker.

pit that sinners were hindered from hearing the gospel. God does not give us what we can get which Paul declared, and which saved The very poorest way of preaching this greatest theme is with excellency speech and of man's wisdom only; w pompous pride, glittering sentences, w rounded periods, affected voice—m

It is the same way with the con of the heathen. God could It is the same way with the convenion of the heathen. God could send an angel to preach to them, but this is a work man can do, and is commanded to do. Christ promised to go with His disciples, as they went into all the world preaching the gospel to every creature; but He has not promised to save every ereature, whether the disciples go or not. It is a fearful responsibility which God has placed upon His people. Even or tell him what he must do. Suppose Pand men to Joppa" and bring Peter to tell him what he must do. Suppose Peter had refused to got What then i And suppose we refuse to go when the ford calls us to enter fields he hath opened, and preach to the perishing souls the way of salvation? More than one million Southern Baptists give to save the nations \$100,000 a year, or less than ten cents apiece. And yet we pro-tes to have given our hearts and lives to this great work of saving the world. More the sale of maying the world.

Faith and Love.

ing continued over a week, during which fime there were twelve professions of faith. Sixteen were added to the church. The meeting was conducted by Revs. McGee, Marr and Morgan. Rev. J. F. McGee is pastor of the church at Hope-well, and one of the noblest preachers in Western North Carolins. He has been pastor for five years, and yet we would not be willing to give him up for any one. Faith, by an insensible gradation, passes into love. Faith is the ground-work of love. It connects the sundered to between God and the human soul. It restores fallowship between the Crea-tor and the creature. It has been truly said that " such are the laws of our spiritual nature, that love can be re-stored to our lapsed humanity only through faith. When the soul, with ohild-like simplicity, trusts all to God, then there arises in the soul the love of paradise. The redeemed soul is like a tree planted in the courts of the Lord's palace. Faith is its vital root, love the trunk, and the graces which adorn and constitute the Ohristian character are the branches. If the root withers, the tree fades." any one. We have a large Sunday-school num-bering over one hundred pupils, which we intend carrying on all winter, if it be the will of the Lord. The BROONDER finds a welcome recep-tion in our family circle each week, and is read with interest by us; and I wish for the BROONDER a wider circulation in this part of the State. It ought to be in the home of every Baptist family in all our land, because its teachings ad-vocate a principle of gospel truths, and prompts to the discharge of our Ohris-tian duties. FLORENCE PAYNE. Hot House, Dec. 4, 1888. tree fades."

The Biblical Recorder. ADVERTISING RATES

for each word must be paid in an

From the Sunbeam Societies.

NUMBER 26.

from Riley's Cross Roads, Franklin

We have just organized at Riley's 1 We have just organized at filley a Roads, Fracklin county, N. C., a San beam Society, with Mr. W. W. Perry President, and Miss Mollie Barham Vice President. Have never had one 1 this vicinity before, therefore are quit ignorant. Miss Lucy Freeman advise me to write to you requesting you t send us the life of Bro. Yates, and other rounded periods, affected voice—mere words—words! "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass and tinkling cymbals." Men may preach like angels, and yet, fail like wind bags. Presching may be like a beautiful dead body. The post describes the dead body of a beautiful youth— "We start, for life is wanting there." Bev. N. Murray was an eloquent preacher in Western Pennsylvania, but he lacked the life of Christ's love. He would prefer to preach an eloquent ser-

Riley's X Roads, Dec. 8, 1888.

From Pleasant Grove Society.

We met yesterday and organized Sunbeam Society with twenty-one met bers, and three honorary. The hon ary members pay \$1.00 each, mak the collection \$13.21. We are going have an entertainment about Christm We are a new Society, but we are go to try to catch up with the other of cietias. We will try to do all the go we can. Sincerely, ⁵ A. L., See Rockingham, N. C., Nov. 26, 1888. he lacked the life of Christ's love. He would prefer to preach an eloquent ser-mon than to save souls. But when he was converted, he preached living ser-mons. Avoid the temptation, brother ministers, to give pretty sermons, fine osays, rhetorical flourienes, rather than the plain testimony of God.—Rec. 4. J. Reynolds, in the Mid-Continent.

