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International Sunday School Lesson.

THIRD QUARTER, 1882.

LESSON IV.—JULY 23D.

BY REV. A. C. DIXON,
Asheville, N. C.

BLIND BARTIMEUS.

Mark 10: 46-52.

46. And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.
47. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.
48. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.
49. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise: he calleth thee.
50. And he, casting away his garment, rose, and came to Jesus.
51. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.
52. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

GOLDEN TEXT:

"The eyes of the blind shall be opened."—Isa. 35: 5.

DAILY HOME READINGS.

M.	The Lesson,..............	Mark 10: 46-52.
T.	Parallel in Matthew....	Matt. 20: 29-34.
W.	The Son of David,..........	Isa. 11: 1-10.
T.	Zaccheus Blessed,..........	Luke 19: 1-10.
F.	Promises to Those who Seek,..................	Luke 11: 1-13.
S.	How to Seek,.......	Luke 18: 1-14.
S.	Praise for Mercies,...............	Ps. 103.

OUTLINE.

BLIND BARTIMEUS—
I. BEGGING. v. 46.
II. PRAYING. vs. 47-51.
III. SEEING. v. 52.

COMMENTS.

I. Blind Bartimeus Begging.

V. 46. *They came to Jericho.* "Jericho had been captured and rebuilt by Herod, who had there a palace and a fortress. It was placed at a little distance from the ancient site. (Prophesy had declared that it should never be rebuilt upon its old site.) As the Passover was at hand, Jericho was probably filled with people going up to Jerusalem. Our Lord and his disciples probably fell in with the multitudes here, and preceded with them towards Jerusalem." *As he went out of Jericho, &c.* From Luke it appears that the healing took place as they were *going to* Jericho. Calvin explains this by supposing that the blind man first cried to Him as they entered the city, but was not heard and healed for some reason until next morning. *The son of Timeus Bar* means *son. Bartimeus* is then the same as *Son of Timeus. Sat by the highway side, begging.* Reduced to this necessity by his blindness. Palestine, even at this day, abounds with such beggars. Matthew, in his account of this scene, speaks of two beggars. Bartimeus is mentioned here as the spokesman, or as the one best known.

II. Blind Bartimeus Praying.

V. 47. *He began to cry out.* Forgetting his need of bread, he realizes now his greater need, and begins to beg for sight. Should he gain sight, he knew he could gain bread, *for he would then be able to work.* Sinners, in striving after temporal things, too often forget their spiritual blindness, overlooking the promise, "Seek ye first the kingdom of God, and all these things shall be added unto you." How foolish to be struggling for bread to supply the body while the soul is starving. May God enable all who read this to leave their secular occupations long enough to seek of Christ the restoration of their spiritual sight. *Jesus, thou Son of David.* They had informed him that "Jesus of Nazareth was passing by." The word *Nazareth* joined to Jesus was intended as a reproach. This blind man refuses to use the reproachful term, but addresses him as the *Son of David*—the promised Messiah. May we never, by word or act, bring reproach upon Christ, but always strive, like this blind man, to remove whatever of reproach others may have cast upon Him. *Have mercy on me.* He pleads not merely for *pity* on account of his helpless condition, but for *mercy*, which implies sin. Perhaps his blindness had been caused by a sinful life. Many physical infirmities are thus caused. If we wish them cured, let us come first to God with a confession of the sins which caused them, and plead for mercy.

V. 48. *Many charged him that he should hold his peace.* Some of these "many" were, it may be, listening to the words of Jesus and did not want to be interrupted. That selfishness is sinful, which would enjoy God's favors without desiring others to share them. Others of the "many" may have been Christ's enemies, who wished to keep the people of Jericho from beholding one of his convincing miracles. When blind sinners in great distress cry after Jesus, there are not wanting those who would silence them. *But he cried the more.* And well he might, for Jesus never passed by Jericho again. This was his only opportunity. He realized his own condition better than they could for him, and what to them might be a good reason for keeping quiet was to him no reason at all. And when a man fully realizes his condition, he will not listen to others who would discourage him in his coming to Jesus.

V. 49. *And Jesus stood still.* Nothing attracts the attention of Christ sooner than the cry of a distressed soul. He stood still that the blind man might the better approach Him. And so he always makes the way easy for the approach of troubled spirits. *Commanded him to be called.* Given doubtless to the disciples. "Let him that heareth say come." It is our business to invite blind sinners to Jesus. *Be of good comfort, arise: he calleth thee.* The fact that Jesus invites to Him is indeed *good comfort.* While "many" would keep him away, Jesus and others cordially invite him, and though an earnest soul may find "many" to repulse him in his efforts after light, others will be ready to assist him.

V. 50. *He, casting away his garment, rose,* (New Ver., *sprang up*). Showing the alacrity with which he accepts the invitation. Had he been doubtful about getting his sight, he would have clung to that garment, expecting to need it in his poverty. But now that he is sure of a cure, he forgets everything else, in his joy. This is a good illustration of a sinner's casting aside his own garments of self-sufficiency, &c., as he comes to Jesus for life.

V. 51. *What wilt thou, &c.* Jesus knew what he wanted, but he delights to have us "make known our wants" unto Him. *Lord, that I might receive my sight.* His first plea was for mercy. Now his prayer is definite, showing in what way he wishes Christ to manifest his mercy. God delights to answer DEFINITE prayer. Much so-called praying is fruitless, because it asks everything in general and expects nothing in particular. Let us cease these platitudes in prayer and make known our wants definitely.

III. Bartimeus Seeing.

V. 52. *Go thy way: thy faith hath made thee whole.* Faith was the channel through which Christ's mercy and power flowed to this man, and only through this channel can we receive our spiritual sight. Though blind, trust in Jesus and He will give your soul eyes of faith to behold Him. *Immediately he received his sight.* No process. It was done suddenly. And so with receiving spiritual sight. The moment we fully accept Christ as our Saviour, that moment are we saved. *And followed Jesus in the way.* Of course he wished to feast his new eyes upon the Saviour, who had given them. He was ready to do anything now that Jesus might command. What became of this man we do not know. It may be that he ever afterward followed Jesus and ministered unto him. The first desire that comes with the opening of our spiritual eyes and letting us behold Jesus as our Saviour and King, is to follow him in all his commands. And if we have not this spirit of obedience, we may be sure that we are still blind.

SHUN THE BALLOON.

Dear Editor:—I have noticed with adoration and praise, the difference between our Sovereign Lord God in his choice, to the choice of men generally, for important purposes. Men appoint or select something in some way remunerative, rich, grand—but God's pen-men tell us twice in Holy Writ, "the Lord lifteth the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." I Saml. 8 and 113 Ps. 7.

This great change by God seems to put them lower down in their own esteem than the dunghill. I know it did me, even when the princes of God's people thought I ought to sit with them. I felt unfit, I saw they were wearing costly uniforms, and feared I had made a mistake. Some examined my uniform and said it was good, and said it would set easier and look better the longer I wore it, if it were kept clean.

Kept clean, the King and his Son expects to meet his princes every day, especially at mess time, and the angels shew the way of approach; they veil their faces with their wings, in token of their humility.

> "Blest are the humble souls that see
> Their emptiness and poverty."

Mr. Editor, having glanced at the honor of those whom God takes from the filth of sin, clothing them in his Son's righteousness, (which I presume you know more about than I can portray,) I now wish to speak a little about men taking others out of the dunghill of ignorance and setting them among Doctors of Divinity.

I hope you will cry out shame upon your brethren when you hear of my sore distress at the manner they have treated me. I am mostly full of sympathy for the distressed, and readily felt for the brethren who seemed to dread the spreading disease in our land, lest it might leave a D.D. upon them. You very kindly indulged me with the columns of our excellent RECORDER, which would reach so many more than I could with pen and ink. But my kindness has brought trouble on my shoulders. The RECORDER which contained my sympathetic strains, but a few days after was found in my mail box, in very bad company. Every correspondent, I found, had taken me from the dunghill, and called me no longer common Elder, but Rev. T. S, D.D.

Now, I began to feel among the Big Princes of Men. I'd take it as a favor if you would describe my feelings just then; for I can't paint good, but suppose I must try, else can't close my complaint against the brethren that want to push me up to such a dazzling height and blaze of fox fire. The sudden change of degree was like taking a man neck and heel and throwing him into the boat or car of a balloon, and before he could turn face up four or five cried out, "Cut the ropes and let her fly," and so mounting before they gave the signal "All on board." Everything now began to look very insignificant. Shakespeare's masterpiece was hardly worth looking at; the cloud-capped towers, the gorgeous palaces, the solemn temples, the great globe itself, scarcely obtained a passing notice; no, we are rising, we are now soaring for big things to talk about. We are soon informed we are near Jupiter, and could see nothing else; a boundless body of light enveloped in a soft blue ethereal sky, but was more pleased with the immense number of lesser luminaries, all rolling on the same axis they moved upon when time began, but not worn in the least.

No doubt 'twas near here King David was stalled when, he said, "When I consider the heavens the work of Thy fingers, the sun and the moon which thou hast ordained, What is man that Thou art mindful of him?" Ah, David, perhaps God did not answer you then, and so you made an answer for us yourself, (Ps. 39: 5,) "Verily every man at his best state is altogether vanity." I would not stand in your shoes and say that now-a-day, even in some of the churches.

Perhaps, right here, some Arminian, taking a trembling look at the various sizes of the planets, founded the Doctrine of Degrees in glory, supposing big Doctors would always shine the most resplendent, as one star shineth more than another. So also the resurrection. But, poor man, he forgot these floating bodies are only lamps to bear the light. Who made the lamp? Who made the light to fill it? "And God said let there be light," (Gen. 1: 3) more in one focus than another to answer my glorious purpose; the stars and planets have nothing to boast of. So also in the resurrection, none can say, "I made my own gas." We believe the apostle Paul labored more than all the other apostles, (shone brighter); yet, "Not I," he said, "but the grace that was in me," (put in me).

The dying expression of Baxter puts down all degrees with me, if I had not seen the sacred page on the subject. Trying to console him in the last struggle of death, some of his friends said, "It must console you to think how many good books you have written, and good sermons you have preached." Turning his dying eyes, he said, "Has a pen any honor in a well written subject?" I pity the poor greedy soul that wants more honor than his fellows in the resurrection. I have had great honor here. Jesus, the king of kings, has always been with me, when I have been made willing to honor the Father, speaking for him, recommending his grace to others, and giving a nickel back into his hands. The angels can't have more honor. But I must not forget that I am up in the starry regions, and may have time to fight the work mongers when I come down, if they will promise to keep off their dirty hands.

Sitting here becalmed, thinking of the infinitude of Divine Wisdom, as far as we can or dare to look, the power that holds all worlds in safety and order, then to think with the poet,

> "The voice that rolls the stars along, speaks
> all the promises."