From "Luis Bryan Missionary So-

Dear Sister :- The literature was re-ceived a few days ago; also the envel opes for the Christmas. offering. If think we can use two hundred of them if you can send us that many. If it is not convenient to let us have so many. not convenient to let us bave so i send us as many as you think best are getting on very nicely with bricks. We have sold about fiftee lars' worth. Some of the cards so over five dollars, as some of the l over five dollars, as some of the brief were sold for a dollar apiece, or as much as any one chose to give. We will have at least \$30 to send to the Conven-tion in May. Our Society is getting on very nicely now. We meet the first Friday in every month. The meetings are very well attended, and there is a good deal of interest taken in the work. Write to us often as you can. I think your letters help us greatly. We have adopted some of your plans for raising money. I will let you know later how we succeed.

With best wishes, your friend, MISS M. S., Cor. Sec. Durham, N. O., Dec. 7, 1888.

From Inwood Society.

The Three G's.

portant in the order chosen by the wise and witty speaker. Nobody will dispute that the minister needs Grace. The doctrine is not quite obsolete, though in some quarters ap-parently obsolescent, that the preacher of the gospel is specially called of God to his work, and may hope to be endued by the Spirit of God with special quali-fications for doing his work. There may, perhaps, be a tendency to under-value this kind of preparation, by laying undue stress on the kind of preparation to be gained from the schools, but no-body ventures to deny that, in theory at least, Grace is first of all to be songht by him who would successfully act as an ambassador of Christ. Perhaps it is not so generally recog-

Perhaps it is not so generally recog ed that Grit is all Grace. That form of courage that does not shrink from conflict, even in an ap parently desperate cause, is not uncommon. Not so common is that tenacity of purpose that enables a man to with or purpose that enables a man to with-stand a swarm of petty annoyances, to endure a succession of trials, none great in themselves, but in the aggregate rasp ing, wearing, maddening. Hercules did not shrink from the hydra or the Nemzen not shrink from the hydra or the Nemen lion, but a swarm of wasps or even of mosquitos would put even a Hercules to flight. Nevertheless, the secret of suc-cess depends, as much as on any other thing, on the dogged persistency of pur-pose that enables one to hold his ground and go on with his work steadily, in spite of numberless obstacles and an-noyances. The man who resigns in a huff because deacon X. criticised his Thanksgiving sermon, or because Mrs Thank-giving sermon, or because Mrs X. found fault with his wife's new win ter bonnet, will never succeed. He lacks Grit. Equally sure to fall is the man who seeks another field if his deacons and leading men cannot be brough at once to see the wisdom of something on which he has set his heart. The free on which he has set his heart. The fre-quent pastoral changes, so much de-plored and accounted for in so many ways, are due very largely to lack of Grit. It is the man who sticks, who gives himself time to accomplish some-thing in a community, and to make his personality felt there, whose work abides and grows. And Gumption is a third indispensa-ble quality-tact, "borse sense," prac-tical wisdom. The man of gumption is born, not made. Solomon tells us that a certain kind of man, though brayed in a mortar with a pestle, will never be-come wiser. Some men seem incapable of learning, even in the dear school that experience keens but tumble out of one of learning, even in the dear school that experience keeps, but tumble out of one blunder into another throughout their lives. Such men are hopeless. But there are others, in whom tactfulness is not spontaneous, who are yet capable of learning from experience, and if they make a blunder are never known to re-peat it. Unfortunately, Gumption is not to be learned by rote from a text-book, nor can a professor impart it by

Who is to Blame?