Yes, he counts their numbers, knows their names, and be his name adored. *Oh what consolation!*

But we have a hint to be moving. Yes, unreel your measuring line to see the distance to Mars. We begin, but the trial proves abortive; we reel up the line, reminded of what one once said: "How unsearchable are Thy judgments, and thy ways past finding out."

We were cautioned against looking at the Sun, but we had a little desire to see the Moon, as we understood it was a borrowed light, and was a good emblem of the church of Christ. I had a wish to see the channel that conveyed the light from the Sun. Well, the doors were large, and great mists surrounded, we understood the inhabitants; some of them were quite as contented in the mists as others in the pure light. Surely that was emblematical for many mystify to their own notion.

By this time, in such an altitude, I felt queer, and thought as the scenery was so monotonous, for once I would say "It is enough," though the monotony was magnificently grand, wonderfully firm, and unspeakably glorifying, to God over all.

'Tis awful to feel in such a position. On the Atlantic ocean I almost trembled to meet a ship full rigged, with sky scrapers, and her boomsails all set, but that's nothing to be rubbing the top of your balloon against the stars. I asked, "Can't we go down to terra firma?" The immediate answer was, "I thought you were rising too high." 'Tis a very common failing; big people carry too much gas for their ballast. "I'll open the safety valve and make a perpendicular descent, for they that are low need not fear a fall," said Bunyan's Shepherd. So down we came by a straight course. It is best to come down into the valley, for there is no telling the danger in round-about paths.

Well, we hurried from the place of landing, through the streets lest the little folks that once knew us, should bemean us by their uncouth behaviour before the refined. Indeed, to tell the truth, the brains appeared rather enlarged, and becoming drowsy, flattered ourselves we would have a refreshing snooze after our April jaunt. But alas my dear friend, I was never more deceived. Could not sleep at all. There was a horse, or a mare got into my bed room, and kicked up such a racked all night, people might have seen me rubbing my eyes in the morning. "What's amiss?" Could not sleep—a horse in the room all night." "O, I dare-say you had the Night-mare." Whatever it was, it almost brought me to the conclusion that I had better get up, strike a light, and finish the 15th and 16th heads of my Sunday's sermon, as the people would expect something now, and was rather swollen with gas of the balloon, anyhow.

I have had many struggles in my mind since the brethren dubbed me D. D. I thought I would not have the title, but I'm silenced by remembering that when a boy, father sent me down town on an errand, I was attracted by a large concourse of people around the jail, where they were talking to a rowdy, drunken fellow through the iron bars. He was incessant in his declaration. "They can't put me in jail, that they can't," and the crowd outside incessant, answering him, "But you are in." Just so with me, its no use I suppose, my saying they can't Doctor me when they have done it.

Well perhaps, I had better take it quiet, and go to some other State where they don't know me, there they may crown me top of the crowd.

I am desirous to know on what grounds men are entitled to the title of D. D. Many years past I was enjoying the princely hospitality of Elder Basil Manly's family at Charleston, S. C. One morning by the fireside, after hearing a North Carolina Doctor preach, one the little boys said: "Pa why do they call that man Doctor?" "O my son," said his father, "it is his great goodness." Well if that's the foundation, then the kind brethren have lost their kind efforts to lift me from the dung-hill and I am still free.

Some have said you must have a certain amount of college information. Then I am free again on that ground, which once I might have received. My father was able and very desirous to give me learning, but I chose to be a mechanic, or I might have come out a Doctor, or some other animal big enough to be worshiped.

The main resort to evade the undeserved honor that the brethren so persistently determine me to receive, will be to examine the new version, and see if the learned ones can't show that the apostle in writing to the Ephesians made a mistake, calling over those old fashioned servants' names, that the Master gave the church nearly 1,900 years back. Well examining, they have not found much to change, only they say: "He gave some Apostles, some as Prophets, (etc.) for the building up of the body of Christ," Ephesians 4: 11. I began to think they might augment this list by adding to it, and some Docternarians. Well it would sound as well as the place where we are to say denarius for penny. Sir remember Docternarion is home coin. I can make as much Greek as I want.

I can't think Paul had natural affection for the Doctors of his day. He kindly tells Timothy 1st letter 3 chapter, everything that would make the Bishops and Elders and Deacons acceptable to God and profitable to the church, then doubles up his letter puts it in the Post and never says a word of encouragement to the Doctors, how many wives they ought to have, how many bottles of wine per day, nor how many thousand dollars they may ask for a year's salary. But perhaps they walked about with gold-headed canes, and Paul thought there were enough that minded high things without him, and so gave them the track.

The editor of *The Gospel in all Lands* (a new paper) tells of a church that says she will have the best preacher that can be got, for they pay twelve thousand dollars per year and will give more. Take care "*Ichabod*" by an unseen hand may be written on many Baptist pulpits soon.

Had I known the Baptists would rise to such magnitude as just written, I might have continued to inflate with gas. I made good headway in my teens, practiced criticising pompously, grammatically, until a young lady told me she was afraid to speak in my presence. Then I quit, and she took courage to speak freely for about 73 years. Well I went on and gave great offense at a singing party. After tea, we drew round the centre-table, and talked cheerfully until I begged a young lady to extend the limits of her digits to the implements for the purpose of decapitating the superfluous part of the natural luminary. The whole company was staggered. One young man said I was a fool, and did not know what I was talking about. Others said: "say that again." I said: "please Miss, extend the limits of your didgets to the implements for the purpose of decapitating the superfluous part of that noctumal luminary," (Miss) "I don't understand you Sir." "Sniff the candle Miss."

Perhaps if I'd stuck to my big words, and got a new set of teeth, I might be called one of the prettiest doctors in the South.

Hope the brethren will not be offended at my refusing the high honor conferred, at least until the convention shall take a vote on the subject.

THOS. STRADLEY, SEN.

N. B. Please do your best to suppress all murmuring you may hear of, among our readers, on the account of my brevity. I may be able to make up the deficiency with another short note.

One little thing more, and leave the rest untold. I am afraid the preachers wont *hang together.* Pray don't mistake my meaning, like a fellow did in the reign of King Edward. An old Scotch Doctor at Kirk, one Sunday prayed, "Lord make the parliament to hang together," a fellow in the audience cried out, "I am for that." The old doctor answered, "O Lord, I don't mean as yon wag, I acacord conconcord,"—"no matter what cord," said the fellow, "so it is big enough."

If all the preachers hang together I must yield.

THE TRUE GOSPEL NO HIDDEN GOSPEL.

BY REV. C. H. SPURGEON.

"But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, which is the image of God, should shine unto them."—2 Cor. 4: 3, 4.

I think in this case the Revised. New Testament gives a better translation than does the Authorized Version, and I will therefore read it:—"*But and if our Gospel is veiled, it is veiled in them that are perishing: in whom the God of this world hath blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ, who is the image of God, shall not dawn upon them.*" Paul had been speaking of Moses with the veil over his face, and we lose the track of his thought if we use the word "hid" instead of veiled. Our Gospel wears no veil, but exhibits all the glory of its countenance to the sons of men. Oh that they may be able steadfastly to behold it, and see in it their own salvation and the glory of the Lord!

Observe at the outset the confidence with which Paul speaks. It is abundantly evident that he has no doubt whatever that the Gospel which he proclaims is assuredly true; nay, that it is so manifestly true that if those who have heard it do not accept it, it must be because the God of this world hath blinded their minds. The accent of conviction makes every word emphatic. He believes and is sure, and he is convinced that those who do not believe must be under the thraldom of the devil. This is

NOT THE ORDINARY STYLE

in which the Gospel is preached nowadays. We hear men courteously apologize for stating anything as certain, for they are fearful of being thought narrow-minded and bigoted; we hear them prove what is clear as noonday and back up with arguments what God himself has said; as if the sun needed candles to exhibit it, or as if God's word wanted the support of human reasoning.

The apostle did not take the defensive ground at all; he carried the war across the border and assailed the unbelievers. He came forth fresh from God with a revelation, and his every word seemed to challenge men with—"This is God's word, believe it; for if you do not you will incur sin, and prove that you are lost, and are under the influence of the devil." When the Gospel was preached in that royal style it mightily prevailed, and annihilated opposition. It does not spread to-day with equal rapidity because many of its teachers have adopted what they fancy are wiser methods; they have become less certain and more indifferent, and therefore they reason and argue where they should proclaim and assert.

Where did the apostle learn to speak thus positively? He tells us in the first verse of the chapter, "Therefore seeing we have this ministry, as we have received mercy, we faint not." He had himself been once a persecutor; and he had been convinced of his error by the appearance of the Lord Jesus himself. This was a great deed of mercy. He now knew that his sins were forgiven him; he felt in his own heart that he was a regenerated man, changed, cleansed, new created, and this was to him overwhelming evidence that the Gospel was from God. To himself at any rate the Gospel was a truth past argument, needed no other demonstration than its marvellous effect upon himself. Having received mercy for himself he judged that other men were in need of mercy even as he was, and the same Gospel which had brought light and comfort to his own soul would bring salvation to them also. This braced him to his work. By this consciousness he was made to speak as one having authority. There was no hesitancy about him, for he spoke what he had felt.

Come we not to consider our text. Our first observation shall be: *the Gospel is in itself a glorious light*, for in the fourth verse Paul speaks of the light of the glorious Gospel of Christ; secondly *this Gospel is in itself plain and simple;* thirdly, *if we preach it as we ought to preach it we keep it plain*, and do not muddle it up by worldly wisdom; and fourthly, therefore, it being in itself a great light, and in itself clear, and the preaching being clear, *if men do not see it, it is because they are lost;* it is a fatal sign when men are unable to perceive the light of the Gospel of the glory of Jesus Christ.

1. First, then, the Gospel is in itself

A GLORIOUS LIGHT.

In countless places it is so described in the New Testament. This is the light which has come into the world. "The darkness is past, and the true light now shineth." Observe that this light *reveals the glory of Christ.* This is the new translation, and it is a valuable one—"The light of the Gospel of the glory of Christ." You know the Hebrews had a different mode of expression from the Greeks, and if we are to read the Greek as though Paul Hebraized it, then we read it according to the version we have here—"the glorious Gospel of Christ;" but if we read the Greek as Greek, then it runs, "the light of the Gospel of the glory of Christ." The readings are equally true, but the second one has a fulness and freshness of sense about it worthy of special note.

The Gospel reveals the glory of Christ. It tells us that He is the eternal Son of the Father, by whom all things were made, for whom all things were created, and by whom they continue to exist. This might not have been good news to us if it had stood alone, though it ought always to be good to the creature to be informed of his Creator; but the Gospel further reveals to us that this ever-blessed Son of the Highest came down to earth in infinite pity, espoused our nature, and was born at Bethlehem, and became as truly man as he was assuredly God. This was the first note of the Gospel, and there was so much of delight in it that it set all the angels in heaven singing, and the shepherds who kept watch over their flocks by night heard the chorales of the first Christmas rung out from the midnight sky—"Glory to God in the highest, and on earth peace, good will toward all men."