In looking over the minutes of some of the associations recently, I was surprised to see that some churches, numbering from 150 to 225 members, gave last year only \$2.00, \$4.00, and \$6.00 to Foreign Missions, and about the same to Home Missions, and less to Education. On inquiry, I learned that in some of these churches there is a good deal of wealth. In all of them there are several who are "well to-do in the world," as we sometime hear it expres

Now, there is a want of faithfulness on the part of somebody. Whose fault on the part of somebody. Whose fault is it that so many, who are able to help the Lord's struggling cause, are doing comparatively nothing? The world is all open to the gospel, and the cry from every land is, "Come over and help us," and godly, consecrated men and women are saying, "Here I am, send me." The members of these churches know these facts and hear these calls for help, and yet do merely nothing. Saved them selves and prospering in the world, and yet show no sympathy for their perishing fellowmen; for, in most cases, what little they give is not given with cheerfulness or pleasure, but given because under some pressure. some pressure. Now the blame—and it is a very seri

ous blame-for the most part lies at the pastor's door. The people who compose one church are taken in on a credible one church are taken in on a credible profession of faith—are believed to be a regenerate, spiritnal people who have that faith which overcomes the world. And for the most part the members of our churches are converted. And when God converts a soul He implants in that renewed soul a desire to do His will in all things. The Christian has but to see his duty as revealed in God's Word to all things. The Christian has but to see his duty as revealed in God's Word to do it. If the pastors of Christ's churches would open His Word and show His people out of the Scriptures their duty to the pesishing millions, they would very soon show a readiness to do their full data. full duty. These church members feel no sympathy for the heathen and give little to save them, simply because their pastors do not faithfully teach them heir duty as it is so clearly revealed in the Scriptures. I am fully persuaded that any faithful minister of the gospel, who goes among his people and sta up before them with clear exposition truth and duty, will soon see them giving with cheerfulness and more in lance with ability.

Now, brethren, as the under-shep-herds, as overseers placed over the flock by the Holy Spirit, as those who are to feed the church of God which He bath purchased with His own blood, how can we rest satisfied with this state of thi Are we faithful to our Master, to our churches, to the perishing heathen? It we are not going to develop our churches, to lead them on the develop our churches to lead them on to do their duty an meet their responsibility in the work of evangelizing the nations, we ought to at a risk of our lives. Three times Mr. Obs resign and give up the pastorate. man should remain in charge of a chur of Christ if he is not going to la ns, we ought to fully for their spiritual developmen usefulness. How can a faithfu ister of the gospel be willing the salvation of the people at he of 200 people who do not give five dol

| ical fruits that are obtainable here al | |
|---|--|
| the year around. Then, we will extend our walk through one of the many | TR LATE |
| plazas, and see the fountain play, hea | W. H. USBORN |
| the music of the Mexican band, and | D. M. IMATMA |
| gather a bunch of perennial dahlias | a, H. Alad, |
| roses, and violets. But Matchuala i | W T F Cor |
| not, at present, a pleasant place to live | 0, Come |
| though so beautiful. The inhabitant | CS STATES S |

roses, and violets. But Matchuala is not, at present, a pleasant place to live, though so beautiful. The inhabitants are exceedingly tanatical and haters of all Americans. So far as we know there are but two Mexican church members here, and they are Methodists, and sim-ply sojourners. But little mission work has been done. Some years ago the Methodists attempted to establish a mission here, but abandoned the under-taking, since an entrance into the homes and hearts of the people was so difficult The Sonthern Baptist Convention was ented by Messrs. T. T. Eston, H. Tupper, I. T. Tichenor, W. A. L. hith and Prof. Winston; the Baptist Smith and Prof. Winston; the Baptist Missionary Union by Dr. Murdock; the Home Missionary Society by Messra. Morehouse and Hiscock, while the Pub-lication Society sent Messra, Griffith, Bitting, Wayland Hoyt, A. J. Rowland taking, since an entrance into the homes and hearts of the people was so difficult to obtain. Bro. Taber, a Friend Mis-sionary from Indiana, who has been in the City of Mexico for two years, and Miss Neiger, his assistant, who has open-ed a school here, moved to Matehuala two weeks in advance of us. As we are not yet sufficiently grounded in the lan-guage to hold meetings of our own, we attend the services held by Bro. Taber, twice during the week and twice on Sunday. Our native helper on this field and C. H. Banes. There was also pres-ent a delegation from the Missouri Bap-tist Convention, consisting of Brn. Ford

and Rogers. The Conference met several times during the days devoted to its sessions, and one of the meetings lasted from 9:30 p. m. to 2 a. m. The entire discussions were brotherly, yet marked by the most earnest and frank expressions concerning the subject and propositions offered by the different Societies repre-

Sunday. Our native helper on this field of one hundred and fifty miles square, Senor Porferio Rodriques, when he is here, assists Bro. Taber in his meetings. The brethren from the Mis vention were present to take part in the discussion so far as their State work was At the first public meeting five natives At the first public meeting five natives, three women and two men, came into the house, and at least a hundred stood outside around the open door listening and hurling in by turns lighted cigars and stones. We opened the meeting by singing three hymns in English from No. 5, Gospel Hymns, and several Span-ish songs translated from Nos. 1, 2, 3 and 4, Gospel Hymns, Miss Neiger play-ing the organ. Bro, Taber, who is a especially interested. It appears that there are two sets of agents in Missouri, and that missionary work is being done and contributions solicited and received by them for the Sonthern and Northern Societies. This condition has existed for years; and the churches contribute as it may seem best to them, some using the New York and Boston Societies, and 4, Gospel Hymns, Miss Neiger play-ing the organ. Bro. Taber, who is a man of energy and power, then boldly declared to them Christ's message, "Come to me," in a voice loud and clear enough to be heard by all outside. His talk created excitement in the crowd, others the Atlanta and Richmo while some of the churches and individ-nals divide their contributions between the North and South. This condition the North and South. This condition was accounted for by the fact that Mis-souri was settled largely by people from both sections of the country, and that their old associations with the societies lead them to indicate their preferences which was much allayed by the short pointed, gentle speech made by his wife who is a lovely woman in every sense of the word, and my ideal of a Quakeress lead them to indicate their preferences in the channels of benevolence. There was a great deal mid on both sides; and it was hoped that if any difficulties ex-isted they were not necessarily insuper-able, and that, if no other arrangement could be devised to do away with a cus-By the intervention of the police, i stoning was finally discontinued an stoning was finally discontinued until the services were over, but they followed us from the church door for some dis-tance, dealing out stones and abuse with a lavish hand. A stone struck Mrs. Taber on the forehead and caused con-siderable pain for the time. Last night about ten came into the church, while two or three hundred gathered around the door whistling, shouting, and hurl-ing stones. A rock as large as your fist came salling through the door and struck a woman on the foot. Two po-licemen at the door did what they could to keep order, but were not entirely successful. They arrested four men. After we had left the church the stones began to fly at us thick and fast, the tom existing for years, a modus vit could be suggested. The discussions between the repre

tives of the Public atives of the Publication Society an the Southern Convention Committee turned largely upon the exp Convention publishing This action was defended by the Sor ern brethren and was replied to by presentation of the views of the Pu ation Society. The action of the Southern bro

egan to fly at us thick and fast, th arkness shielding the hurlers, but Go rotected us. Every service we attend entering upon a work which the erican Baptist Publication Society was so well prepared to do and has bee loing for years, was kindly but frank riticised by the chairman and membe hree times Mr. Obastain and 1 m a stoned in the street, the sto king us in many places, but ous injury has been done. Sev es our house has received a sho stones at night, and one night at to sleep while large rocks were ot the least im the use of one sts in one col

thrown over the top of the h ent was reinforced by statistics of ants of aid cheerfully given from the offits of the Society's publications to Issionary work and Sunday schools in roing to the shrips of Ma

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ng us to e

not to be learned by rote from a text-book, nor can a professor impart it by lecturing or drilling. So far as it is not innate, it must be learned in the school of the world, by hard knocks and bitter reverses. But there is nothing that it is better worth the young minister's while to develop than whatever capacity in this line he may possess. More men have failed for lack of it to do the best work of which they are capable than for work of which they are capable than for lack of any other one thing. Not even Grace will stone for lack of Gumption. -- Raaminer.