Furthermore the Gospel tells us that this same mighty God, the everlasting Father, the Prince of Peace, dwelt here among men, preaching and teaching, and working miracles of matchless mercy: everywhere proving himself to be man's brother, sympathetic and tender and gentle, receiving to himself even the lowest of the people, and bowed Himself to the least of the race. But

THE GOSPEL'S BIGGEST BELL

with clearest note, is that this Son of God in due time gave himself for our sins, making an offering of his whole human nature as a propitiation for the guilt of men. Herein is an excessive glory of love. What a sight it was to see Him in the garden oppressed with our load of guilt till the bloody sweat was forced from him; to *see him bearing that stupendous weight up to the tree*, and there hanging in agonies of death, bearing the desertion of his Father, and all the thick clouds of darkness that came of it; dying the "just for the unjust to bring us to God!" It was the glory of Christ that He was there bereft of all glory. Never can a more glorious thing be said of Him than that he for our sakes was obedient to death, even the death of the cross. And this is the Gospel we preach, the Gospel of substitution, that Jesus stood in the sinner's place and bore in the sinner's stead what was due to the law of God on account of man's transgression.

No gladder news could come to man than that the incarnate God had borne man's sins and died in man's stead. Yet there is *another note*, for He died and was buried is risen from the dead, and has borne our nature up into the glory, and there He wears it at the Father's right hand. His loving heart is still occupied with the same divine errand that brought him down below; he is by his intercession saving sinners whom he purchased with his blood. He is able to save them to the utmost who come unto God by him, seeing he ever liveth to make intercessions for them. This is the Gospel of the glory of Christ. It is our Lord's glory that He mediates between man and God, pleading for the unjust ones, using as his argument the blood which he hath shed.

But I must not leave out the fact that

HE WILL SPEEDILY COME AGAIN

to gather all His own unto himself, to shed abroad on them the fulness of his own glory, and to take them up to be with him where he is. There is wondrous light in the Gospel, both for the future and the present. It *sets forth to us the glory of Christ*, the glory of love, the glory of mercy, the glory of a blood which can wash the blackest white, the glory of a plea which can make the poorest prayer acceptable, the glory of a living and triumphant Saviour, who having put his hand to the work will not fail nor be discouraged till all the purposes of infinite love shall be achieved by him. This is "the Gospel of the glory of Christ," and the light of it is exceeding clear and bright.

We are now called to a second truth; the Gospel is a light which *reveals God* himself, for according to our text the Lord Jesus is the image of God. If you know the character of Jesus you know the character of God. God himself is invisible, and is not seen of mortal eye, neither can he be comprehended of finite mind. He cannot, indeed, be truly known at all except by the teaching of the Holy Spirit. But all that can be known of God is fairly writ in capital letters in the person of Jesus. What higher conception of God can you have? Even those who have denied our Lord's deity have yet been subdued into admiration by his matchless character. Thus the Gospel is full of light, revealing first the Mediator and then the Lord God himself.

Now, dear friends, this Gospel of the glory of Christ *is really light for us*, that is to say, it brings with it all that the metaphor of light sets forth. First of all, it brings illumination. It is a lighting up of the soul "to know Thee, the only true God, and Jesus Christ whom Thou hast sent." It is light to the understanding to be able to see that the Only Begotten has revealed the Father. Man feels after God if haply he may find Him, and the heathen stumbles upon this and that in his blind *gropings*. Perhaps the world was nearest the truth when it called him "the unknown God." When the wisdom of this world once began to define and to describe the Deity, then it proved its folly. "The world by wisdom knew not God," but in the person of the Lord Jesus we have the true *icon*, the image and representation of the Godhead.

But it is light in another sense, namely, that of comfort. Let a man see God in Jesus Christ and he cannot be unhappy. Is it sin that burdened him? Let him see Jesus Christ bearing sin in His own body on the tree, and let him believe in this same sin-bearer, and that burden is gone. Let him be fretting under the cares and trials of life, and let him get a view by faith of Jesus, an infinitely greater sufferer, sympathizing with him in his sorrow, and surely the sting of his grief is removed. Is he afraid to die? Let him hear Jesus say, "I am the resurrection and the life," and he shall be taught rather to long for death than to dread it. Is he troubled about the things to come? Does the awful future lower darkly before him? Let him only hear Jesus say, "I am he that liveth and was dead, and am alive evermore, amen, and hold the keys of hell and death," and he will no longer be afraid of the separate world of spirits of which Christ hath the key; nor will he tremble at the burning of the world, and the ruin of creation, for he has a hold upon one who has said, "Because I live ye shall live also." Never did such another light ever shine upon the sons of men.

II. This Gospel is in itself

MOST PLAIN AND CLEAR.

The Gospel contains nothing which can perplex anybody unless he wishes to be perplexed. There is nothing in the Gospel which a man may not apprehend if he desires to apprehend it. It is all plain to the man who yields his understanding to his God. Certain divines like to preach an incomprehensible Gospel, for it gives them the air of wisdom in the judgment of the foolish. Certain hearers prefer sermons which they cannot understand. To them the difficult and intricate are as marrow and fatness. I heard of one who said he liked a bit of gristle in the sermons, or a bone to try his teeth upon. We could easily gratify such friends, but we have no authority in Scripture for gratifying *this longing. I carefully endeavor* to take the stones out of the fruit before preparing the dish. If it be the Lord's own Gospel, you who are doers of the Lord's will can understand it; and if you cannot it is not the Gospel of the glory of Christ, but a Gospel of a human inventing. The true Gospel is simplicity itself.

Listen! That God should come among men and espouse our nature is so far a great mystery that we do not know *how* it could be. Blessed be God, we do not want to know *how* it was done; we only know that it was done, and that fact is enough for us. We understand that the Word was made flesh and dwelt among us, and we rejoice therein. Observe the doctrine of the atonement—this also as a fact is plain enough. How it became right for Christ to suffer in our stead, and for His sufferings to be an expatiation for our sins, may be a very deep question, but the fact is clearly revealed.

I do not think substitution to be a bewildering mystery, but some do. What if it is? The secret reason of it is nothing to us. If God has set forth Christ to be a propitiation for our sins our most reasonable course is to accept Him. We need not quarrel with grace because we cannot understand everything about it. It is wiser to eat that which is set before us than to die of hunger because we do not know all the secrets of cookery. I am not asked to understand *how* God *justifies us in Christ*, but I am asked to believe that He does so. The fact is plain enough, and the fact is the object of faith. That Jesus should suffer in my stead is a simple matter of truth, and in it there is no darkness at all. At times persons enquire, "What is believing?" Well, it is trusting, depending, leaning upon, relying upon—that is all. Is there anything hard about that?

Suppose the Gospel had been such a difficult thing to explain, and such a very hard matter to understand, what would become of the many who are new rejoicing in Christ, and yet have by birth and constitution the most shallow capacities? It is wonderful how one but little raised above an idiot can yet grasp the Gospel. What a blessing that it is so! I have heard of

A POOR BOY

whom his teachers had been instructing for years, and one day they said to him, "Well, Jack, have you a soul?" "No, I've got no soul." They feared that they had lost their labor; but their minds were changed when he added, "I had a soul once, and I lost it, and Jesus Christ came and found it, and so I let him keep it." That was better Gospel than we get from many a learned divine. He had the whole thing at his finger's ends. Christ had found his soul, and was keeping it for him, even he who will not fail to keep that which we have committed to his charge.

Right well do Cowper's often-quoted lines set forth the plainness of the Gospel, and rebuke those who reject it on that account:

> "O how unlike the complex work of man,
> Heaven's easy, artless, unencumber'd plan!
> No meretricious graces to beguile,
> No clustering ornaments to clog the pile:
> From ostentation as from weakness free,
> It stands like the cerulean arch we see,
> Majestic in its own simplicity.
> Inscribed above the portal from afar
> Conspicuous as the brightness of a star,
> Legible only by the light they give,
> Stand the soul-quickening words—BELIEVE AND LIVE.
> Too many, shock'd at what should charm them most,
> Despise the plain direction, and are lost,
> Heaven on such terms! (they cry with proud disdain)—
> Incredible, impossible, and vain!—
> Rebel because 'tis easy to obey,
> And scorn, for its own sake, the gracious way."

III. Thirdly, in the true preaching of the gospel this

SIMPLICITY IS PRESERVED.

Paul expressly said—"Having this hope in us we use great plainness of speech," and yet again, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." The apostle Paul was a deep thinker, a man of profound insight and subtle mind. The bent of his mind was such that he would have made *a metaphysician of supreme rank*, or a mystic of the deepest darkness; but he went against his natural inclination, and devoted all his energies to the unveiling of the gospel. It was a sublime self-denial for him to put on one side all his logic among the other things which he counted loss for Christ; for says he, "I determined not to know anything among men save Jesus Christ and him crucified." He "determined", and he was resolute, and had made up his mind to it, or he would not have accomplished it. He was the man who wrote some things hard to be understood, which Peter mentions, but when he came to the Gospel he would have nothing but simplicity there,

The true man of God will not veil the Gospel beneath performances and ceremonies. Mark those who do this, and avoid them. We see his reverence walking with clasped hands to the right and to the left, repeating Latin sentences unknown to the people. He turns, and bobs, and turns again. We see his face for a moment and then his back. I suppose it is all meant for edification; but I, poor creature, cannot find the least instruction in it, nor as far as I can discover, do the people who are looking on. What mean these *little boys in pretty gowns*, making such a smoke? And what are these flowers and images on the altar? What *a splendid cross* is that which adorns the priest's back! It seems to be made of roses. The folks look on, and some are wondering where he buys his lace, while others are speculating as to the quantity of wax which will be consumed in those candles every hour; and there is the end of it. Christ is veiled behind the millinery, if he is there at all.

I know numbers who would disdain to do that, and yet they hide their Lord under *finery of language.* It is a grand thing to mount aloft upon the wings of eloquence and display the glory of speech, till you ascend in splendid peroration, as many another exhibition closes, with fireworks. But this is not becoming in preachers of the Lord Jesus. I always tell our young men that *one of their commandments* should be, "Thou shalt not perorate." To attempt anything grand in language when we are preaching salvation is to leave our proper work. Our one business is to tell out the gospel plainly. We deal in bread not in flowers. Let tawdry ornaments be left to the stage or to the bar, where men amuse themselves or dispute for gain; or let those poor gewgaws be reserved for the Senate, where men will defend or denounce according as it suits their party.

It is not our purpose to make the worse appear the better reason, or to hide truth under floods of words. As for us, we are to hide ourselves behind the cross, and make men know that Jesus Christ came to save the lost, and if they believe *in him* they shall be saved at once and forever. If we do not make them know this we have missed our mark, however grandly we have *performed.* What, shall we become acrobats with words, or jugglers displaying wonders? Then God *is insulted, his gospel is degraded,* and souls are left to perish.