God will not do for us what we can do for ourselves. No matter how great the bleesing is, no matter how sorely we may suffer without it, he will not be tempted by our indolence. A cultivated mind is an inestimable blessing; but as we can win it for ourselves, God does not give us so much as a knowledge of our letters. A pure heart is a far more inestimable blessing which we can not procure for ourselves, labor we never so hard, and so God gives this to us with hard, and so God gives this to us with out price. We are unclean and can not cleanse ourselves; he cleanses us; he purges us with hyseop; he renews a right spirit within us. Still even, for these great blessings, man must use his own powers. He must ask, seek and

knock, na", he must strive to enter the is not in earnest in desiring salve God gives us nothing we can g ourselves. And just here is the of those who have opposed the edu tion of the ministry. God gives gra

the atonement for salvation, but a of affectionate confidence which soul feels toward God. All service is banished, and the redeemed spirit clines on the bosom of the God of love, and is conscious of not being repulsed. The soul in such a state, looking up to its divine Bridegroom, pours forth its loving song:

"Gentle: thy voice than the whisper of angel Brighter thy smile than the sun in the sky Gather me tenderly, close to thy bosom; Faint with thy loveliness—there let me die -Christian Witness.

How to Help a Meeting.

Come early. Bring somebody else. Take a front seat.

Sing. Suppose you don't know on the from another, you will feel bet or having tried, and will encourt

Say something, if it is only two word twenty-five short testimonies are better than a whole "poesy-bed of glittering nothings, or beautiful sunset-sky rhet-oric." Men who come don't want gush, out they want life. Don't keep your mouth shut, for fear of making mistakes. Bless your heart, a hundred years from now, the fact that you used frightful grammar won't bother you a bit, if some soul was saved because on did say something. Don't start a discussio

Don't wait till the last one; som will say just what you wanted to. It always happens so. Don't think about that engagement

o-morrow. Too much world in your heart will act ike water on a fire.

If the meeting drags, don't you drag; make it map somehow. Look just as pleasant as you can. It's contagious. Remember that it's God's service, and not the human being lead-

Remember that the leader needs prayers, sympathy and support. Bemember that long prayers are too

good for a good meeting. Finally, take home that part of the meeting that hit you the hardest, and think it over.

Dan't pass it over your shoulder to the

me back of you. Make the stranger welcome. Talk the meeting up, and not down. If you cannot my anything good about it, keep quist. Pray much for blensing.—First Church Herald, Chicago.

The Preacher's Great Theme

When Paul went to Corinth, he fo nty wealthy, gay, licentious, ns, a good deal like modern Pa seple were proud of their efficience. Music, orstory their . He had none of the G er. He tells us that his

House nearly Completed-An Appeal. Our house of worship is beginning to attract attention. It will comfortably eat 300. We are very nearly ready for the seats. We shall occupy it in about two weeks. It will require a good deal to furnish it. Who will make us a pres-ent of a chandelier? Who will present us with a neat carpet? Will not some one mapond !

From Concord.

Revival in Hopewell Church in Cherokee County,

We have just had a glorious revival of eligion in Hopewell church. The meet-og continued over a week, during which

one respond? I am sorry to say we are still owing for part of the materials and some of our workmen have not been paid. O, dear brethren, where is the money you said you would give us when we asked for it? Have I not appealed to you time and again? If there ever was a time when Concord needed help, it is

It is indeed humiliating to a to have to beg the brethren, -- I take that back, it is not humiliating to beg, but it is humiliating to beg and not re-ceive. Some of us have had this sad experience! There is one source though, blessed be God, that never fails, and that is the "throne of grace." I think if we would all come to this source oftener, we would receive more and give more. Fraternally,

Laws and selling J. D. NEWTON. Concord, N. C., Dec. 13, 1888.