I venture to put in a word for myself, and then leave this point. I can say with the apostle, "I have used great plainness of speech," and therefore if the Gospel that I have preached be hidden, I have not produced the veil. *I have used vulgar words* when I thought they would be better understood, and I have told all sorts of simple stories when I thought I could make the gospel known. I have never used a hard word where I could help it. My one desire has been by manifesting the truth to touch your consciences and win your hearts. If you see not the light it is not because I have hidden it from you.

IV. With this we close. If the Gospel be veiled to our hearers it is

A FATAL SIGN.

"If our Gospel be hid it is hid to them that are lost;" the god of this world has blinded their unbelieving eyes lest the light of the glorious Gospel of Christ should dawn upon them. Not to believe, understand, appreciate and accept the Gospel is a sign of perishing. I want to put this very plainly to any here that say that they have not received the Gospel, for they cannot understand it, and they see nothing remarkable in it. If you have heard it plainly preached it is so plain in itself that if it is hid from your eyes it is because you are

[CONTINUED ON FOURTH PAGE.]

The Biblical Recorder.

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The Biblical Recorder.

REV. C. T. BAILEY, ... EDITOR.
REV. C. S. FARRISS, .. Agt. & Correspondent.

WEDNESDAY, ... July 12, 1882.

☞Remittances and letters on business should be addressed to Edwards, Broughton & Co., Publishers, Raleigh, N. C.
☞Only personal letters should be addressed to the Editors.
☞We cannot change your paper unless you give us your former post office, as well as the one to which you wish it changed. ☜

NOTICE.

In future the name of each subscriber, with the date when subscription expires, will be printed on his paper or wrapper, thus:

John Doe 1 7 81

This shows that the subscription of John Doe expires 1st day of July, 1881. No other notice will be served, and our patrons will please renew promptly, or their names will be dropped from the list. Terms cash in advance.

THE Board of Trustees of Wake Forest College, at the call of the president, held a special Session in Raleigh on the 6th inst. The following brethren were present: T. E. SKINNER, E. S. MOORE, F. M. PUREFOY, WM. MITCHELL, J. W. F. ROGERS, N. B. COBB, J. B. RICHARDSON, A. R. VANN, F. P. HOBGOOD, C. M. COOKE, G. W. BLOUNT, C. T. BAILEY, C. DURHAM, J. S. PUREFOY, J. A. MUNDY, J. D. HUFHAM, P. A. DUNN, W. W. VASS, W. R. GWALTNEY, J. S. ALLEN, NOAH BIGGS, L. L. POLK, W. H. PACE and J. C. SCARBOROUGH.

Dr. SKINNER explained the object of the meeting to be to take into consideration the election of a President for the College. This matter was discussed at length and the Board after much prayerful thought, passed the following resolution:

Resolved: That a committee of five be elected by the Board of Trustees, to look after securing a President of the College, and that upon their request, the President of the Board convene the Trustees in special session at any time to hear their report. In the meantime, Prof. W. B. ROYALL shall be Chairman of the Faculty."

The following brethren were elected to serve as committee under the above resolution: T. E. SKINNER, W. H. PACE, L. L. POLK, J. D. HUFHAM and C. T. BAILEY.

We assure the Baptists of North Carolina and the friends of the College that the committee duly estimate the responsibility and the gravity of their commission, and that they will use all diligence and haste consistent with the importance of the trust assigned them in securing a suitable man to preside over the destinies of Wake Forest College. They are open to the suggestions of the brethren and solicit a free and full interchange of thought on the subject.

It affords us pleasure to state that in the meantime, all the interests of the college will be carefully looked after by Prof. ROYALL, who at the suggestion of the Faculty, has been elected Chairman. Bro. ROYALL is too well known to the Baptists of N. C. to need an introduction. He is a wise and safe man and will do his full duty.

WHAT a difference there is between the man who is dependent on earthly changes and he who is not affected thereby. The first, loves the world, the second, loves GOD. The one looks to the pleasure and emoluments of life, making a study of man regarding him as his rival. The gaze of the other pierces beyond, to eternal joys; he contemplates GOD his Father and CHRIST his Saviour and makes a study of man, regarding him as his brother. The former experience is invariably that of a man of the world. The latter should be that of the Christian. We will not say that it always *is*. Many true sons of GOD find it difficult to reconcile a failure to perform a Christian duty, or giving way to a hasty temper, with a genuine Christian experience. This, as a matter of course, deprives them of that joy and happiness which rightfully belong to them as citizens of heaven. They must struggle against their besetting sins, whatever they may be, and day by day fortify themselves anew against worldly encroachment. Nothing will better fortify us and nothing will cause us to rise higher than a more thorough acquaintance with Him who gave his life for us.

IF THE Christian is at any time in doubt as to what is or is not right, he should let GOD be the arbiter. Earnest prayer over a matter of this kind, together with an honest consultation of the word of GOD clears up a matter wonderfully. Legality is not morality, and what often appears plausible to man is directly opposed to the Spirit of CHRIST. It is possible to twist a truth into an untruth so far as the human conscience is concerned, and we have seen many instances of this kind. One with a doubtful question to decide cannot rest with safety upon one argument which *seems* to mean what he desires it to mean, when there are a dozen or more passages of Scripture which plainly show his position to be a wrong one. We have always been an admirer of Dr. JNO. A. BROADUS' method of teaching or expounding the Scriptures, i. e., to let them mean what they *do mean*, and to explain any portion of them by other portions which bear upon that part of them. Were this rule more generally adopted, and honestly carried out, there would be less new theories, and a smaller number of troublesome cases among church members. The main truths of the Bible are, if read with this determination, too plain to be misunderstood, and it is by endeavoring to make them mean what they do not mean, that difficulty is experienced. A man with a personal knowledge of the word of GOD, together with a ripe christian experience needs no auxiliary to help him defeat error. We were impressed with this fact more than ever in hearing a friendly debate between a Baptist and a Pedobaptist clergyman. The first had the other "cornered" on the question of baptismal regeneration. The latter struggled hard, but was met at every turn by a familiar truth. Finally he said, "Well, I cannot convince you here, but if I had you in my library with my Bishops, I *think I could*." We smiled and turned away, conscious of the fact that it was better to be armed with the sword of the Spirit than with the writings of a thousand so-called "Bishops."

THE *Standard*, of Chicago, is under the impression that the Chinese are not the worst class of immigrant's to our country. We are of the same opinion. As regards the immense numbers now crowding our Eastern shores, it is said that the vast majority of them are of the worst classes. Not a few of them are escaped criminals or those who have served terms in government prisons. History tells us that it was in this manner that Rome was populated. That may be true; we are quite certain that Cape Colony receives additions of this kind; yet we do not favor the idea of having our country conform to the model of either. One of the dangers of such a population, outside of the many crimes committed by them, is their restlessness under any labor system whatever: "It is stated in a table prepared by the Census Bureau, that the wages of labor in this country are, on an average, nearly one hundred per cent. higher than in Great Britain; and yet the workmen who *come from those low-wage countries* no sooner get over here than they begin to foment strikes and other disturbances. We begin to think it would be a part of wisdom to extend the exclusion provisions of the Chinese bill to the nationalities who are a good deal more troublesome and dangerous."

DEATH OF REV. T. R. OWEN.

This distinguished minister of the gospel, so well known and so generally beloved in North Carolina, died at the residence of his daughter, Mrs. GEORGE GIBBS, near Tabernacle Tenn. on Sunday July 2nd, at five o'clock p. m. He was born at Owen Hill, Bladen County N. C., March 9th, 1810, and was therefore a little more than seventy-two years old. Bro. OWEN was stricken with paralysis some weeks ago, and retained his consciousness to the last, and knew well his condition and awaited patiently the fatal issue. One who was with him writes: "His last breath was as calm and sweet as an infant's sleep. His pure and godly walk and conversation are a rich inheritance left his children." Our brother the son of distinguished parents, was raised in wealth and surrounded by men and women of highest culture and refinement. His family was one of the oldest and most honored in this State. He was thoroughly educated, having graduated at the highest literary institution of his time; he then took a full course in the best theological school of his denomination. He was a cultured, refined, christian gentleman. In early manhood he married Miss MARY MCCOTTER, a woman of rare beauty and culture, whom he loved with unusual tenderness and devotion. They were a happy pair, and lived together in sweetest accord, one who knew them well ventures to say that he doubts whether there was ever a word of disagreement between them during all the long years of their married life. After Mrs. OWEN died our brother lived wholly in the future. He gave up, with her, all his earthly plans and hopes. Bro. OWEN was in many respects a remarkable preacher. He was profoundly learned and spent his long life searching the Scriptures, not to discover new truths, or invent new theories, but to search out the precious truths of redemption, and to comprehend something of the height and depth of redeeming grace. His soul feasted on the truth and for it his heart panted as did that of the Psalmist. He cared to know nothing but CHRIST and such interests as stood vitally connected with his glory.

We never knew a stronger christian than THOMAS R. OWEN, nor one who so delighted in the deep things of GOD. For many years his mind and his heart had been turned wholly towards heaven. He cared very little for the things of this life. Whatever he had to say, in the pulpit or in the quiet walks life, was about GOD's redeeming grace or the rest that remains for the saints. To him election, predestination, GOD's absolute sovereignty, and man's total depravity were the clearest and grandest truths in all the Bible. Himself, a sinner saved by grace, he lived an humble servant of his Lord, ready always to do and suffer his Master's will. These strong and clear views of truth, always found expression when Bro. OWEN preached; and it was this that prevented his becoming a most popular as he was a most able preacher. The worldly and those who had not tasted of the bitter waters of human experience and of godly sorrow did not like to hear him preach. A rich experience of grace was necessary in order to appreciate his sermons. To the christian it was a feast of fat things to sit under his ministry.

Bro. OWEN was a diligent and conscientious seeker after truth. For its sake he was willing to sacrifice all things and to endure all things. His conversion to Baptist views was in keeping with his character. Having been appointed to preach a sermon before his Presbytery on the duty of bringing children *early* to baptism, he set to work to find a text suited to the duty assigned him. On failing to find a text that taught the doctrine or enforced the duty, he consulted his wife on the subject, and was informed by her that there was no text in the Bible suited to such a sermon. This led him to investigate the whole subject of baptism, and it resulted in his change of views. When the Presbytery assembled, as an honest man he went before his brethren and in plain and living words informed them that he was a Baptist. On returning to his home he united with a Baptist church and was baptized by the late Rev. MARK BENNETT. He made no display of himself and sounded no trumpet before him in any of these important steps taken.

His lot was, in the providence of GOD, cast among a people and in a section of the State where hyper-Calvinism on the one hand, and utter disregard of all divine teachings on the other, held unlimited and unchecked sway. It was left to him as it was to the prophet ELIJAH to stand alone for GOD in this wilderness. He was equal to the task, and though often dispirited was never in dispair. For GOD, he saved a remnant of the people, and to-day rich harvests, from grain he sowed in tears are being gathered for GOD's glory.

In character, our brother was as pure and humble as a child. Possessed of splendid talents and thoroughly informed, he yet had very little to say. It was among christians and those who had his confidence, that he ever ventured to talk much, and then only on the truths of GOD's word or the experiences of GOD's people. Our brother drank deeply of the cup of human sorrow. He dearly loved the friends of his family, and as they one after another went to heaven, he draws nearer and nearer to the shore of the dark river and at last quietly sat himself down upon its banks and waited to go over. Death to him was but the summons he had long waited to receive, the dawning of the bright day he had long anticipated, the abundant entrance into that rest he has long awaited.

CHILDHOOD, youth, middle-age, old age;—innocence, carelessness, care, affliction. How well the first-mentioned periods represent the latter experiences in a human life! The statement is sufficient; it requires no logical demonstration to show that the characteristic of childhood is innocence, and that of youth carelessness, whilst care weighs upon the man in middle life, increasing to affliction and suffering as his hair whitens and his step grows unsteady. The period more favored than the rest is that of youth, hence the command, "Remember thy Creator in the days of thy youth," &c. To the young man GOD has said "give me thine heart." 'Tis in youth man shapes his course. Whatever be his determination as to that, he will, in ninety cases out of a hundred, follow it throughout life. How necessary it is for him to begin aright. It is not an easy matter for one to change the direction of his life. He may take the advice of the apostle, and "forgetting those things that are behind, and reaching forth unto those things which are before," "press toward the mark," &c., yet, if he has been a man who has spent the best portion of his life in the service of SATAN there will always remain with him the regret that he waited till the evil days came. A long life spent in sin leaves behind it its own sting. CHRIST would relieve it by assurances of his grace and sufficiency, yet man stumbles, and doubts, and grieves over what might have been, had he given his heart to Him in its freshness and before it became stained with a worldly, sinful experience. On the other hand who can tell of the happiness of that soul, which has from early age been fighting the battle of faith? He looks back over a life of joys and sorrows, but in it there is more of joy, because CHRIST has borne its sorrows for him. True he has many times yielded to temptation which has been a matter of grief to him; yet with him it is not as with the other. He is more accustomed to trust his Father, because he has trusted him many times before. He has been adopted longer, and his growth in grace and in a knowledge of the word of GOD enables him to trust GOD implicitly.

Aside from all other considerations, GOD has so disposed that his kingdom needs the labors of men. He has planted his vineyard and appointed his servants; he wants them in the strength and vigor of their youth, while they are able to do an honest day's work. It would be difficult to overestimate the work of laborers of this kind. The talents given are doubled, and the vineyard of the Lord flourishes. We have never seen it fail that, where there are many young men in a church, all heartily engaged in work, with the pastor in full sympathy and co-operation with them, the cause of Zion prospered, and souls were brought in.

With these few suggestions regarding the advantages which come from giving the heart to CHRIST when young, cannot the pastor or parent see the responsibility that rests with them in training the young in the way *of truth and making special efforts* for their salvation. To the pastor especially, we offer a few suggestions. 1. Preach often to the young men of your church. They appreciate efforts of this kind made in their behalf. As friendship begets friendship, so interest begets interest, and interest in GOD's people will often lead a man to CHRIST. 2. Get the young men to work in the Sunday school. Young and old should join the Sunday school, but especially the young. They should be made to feel a lively interest in it, and not only be scholars; but teach in it and officer it. 3. By all means, where it is possible, establish a young men's prayer-meeting and let *them* carry it on—not the *older* brethren or the pastor. Frequently great revivals commence first among the young men in their prayer-meeting. Of course the prayer-meeting is not confined to members of the church. In the young men's prayer-meeting, there is an opportunity to be found nowhere else, of accustoming one's self to lead in prayer, or exhort. 4. Exercise a hearty sympathy with them. The most successful pastorates often owe as much to this one thing as to anything else. We might mention *many of our greatest pastors*, and almost invariably they would prove to be those with whom the young men were popular, and as a natural result they were popular with the young men.

These suggestions are not intended to inform but to remind, and it is with this hope that they are penned.

QUERY.

Dear Recorder: Please answer the following:

"Is it right, according to Holy Writ, to hold conference on the Sabbath day to transact the business of the church, such as appointing committees to raise money to pay for church property and to liquidate *the sexton's bill, and many other items pertaining to the church business?*"

Your attention to the above will very much oblige, Yours very truly,

A MEMBER.

Whiteville, N. C., June 26, 1882.

We think it is, when some accident or Providence has prevented the transaction of all such business on some week day, and refer "A Member" to Mark 2: 27, 28; John 5: 10-19; Luke 13: 15.

PERSONAL & OTHER ITEMS.

....Rev. J. R. OLIVER is quite sick.

....Rev. R. C. SANDLING visited Raleigh last week.

.... Rev. Dr. HUFHAM and family are in Beaufort.

....Rev. Dr. T. H. PRITCHARD will spend a week or two in Richmond, Va.

.. .Rev. Dr. W. A. NELSON and family are on a visit to Hendersonville.

.... There are said to be about 40,000 anti-mission Baptists in the United States.

The dedication of the new church in Scotland Neck, has been put off till October.

....Rev. G. M. WEBB, of Shelby, writes that his churches are in a healthy condition.

. ..The family of Rev. D. A. WOODSON, of Mocksville, are visiting friends in Virginia.

....Dr. J. L. M. CURRY will not visit Wilson Normal School. A multiplicity of engagements prevents.

....Rev. W. P. BLAKE continues to add to his church at Weldon. He recently administered the ordinance of baptism to two.

....The First District of the Sandy Creek Association, will meet with the church at Louis Creek, on Friday before the 5th Sabbath in this month.

...."Thirty minutes with a leaning to the side of mercy," for the next three months, will do for the length of the sermon.—*Ex.*

. ..Rev. C. A. JENKENS, of Oxford, is off for a season of recuperation. One of the best churches in a sister State has its eyes on Oxford's pastor.

....The church at Quankie, Tar River Association, was organized about a year ago, and has had additions at every meeting since its organization.

....The *Examiner* says that the New York *Tablet* admits that "the Catholic church 'puts five hundred daily into the grave for one it wins over to its communion.'"

....Virginia expects to raise $10,000 for the Foreign Mission Board during the present Convention year. Kentucky is moving in the same direction, what will North Carolina do?

...The Point Chatauqua Baptist Union will meet at Point Chatauqua July the 18th, continuing through the month. The programme is an attractive one. On it Dr. PRITCHARD's name occurs three times. We notice also from the South Dr. BOYCE, of Ky., and Drs. DICKINSON and HATCHER, of Va.

... Bro. JNO. COPPEDGE requests us to state that the next meeting of the Fourth section of the Tar River Union will be held with Red Bud Church, on the 28th, 29th, and 30th inst.

... Rev. W. J. FULFORD, of Cool Springs, has been quite sick. Bro. F. is one of the most useful and beloved pastors of the South Yadkin Association. His brethren will take good care of him.

....Two new subscribers from California sent $2 50 each for the RECORDER. Yet there are some brethren, nearer home, who would like to have it for less than the subscription price, even if it broke us.

. . . A speaker at the Congregational Union Meeting at Edinburg, said that ministers should be endowed with three G's—grace, gumption and Greek. He can't get along very well without the first two.

......"Some people are earnest in their demand that 'the gospel should be run on business principles.' How would it do to reverse it and say that business should be run on gospel principles?"—*Nashville Advocate.*

....Rev. J. B. BOONE has been so busy building churches in hard missionary fields for the last four or five years, that he has had little time for study, yet his brethren regard him as one of the ablest preachers in the State.

....Rev. T. W. EBELTOFT, pastor at Fayetteville, has been called to Darlington Church, South Carolina. Bro. E is doing a good work at Fayetteville and our South Carolina brethren will please "hands off and eyes on."

....Rev. P. A. EUBANK and wife sailed from New York on the 29 ult. They go to Africa. Let the brethren add an additional contribution to the Foreign Mission fund, and pray more earnestly for the conversion of the world to CHRIST.

....Since the war three men—PEABODY, SLATER and TULANE—have given $5,000,000 for the promotion of education in the South. The distribution of these funds is to be almost equally divided between white and colored.—*Journal and Messenger.*

... "The young (colored) men who go North for an education come back sharp, but lose much of their character. I have not seen one who has been a success."—*Pres. Tupper, of Shaw University.* Any Southern man will bear him out in this.

....Were I compelled to choose between a preacher and a pastor, supposing only one quality could exist in one man, I should say give me the pastor. And I think I voice nine-tenths of the churches in this choice.—*Rev. T. K. Van Tassell in Watch Tower.*

.. .Rev. R. R. OVERBY has occupied his present field of labor for a longer period than usualy falls to the lot of man, and yet his churches flourish, and his brethren not only esteem him for his work's sake, but would rather hear him preach than any other man.

..."For faithful, earnest, godly labor, it seems to one recently come into the State that the Baptist ministers of North Carolina can't be beat."—*M. D. J. in Rel. Herald.* We believe that, and say to our contemporary that the Bishop at Chapel Hill is rapidly becoming "one of us."

...."To save one soul is worth more than to garner all the material harvests of the world since time began."—*Journal and Messenger.* Then what is the value of the salvation of many souls? A large salary should never tempt a pastor to leave a field in which he is being blessed with "souls for his hire."

..."Rev. E. B. DILLARD is having erected for himself, on his farm near Fall Creek Station, a very fine residence," so says "An old Deacon" in the *Religious Herald* of the 6th. This success of Bro. DILLARD will bring to the mind of all who know him in this State a certain ancient proverb.

...A colored man in the South thus drew the distinction between a preacher and an exhorter: "Why, you know, a preacher he takes a tex', and den he done got to stick to it; but a 'zorter—*he kin branch*."—*Central Baptist.* According to this distinction we have a good many *ordained* exhorters.—*American Baptist.*

... JOSH BILLINGS remarks in his philosophizings, "A reputation once broken may possibly be repaired, but the world will alwuss keep their eye on the spot where the krack wuss."—*Ex.* The Christian should be careful how he talks lest he injure his brother's reputation, and more careful, lest he injure his own

...."A celebrated physician recently told an "established" Bishop that unless he went to a certain famous health resort he would soon be in heaven. The prelate set off directly for the fashionable place as preferable."—*Rich. Chr. Advocate.* Rather remarkable for a "Bishop." Truly, "We want but little here below," but "Bishops" especially want that little a long time.

...."I love to see a man who thinks enough of his minister to confide in him, and who feels that a recommendation from the servant of the LORD means something"—*Dr. Striker in Zion's Advocate.* He is the true shepherd who careth for his sheep in such a manner that they "know his voice." It is with the pastor to make his people love him.

..."Many men of medium talent and limited education, are gathering up the golden sheaves for the Master; while some with greater ability and greater renown are going up to heaven empty handed. Is it not partly owing to the neglect of pastoral work?"—*Ex.* In this you speak truly. The men of great ability do a necessary work; but those who do the most effective work are those who labor in an humble way.