That which is of little ultimate con quence to us God often withholds om us, in order that we may seek that which is of greater consequence to us. He limits the natural vision in order

Which is of greater consequence to ita. He limits the natural vision in order that we may acquire and employ the spiritual vision. Whatever transcends our powers of comprehension is to us awe-striking and stupendous, whether it be in the realm of the infinitely great or the infinitely small. We feel our own littleness and insignificance in the con-templation of the limitless mysteries of the microscopic world as well as of the telescopic universe. Look which way we will, the stretch is toward infinity. The number of atoms in a drop of water is as truly beyond our appreciation as is the number of heavenly bodies. Man sees the drop of water, but fails to per-ceive the atoms that compose it; or he sees the countless sums and planets, but fails to perceive the universe of which they are parts. But God sees alike the universe and the atom. And while God has not given to as physical or mental power to apprehend either the great universe or the little atom, yet he has given to us spiritual power to apprehend

given to us spiritual power to apprehe Him who alone comprehends all and Lord of all. If we could not ask mo est.-Sunday-School Times.

Often the most delicious joys of lif re those that come upon us u liy. Their value is enhanced ediy. Their value is enhanced by their being a surprise to us. To light unex-pectedly, when we are sternly at work, down in some rough and gloomy ravine of daily toil, upon a lovely wild flower, where we least thought of ever finding anything so pleasing, gives a more gen-uine and fresher delight than when we home in our leisure hours tek a beautiful rose from a re ourselves have planted. acidentally upon some unpre-ad fresh token of friendship, et evidence of success in our me little child's anlooked for tation of affection, some unin the part of one whose com has an exceptional value, is more to us than much forms

on, or anticipated triumph,

I feel this morning that I would like so much to see you and have a talk about your missionary plans,-but n't call them your n I will say ours, -- for I feel that eve Ohristian woman in our land show feel that the work is ours, and show ot only feel willing, but not only feel willing, but glad, to tak part in sending the gospel to the heath en, for we are ell God's creatures; then is no respect of person with Him. I thank you often in my heart for the deep interest you are taking, and trus and pray that more like minded wil come forward to assist in this grea work. Our Missionary Society at In work. Our Missionary Society wood has lost several of its best ing members, who left and jo churches. While we lose, other churches are gaining, and notil lost to the mission cause. But we re to have our Society in the rear in d to have our Society in the rear in doing something for Him who hath done as much for us. I distributed some mis-sionary papers I had yesterday a church, and insisted that we should have something to enliven our work during Christmas, so we can get up of Christmas offering for the purpose of aiding Miss Lottle Moon in her work. am anxious for the funds to be rel am anxious for the funds to be raised to send the two women. Our pastor promised to be with us and lend his in-fluence. He was not much in favor of ladies' missions at first, but I believe we have about won him over. I very much thank you for the Missionary Talks you have sent me from time to time. Not only myself, but the children are much interested in the work; and if we would all inst he in cornect as we should the interested in the work; and it we would all just be in earnest, as we should, the necessary funds could be gotten up. While some are so indifferent, we must be the more active in the work. May the blessings of the good Lord rest upon the blessings of the you. you and spare you. Yours very slacerely, MRS, M. E. P.

P. 8.-Please send the pr for Christmas entertainment, half dozen envelopes for offerings.

Coz. George to the Children.

Dear Children :- How thankful w ught to be as cold winter comes on for easant homes, good fires, warm clothes ough to eat, good books, and kind enough to eat, good books, and kind friends. God gives us all these things Above all this, we know about Jesu Christ through Sunday-schools, Bibles papers and preachers. There are mil-lions of children, and grown people too who have never heard of "Jesus an his love." Would you not like to hel send missionaries and Bibles to the heathens? We are very few and have not much money, you say. I know not much money, you say. I know but if all the children in our Baptis tate would units th North Carolina Bantist ci North Carolina Baptist children to raise \$600 by next May! I want them to have a North Carolina Missionary. In order to do this, I ask you to organize Sunbeam Missionary Societies. You will receive programmes, &c., for your will receive programs ch and Sunday scho tions of the church. What us E Her on do? Write to Miss Fan ns. Orge once. In the South we have 251 Su

Chapel Hill, N. C., Nov. 23, 1

eam Societies. Sin

Occasionally we hear of a who is too polite to speak of " "Devil" in the pres ne of a cu