....A Philadelphia boy was asked if he ever prayed in church, and answered: "Oh! I always say a prayer, like all the rest do, just before the sermon begins." "Indeed!" responded the astonished querist. "What do you say?" "Now I lay me down to sleep." A pastor of an up town church in this city informs us that several "Philadelphia boys" are in his congregation every Sunday—and there is one even in the "Official Board."—*Richmond Chr. Advocate.*

....Rev. G. W. HYDE, of Lexington, Mo., has been elected one of the trustees of the Southern Baptist Theological Seminary. He was the second full graduate of the institution, Dr. J. A. CHAMBLISS, of Charleston S. C., being the first. No one we know of in Missouri is a more solidly useful man than Bro. HYDE, and the Seminary could not have a more popular and able representative than he among our people.—*Central Baptist.*

..."Some of our brethren have never been satisfied with the removal of Rev. Dr. WHITFIELD to South Carolina, and they are seriously thinking about asking him to return to North Carolina."—BIBLICAL RECORDER. Tell those brethren to let Dr. WHITFIELD alone for awhile, and when South Carolina Baptists get dissatisfied with his removal into our territory, about the year of grace 2,000, it will be time for them to take action.—*Bap. Courier.*

...."In New England they are beginning to note when a candidate is simply orthodox. Thus of one who was lately installed it is said that he 'expressed a belief in the eternal sorrow of the ungodly, in there being no biblical ground for annihilation, and in a probation for all in the present life."' That is the way a contemporary puts it, and the *Journal and Messenger* says it is but a mild statement of the case. Is it a wonder that New England is so loose on the divorce question?

....What may not a man *prove* from the Scriptures, if he just knows how to quote? A Mohammedan cites Deut. 18: 18, "I will raise them up a Prophet from among their brethren;" and, since the Ishmaelites are the brethren of the Israelites, proves that GOD raised up Mohammed. Ridiculous? To be sure, but watch well the way things are often *proved* in sermons and see whether what you hear does not smack of the same thing.—*Central Baptist.* SPURGEON's idea of a sermon is a good one—not to *prove* a lot of propositions; but to *proclaim* the gospel.

....In one of our Baptist exchanges there appears two advertisements calling for agents to sell the life of the noted highwayman, the JAMES brothers. It can't be possible that the publisher was cognizant of the character of the advertisement, and yet how could such a thing get into his paper without his knowledge?—*Baptist Nation.* This is decidedly wrong. Patent medicines are bad enough, but much worse is the advertisement of the crimes of a border ruffian.

.. The Baptists of Buncombe, Henderson and Transylvania counties in North Carolina, have decided to organize three County Associations in the place of the Salem Association, which will probably dissolve. It is also thought that the Carolina Association will be broken up from the same cause, and churches in North Carolina belonging to the Twelve Mile Association will withdraw to help organize the Transylvania Association.—*Bap. Courier.*

....So prevalent and extravagant has indiscriminating praise become that when an honest and sober man attempts a just account of any one, he is looked upon as little less than a monster; and he will be happy if some one does not shy a rock at him, with the complimentary counsel, Take that, you envious old rascal!"—*Ex.* True Not only will it not do to criticise certain things or individuals, but there is often danger in telling the simple truth and "nothing but the truth."

...."Who has not seen grave and worthy men so drunk with adulation that they scarcely knew whether they were on their head or their heels. They step high, condescend to men of low estate, take on lordly ways, and rebuke dissent from their opinions or a differing recollection of facts as if it were an invasion of a divine right."—*Ex.* Here again, is one of the results of too much "puffing." We have seen brethren "puffed" till they were nothing but "puff." This result was not so much their fault as the fault of others.

... Bro. DODSON has a good piece of advice he gives now and then about the necessity of "keeping the pulpit above the benches." There is no better way to accomplish this than to give our country pastors books to read. A "Country Pastor" in the *National Baptist*, recommends as a good plan, that some good brother "watch the Book Notices" and every time a good one comes out, collect 10 cents from each member, "give it to the pastor, and then note the good advance of thought emanating from the same. Try it brethren and see if it is true, and if it will not pay."

....The estimate has been made that if an effort were made to evangelize the world by carrying out the great commission, it would cost, if done at once, or in one year, five hundred and sixty millions of dollars, or twenty eight millions a year for twenty years. These sums are not so staggering when distributed among twenty millions of Christians. If each of these twenty millions of Christians would give $28, the whole amount necessary to preach the Gospel to every creature who has never heard it, would be raised. Distributed over ten years, three dollars a year would raise the needed sum.—*Baptist Weekly.*

...."Some say, "GOD called me to preach—let the deacons and lay members do the visiting." Others say: "We will visit the people and learn their wants, then preach to them intelligently; and if our sermons are wanting in method and polish, they will atone for the want by being warm from a heart brought into sympathy with the people through the week."'—*Ex.* The pastor should not search for an excuse in either position. He ought to visit—at the same time he must *preach* intelligently. There is danger in both instances. Too much visiting may spoil a sermon as completely as none at all.

....The shocking laws in some of our New England States, which easily encourage repeated marriage and divorce, produce a result which would inevitably be the ruin of society, *i. e.*, they make marriage an experiment that may, according to notion, be often tried, instead of the abiding state of life so essential to morality, godliness, and general and individual prosperity.—*Watch Tower.* There is only one offence for which divorce should be granted. The Saviour is very clear on this point, and that minister of the gospel who joins together the divorced for any other cause, commits a sin.

....Mr. J. T. LINEBACK, of Salem, requests us to state that there will be a Preliminary Sunday School Assembly for all the Southern States, held in Tullahoma, Tenn., on August the 17th, for the purpose of organizing a Southern General Sunday School Assembly. All Sunday school workers, irrespective of churches, denominations, sects, or creeds, are invited. Baptists care very little about such loose, latitudinarian organizations. They are gotten up and organized, as a general thing, against the Baptists. If they succeed, then we fail, and the brethren know it.

....A Bro. who recently left the Baptists, gives as his reason for so doing the want of liberty in the denomination. To this a good brother who had heard him preach for years, replies: "The fact is, he was obliged to leave the denomination after being satisfied that he could not secure a church in the denomination. He therefore with his usual shrewdness, takes this method to secure a church. It was not his belief that killed him in our churches: it was his lack of spirituality and everything in fact, which goes to make up a humble disciple of the LORD JESUS CHRIST as a preacher. I would not say one word to injure the man, "but honesty of opinion and the necessity he felt in changing his views," seems such a force to one who knows him well, that I cannot help writing you as I do."

...."The Courts of Australia have a queer case to decide. A Roman Catholic merchant left in his will a bequest of $7,000 to be used to deliver his soul from purgatory. The executor demands legal proof from the priests that the conditions of the bequest have been complied with before he will pay over the money. The priests are now puzzling their brains over the unexpected problem thus presented to them. Inasmuch as they cannot prove the man's soul has been delivered from purgatory, without first proving there is such a place as purgatory, and that prayers have power to release men's souls from it, their task is not an easy one—there being no Biblical, to say nothing of legal, proof of either alleged fact. The case is a very curious one."—*Examiner.*

... Our esteemed brother of the *Baptist Record*, having been "advised" by some of his subscribers for devoting so much space to the discussion of certain "doctrinal questions," answers thus: "These, and many more letters of the same character, show that the time of discussing barren questions is rapidly passing away. The indication is good. A few years more and the man who wishes to discuss questions of this order will have to look somewhere else for an audience—West, perhaps," If by "West" our brother means the region of country hereabout, we take pleasure in informing him that except among the beautifully diminishing few with whom such discussions form "the stock in trade" audiences of the sort he means are hard to find West as well as South.—*Central Baptist.*

TO THE BAPTISTS OF THE SOUTH—A STATEMENT OF FACTS.

The Southern Baptist Convention, at its recent session, removed the Home Mission Board from Marion, Ala., to Atlanta, Ga. The new members have cheerfully accepted the responsibilities imposed upon them, and have organized by electing J. D. Stewart, President, I. T. Tichenor, Cor. Secretary, J. H. James, Treasurer, H. H. Cabaniss, Rec. Secretary, and A. D. Adair, Auditor. At a regular meeting held July 3, after due consideration of the field and of the work committed to their care, the Board ordered the publication of the following

STATEMENT OF FACTS.

1. The Board is convinced that, in order to meet the wishes of the denomination and to supply the necessities of this field, its operations must be greatly enlarged.

In *California*, our missionaries to the Chinese need to be reinforced—Bro. J. B. Hartwell being our sole male missionary to the thousands of that race who have come to our shores. A year ago the Southern Baptist Convention recommended the appointment of two additional men to this field. The existence of that mission as now organized is dependent upon Bro. Hartwell, whose success only makes us the more anxious to comply with the instruction of the Convention.

2. The *Indian* mission, which has for so many years awakened the interest and solicitude of our brethren, merits and will receive at our hands great consideration, and calls for increased expenditure.

3. The rapidly increasing population of the States and Territories of *the South West*, Arkansas, Texas, New Mexico and Arizona, and the building up of towns and cities on the lines of railroad now being so rapidly constructed in that section of our country, open a large and inviting field for our Convention. The duty of adequately supplying the wants of this field with men and means and thus laying the foundation of permanent denominational prosperity must be apparent to every thinking mind.

4. In *Florida*, the increasing tide of population, attracted by the development of the wonderful resources of that semi tropical State, is creating new centres of life and activity in which we should establish churches of our faith.

5. From *the older States*, east of the Mississippi river, the Board is already receiving pressing applications for aid from important centres. The growing commercial, mining and manufacturing interests are bringing into existence new communities which ought to receive from us the Bread of Life.

6. Our relations and obligations to the *Negroes* of the South have already claimed attention from the Board; a judicious Committee has been appointed to take this whole subject into consideration, and to report at an early day the best plans for reaching, with Gospel influence, this large part of our population. We are profoundly impressed with the importance and magnitude of this work.

7. *New Orleans*, the great and growing commercial emporium of the lower Mississippi valley, must in time become not only the social, but the great trade centre of the Western hemisphere. No language can exaggerate its future influence upon our country. In this great city, we have but two Baptist churches, both of which require aid from abroad. The occupying of this field is imperatively demanded. Brethren from every section are pressing upon us its claims. The Mississippi Baptist Convention, which is thoroughly informed with reference to this field, at its late session resolved that the Baptists of the South ought to raise for it this year, at least $25,000. Rev. Dr. Landrum, Pastor of the Coliseum Place Baptist Church, New Orleans, has already pointed out a half dozen important points in that city which should be immediately occupied by missionaries. Will the funds be supplied that vigorous efforts may be made to meet demands?

Properly to occupy these fields and to meet their demands, the Board should have at its disposal during the current year not less than $100,000, and we cannot even do *effective* work in all of them with less than $50,000. So large an increase in funds will demand a corresponding increase of the liberality of our brethren. We confidently expect that the denomination, which, without solicitation on our part, has transferred this work to our hands, will cheerfully and liberally supply us with the funds needed for its prosecution. We request every pastor to raise during the year at least one collection for our treasury. The Home Mission Board earnestly desires the hearty co-operation of the several State Boards, and asks that they give encouragements to State Vice-Presidents and other representatives of our interests.

Our Corresponding Secretary has been instructed to visit if possible each State, with the view of conferring with State Boards and other brethren, and of thoroughly organizing this work which the Master has intrusted not merely to the Board, but to all our brethren throughout the South. We heartily commend him to the churches, praying upon his labors the favor of God, whose he is and whom he serves. As our work is your work, and our success will be your success, we invoke your prayers, sympathy and liberality. We undertake this work and make this appeal in the name of our common Lord and Saviour, Jesus Christ, to whom be all the glory.

HENRY MCDONALD,
G. A. NUNNALLY,
D. W. GWIN,
I. T. TICHENOR.
Committee in behalf of H. M. B.
Atlanta, Ga., 1882-1883.

DR. RENFROE'S BOOK.

Bro. Bailey:—I have just read "Vindication of the Communion of Baptist Churches," by J. J. D. Renfroe, D.D., Talladega, Ala. being a review of the new departure of Eld. J. R. Graves on the question of intercommunion of Baptist churches, with introduction by J. M. Pendleton, D. D. I see in the RECORDER of 28th ult. you give a mere notice of the receipt of the book, but I really think it deserves more than that. I regard it as a most triumphant vindication of Baptist usage. Indeed, I have never read anything on any subject, where victory is more apparent on every page. I think every Baptist in the land ought to read it, for two reasons:

1st. If any are disposed to adopt the new theory, they should read it, and I think they will find no difficulty in adjusting their feelings and their practice to the old Baptist usage. If I were to visit some church that I served as pastor more than twenty years ago, and it should happen to be communion season, it would look like a heartless business to compel me sit aside and not commune with persons that I baptized and welcomed into the church. And yet this is the effect of the new theory. Such should not be the case without the strongest reasons to support it.

2nd. There is no telling how soon this new theory may be obtruded on the attention of brethren with a force that they are not prepared to resist, and they should prepare beforehand against the emergency. This would stop a great deal of anxiety and confusion. Dr. Graves is an able man, but like other men he is liable to err, and I think Dr. Renfroe clearly shows in his review that he has erred in this particular.

Brethren, allow me to beseech you, to make haste slowly in adopting a theory which seems to me to strike at the very heart of the fellowship of the churches. Having drank of the old wine, I do not desire straightway to partake of the new, for the old seems to me better.

Send 27 cents, addressed to J. J. D. Renfroe, D.D, Talladega, Ala., and get the book, and read and circulate it. I am satisfied it will do good. It is the most timely treatise of the times.

J. J. LANDSELL.

LETTER FROM THE MOUNTAINS.

Dear Recorder:—I left home in Haywood the 9th of April and on the 12th I found myself in the beautiful vales of Fairview. I began teaching the 17th. I have a good school; the people here are alive to the cause of education. It is no task to get a good school. The children are bright and intelligent. They improve rapidly.

Last winter Bro. E. Allison conducted a service here, there were about ninety professions of faith in Christ and the church greatly revived. The work does not cease; there are accessions to the church almost every meeting.

Bro. Allison has done much good for the Master in Buncombe County this year. I believe he has witnessed the conversion of about two hundred penitents since New year. He devotes himself entirely to this mission. He is surely fully consecrated. During the revival at this place, a little girl about ten years old was converted. She went to work for Jesus and is still an earnest worker. She has been successful in winning souls to Jesus. She is a very remarkable child, she seems entirely devoted and consecrated to the Master. If permitted to live I think she will be one of the greatest blessings and ornaments to the cause of Christ. When not in school she sings the praises of Jesus almost all the day. Her name is Ida Ashworth. The Sunday school at this point is one of great interest and is well attended. It has a whole-souled christian for superintendent. Bro J. B. Freeman. The new converts are being trained in the Sunday school and teachers are trying to lead souls to Christ.

I find the people here the best people I almost ever met so full of grace from the recent revival. Everything so pleasant and agreeable I often think "my lines have fallen to me in pleasant places."

I will be brief this time as short articles are more pleasing to editors and I will try to please them with brevity as I fear nothing else in my letter will, and as this is my first to the RECORDER, I will flatter them I will not be troublesome. Pray for me.

EDITH HAYNES.

Fairview, Buncombe County, N. C.

SOUTH YADKIN UNION.

The next Union Meeting of the South Yadkin Association will convene at Society church, Iredell county, on Friday before the 5th Sabbath in July, 1882. The Introductory Sermon will be preached by Elder T. J. Rooke. The following is the

PROGRAMME:

1. What are the objects of Union Meetings in the South Yadkin Association? Rev. E Dodson, W. B Clement.
2. What are the relations between church and pastor? J. S. Bridgers, Rev. J. B. Marsh.
3. What are the best means of increasing the spirituality of our churches? Rev. J. F. Redwine, C. A. Rominger.
4. Should missionary Baptist churches intercommune? J. T. Alderman, Rev. J. B. Boone

Society church is fourteen miles east of Statesville. We would be glad to welcome brethren from different portions of the State.

J. C. TURNER, Sec.

Bethany church, July 3.

SOUTH RIVER UNION.

The Union meeting of the South River Association will meet with the church at Trinity, Johnston county, on Friday before the 5th Lord's day in July, 1882.

The Introductory Sermon will be preached on Friday at 11 a. m., by Elder H. J. Dance; the Missionary Sermon on Sabbath at 11 a. m., by Elder A. B. Alderman.

Yours in Christ,
A. B. ALDERMAN, Clerk.

ACKNOWLEDGMENTS.

State Missions:	
High Point ch.,	$ 2 20
Holloway's ch.,	4 00
Galatia ch.,	3 23
Lexington ch.,	1 78
Foreign Missions:	
Hickory ch.,	2 00
Warlick's Chapel ch.,	1 00
Asa Michael and wife,	1 00
South Fork ch., (Watauga co.,)	1 50
Rev. I. W. Thomas,	1 00
Sawyer's Creek ch.,	12 00
Ramoth-Gilead ch.,	8 00

N. B.—Persons sending me funds, who do not receive receipts promptly and see the same duly acknowledged in this paper, will please do me the kindness to notify me at once.

B. F. MONTAGUE,
Treas. Bap. State Convention.
Raleigh, N. C., July 8th, 1882

Happy Management.

"How do you manage," said a lady to her friend, "to appear so happy all the time?" "I always have Parker's Ginger Tonic handy," was the reply, "and thus keep myself and family in good health and spirits." See Adv.

Carraway's Liver Pills sell for 25 cents per box. All druggists have them.

The Biblical Recorder,

—A—

Religious and Family Newspaper.

PUBLISHED WEEKLY BY

EDWARDS, BROUGHTON & Co.

Rev. C. T. BAILEY, Editor.

RATES:

1 Copy, one year, postage prepaid,	$ 2 00
1 Copy, six months, " "	1 00
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Magic Piles Ointment—The Best Remedy for Piles ever Offered.—Major Vass, Treasurer of the Raleigh and Gaston Railroad, writes as follows:

"Raleigh, N. C., June 1, 1882.

"Gents:—I have used your "Magic Piles Ointment" in a chronic case of long standing, and it *has proved superior to all other remedies* W. W. Vass."

Price 50c. per box. For sale by druggists, or manufacturers' agents.

Jones & Powell,
Raleigh, N. C.

$1500 per year can be easily made at home working for E. G. Rideout & Co., 10 Barclay Street, New York. Send for their catalogue and full particulars. 19-1y.

Mr. Eugene L. Harris, of Raleigh, is prepared to execute in the highest style of art, portraits in crayon, from small pictures or from life. These portraits are remarkably life-like. He has executed work for one of the proprietors of the Recorder, to whom he refers. 19-1y.

Osborne Bakery.—Fine Cakes baked to order; Plain Cakes on hand by retail or wholesale; Loaf Bread furnished fresh every evening and delivered anywhere in the city. Apply at Osborn's Grain and Feed Store, *Prairie Building*, or at our residence east of the North Carolina depot, Raleigh, N. C. Mrs. Job Osborn, Proprietress.

LITERARY NOTES.

"An Aboriginal Pilgrimage" is the title of an illustrated article by Sylvester Baxter, in the forthcoming Midsummer Holiday *Century*, descriptive of the recent trip of the Zuni Indians to Boston for the purpose of bringing back to Zuni sacred water from "the Ocean of Sunrise." This will be followed by several papers by Mr. Frank H. Cushing, under whose leadership the Zunis came East, who will describe his unique experiences during the years he has spent among this tribe as the first white man ever adopted into its fellowship.

Index to New Advertisements.

American Bap. Publication Society, Philadelphia.—Show Your Colors.

Tarrant's Seltzer Aperient.

John Church & Co., Cincinnati, Ohio.—New Song Book.

Ludden & Bates, Savannah, Ga.—Grand Midsummer Closing out Sale of Pianos and Organs.

Geo. E. Nissen & Co., Salem, N. C.—Wagon Manufacturers.

S. Ivey, Leesville, N. C.—Ashpole Institute.

Thomas Opie, M. D., Baltimore, Md.—College of Physicians and Surgeons.

Maj. W. B. Lynch, High Point, N. C.—Lynch School.

T. J. Poe & Son, Lockville, N. C.—Millwrights and Bridge Builders.

Mrs. Joe Person, Franklinton, N. C., publishes the testimony of Jos. R. Mason, Jr., concerning her Remedy.

A. Pope, Wilmington, N. C.—Schedule of Wilmington & Weldon R. R.

G. W. Greene, Moravian Falls, N. C.—Moravian Falls Academy.

Wake Forest College.—See large illustration.

Ludden & Bates' Grand Midsummer Closing out Sale of Pianos and Organs.

Those who are thinking of buying Pianos and Organs will do well to take advantage of the grand Midsummer Closing Out Sale announced in our advertising columns by Ludden & Bates' Southern Music House, Savannah, Ga.

This, as is generally known, is the leading Music House of the South. Their business is co-extensive with the States of the Union, for they have nine large Branch Houses in the South, and also a House in New York city, which supplies the trade or territory more accessible to that market.

There are two things which may be said of Ludden & Bates—we should say three—which are essentials in any great business. One is, that you have in this Southern Music House *everything anyone needs* in the way of *Musical Instruments*, and those Instruments are of the best and highest priced manufacture, such as the Chickering Piano, Mason & Hamlin Organ, and so on, or of a good, but medium priced class. A second feature of this House is that its unlimited capital and facilities render it able to *sell at the lowest possible prices* to be obtained in the market. There is no mistake about the correctness of these two positions. But there is a third very important matter. A House may be all that we have said, and yet not be inviting. There must be reliability of character—integrity of dealing. That Ludden & Bates have this essential, their wide reputation, as well as immense business, readily proves. We have known them for years, and dealt with them, and squarer, wider awake and better business men in any particular, we have never met. This is strong language, but it is based upon personal knowledge as well as the reputation of the House.

What they say can be depended upon, and when they announce a Grand Midsummer Closing Out Sale, it means just that and nothing less. Write them for catalogue and full information, and it will be to your direct advantage.—*Weekly Mail, Atlanta, Ga.*

Dr. R. V. Pierce's "Golden Medical Discovery" cures every kind of humor, from the common pimple or eruption to the worst scrofula.

Four to six bottles cure salt-rheum or tetter.

One to six bottles cure the worst kind of pimples on the face.

Two to four bottles clear the system of boils, carbuncles, and sores.

Five to eight bottles cure corrupt or running ulcers and the worst scrofula.

By druggists, and in half dozen and dozen lots at great discount.

Ladies and sickly girls requiring a non-alcoholic, gentle stimulant, will find Brown's Iron Bitters beneficial.

Carraway's Liver Pills will cure Biliousness, Constipation and all diseases of the Liver.

An Impossibility.

Deserving articles are always appreciated. The exceptional cleanliness of Parker's Hair Balsam makes it popular. Gray hairs are impossible with its occasional use.

Forty Years' Experience of an Old Nurse

Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhœa, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

NEWS OF THE WEEK.

STATE.

—The Monroe *Enquirer* says that "Mr. Jas. Little, who lives at White Store in Anson county, died suddenly a few days ago with heart disease. He was 35 or 40 years of age."

—The Wilmington *Star* says that "Dr. Closs is very low. Dr. Collins, his physician, says his death is not far distant. His many friends throughout the State will regret this announcement."

—*E. City Falcon:* A tremendous sea-turtle was shipped North to-day by Flora & Brockett. He measured *four feet* nine inches from tip to tail, two feet six inches across and weighed 389 pounds. He was captured at Hatteras.

—*Roanoke Patron:* Thad. Williams, near Currituck Court House, dug fifty-four barrels of Irish potatoes from seven-eighths of an acre of ground, which he sold in Norfolk, Va., at a net profit of $307.47. Go 'way cotton, you ain't no where.

—*Economist:* We are informed that the obstructions to navigation in Perquimans river above Newby's bridge, and as far as Riddick's Store, forty miles beyond Hertford, are to be removed to bring that portion of our county into railroad communication. A joyful good-bye to covered carts.

—The Democratic State Convention met in this city July 5, and nominated Col. R. T. Bennett, of Anson, for Congressman-at-Large, and Hon. Thomas Ruffin for Supreme Court Judge. The District Convention, which met here on the day following, nominated for Congressman Hon W. R. Cox, of Wake.

—*Chatham Record:* On Wednesday of last week Mr. Matthias M. Johnson, of Albright township, did a hard day's work, and on the next day was a corpse. He was sick only a few hours, and it is thought died from over heating himself at work and then drinking too much water. He was about 69 years old, and was highly esteemed by his neighbors.

—The Fayetteville *Examiner* says of the *Cape Fear & Yadkin Valley Railroad:* This road is now in fine condition. The three locomotives belonging to it have been put in thorough repair, and are doing good service. The coaches have been overhauled, repainted and newly upholstered. Ninety tons of new iron and steel rails have been laid on the track, which is now in excellent condition. The business of the road is in a very satisfactory condition, and is constantly increasing with the development of the country through which it passes.

—Laurinburg *Enterprise:* Mr. M. M. Rich of this town, is now engaged in preparing a model of an improved cultivator and pea-planter, which he has recently invented. It is an adjustable plow with several attachments, which Mr. Rich claims will save the labor of three to five men, in distributing guano, cultivating cotton, corn peas, &c. It is certainly a unique invention and we believe it can be manipulated in such manner as to effectually do away with much of the expense now attending the cultivation of the several crops.

—About sunset fire was discovered in the finishing room of the Union Carriage Company's shops, at Carthage, which soon caught the workshops, enveloping the whole building in flames and burning it to the ground; a complete loss. Nothing was saved. The large store of H. J. & A. D. Muse, adjoining the shops, was also burned to the ground, as also the kitchen of Mr. Tyson. The whole town was in fearful danger of being burned, and but for the exertions and bravery of the peeple would have been destroyed. The total loss is between $30,000 and $40,000.—*News and Observer, 4th.*

—The ex-Confederates of Anson county will meet in Wadesboro on the 22d inst., says the *Times*, "to take such action as will forward the object of the State Association which organized in Raleigh last October. Our purpose, in part, is to prepare a roster of each company which served in the Confederate army from Anson county—to prepare a history of each of said commands—to commemorate the heroism of those who were killed—to aid the living who are deserving of help. Our dead comrades have no country except the unmarked empire of eternity; no flag except the weird cross which is borne at the head of the Spectre Host in the spirit land. Let us come close together and feel again the sense of comradeship, of old help, of common peril."

—A brutal murder was committed by unknown parties at Monroe last week. The *Enquirer* says: On last Monday morning the mother of Henry Knotts, a negro boy of 10 or 13 years, sent him up town on an errand. He did not return and late in the evening she began to make some inquiries about him, and as the night passed and nothing was yet seen or heard of him, a more particular search was begun which was kept up until about 11 o'clock yesterday morning when his dead body was found under the new warehouse of the C. C. Railway at this place. The last seen of him by any witness yet produced, was about 12 o'clock Monday, when he was noticed to be about the depot by a boy who is cook for the construction hands at work near this place.

—Winston *Sentinel:* A difficulty growing out of a land suit between Charley Thompson and Baxter Shemwell, *uncle and nephew*, culminated June 30, in Lexington, in a shooting affray in which Shemwell received four wounds which are serious, if not fatal. Shemwell first attacked Thompson, and after some words drew his pistol, and fired three shots, neither one of which took effect. Thompson then opened fire and fired four shots, all of which were lodged in Shemwell. Shemwell was carried to his home in what was thought to be a dying condition. * * A sad feature of the affair is that Shemwell was only lately married so recently as three weeks ago, to a bright and popular young lady of Lexington, and had just returned from a bridal trip to Morehead City.——As the train was about leaving the depot Tuesday evening a pistol shot was heard in the neighborhood of the baggage car, and an investigation proved that two colored men from Kernersville, Work Brooks and Leige Brooks had been engaged in a quarrel when Work drew a pistol and discharged one barrel in Leige's body. Work was arrested and committed to jail to await trial.

News and Observer: By the rain of the 4th, Mr J. C. Lee's mill was washed away; loss about $1,200. Mr. W. R. Stell's mill was also washed away; loss about $500. Both mills were in Wake Forest Township.——The heavy rains which fell on the 4th inst., in the northern and southeastern parts of Wake county considerably damaged the crops. The small streams rose with remarkable rapidity and several of the public bridges were swept away. Neuse river was quite full, but not to overflowing.——The thirty third annual meeting of the stockholders of the North Carolina Railroad Company will be held in this city on the 13th inst. Stockholders desiring to attend can get tickets for themselves and the immediate members of their families (wife and children living under their roof) by applying to the Secretary.——Much interest is manifested in the State Fruit Fair, which is to be held at Greensboro, beginning August 8, and it promises to be a noteworthy event. Col. Pope, general passenger agent of the Associated Railways, writes Col. A. B. Andrews that lines will give exhibitors and visitors the same rates as are given to the State Fair at Raleigh. It is understood that the tickets will be good from August 6th to the 12th. It is thought that a similar reduction in rates will be made by other roads. The indications point to a very large attendance, and the exhibit of fruits promises to far surpass in extent, quality and variety, anything ever seen in the State. The season is a remarkable one, and there never was such a crop of fruit.

GENERAL.

—A recent cyclone at Coalville, Penn., killed 25 persons.

—Col. Cash, the S. C. duellist, is reported as having written a very insulting letter to Gen. Wade Hampton.

—A dispatch from Moscow announces the sudden death of Gen. Skobeloff, the famous Russian general, at Hotel Dussaux, there.

—The ex Confederate soldiers of Missouri are to hold their annual re-union at Sedalia, August 15, and 15,000 or 20,000 are expected to be present.

—Guiteau's brain has been examined and found to be in a healthy condition. His body, it is rumored, has been taken from its grave in the jail yard and carried to the National Medical Museum.

—Edwin Cowles, editor of the *Leader*, Cleaveland, Ohio, sued Bishop Gilmour of the Catholic Diocese, for $25,000. The Bishop published a card over his signature, which Cowles claims as false, malicious and defamatory.

—The jury in the case of the Malley boys who, with Blanche Douglass, were charged with the murder of Jennie Cramer, brought in a verdict of "not guilty," June 30. The trial had been in progress for some time, and cost the State $20,000 and the Malleys $30,000.

—The strikes of the North are yet very troublesome. There are constant outbreaks occurring among the striking freight handlers and the men employed in their places. The police do not like the appearance of things, and fear a great deal of trouble this week. All the docks are crowded with freight, which is being slowly handled.

—The condition of Egypt is still unenviable. England is making preparations to enforce measures and France looks on approvingly. A dispatch from Alexandria states that Admiral Seymour has sent an ultimatum to the authorities, demanding the instant stoppage of the construction of earthworks, under a threat of opening fire. The work has ceased.

—A woman and two children were found starved to death in a lonely section of Van Buren county, Ark., in the mountains. It is believed that the woman fell sick, and the children being too young to secure aid for her, perished miserably. The third child was still alive, and had gnawed a piece of flesh from the arm of one of her sisters. It died soon after the discovery was made. In this land of plenty, people are more or less responsible for the starvation of the helpless.

—The total number of postal cards and stamped envelopes issued during the year ending June 30th, 1882, was 1,740,571,038 pieces, of an aggregate value of $40,977,953.42. This is an increase over the issue for the preceding fiscal year of 236,259,496 pieces, or 15.7 per cent., equal in value to $6,352,517 51. The total cost of furnishing these articles was $875,836.75. Over one one billion 3-cent stamps and three hundred and fifty million postal cards were sold during the past year.

—A bitter debate, of a personal nature, took place in the House of Representatives last week, between Messrs. Robeson of New York, and Whitthorne, of Tennessee, in the discussion of the Naval Appropriation bill. This sort of thing is becoming to be quite common. Mr. Robeson referred to the investigation carried on by the committee on Naval Affairs of the Forty-fourth Congress, and without mentioning him by name, alluded in terms of the deepest contempt and insult to Mr. Whitthorne. Speaking of men who headed the committees in that Congress, he said that "If there was a man accused of stealing school funds in his own State, he came to the front." At these words, up started Mr. Whitthorne, and facing Robeson in the space in front of the Speaker's desk, exclaimed: "That is a lie, whoever tells it, or whoever repeats it." Mr. Robeson: "I have alluded to no man by name; if any man recognizes himself by description, let him step forward and deny it." The members congregated around the two gentlemen, and there was a good deal of excitement in the hall. After the bill was passed, Mr. Whitthorne arose and said, among other things: "With all the responsibility that belongs to me, I attach to the forehead of that member (Robeson) falsehood and perjury." Mr. Robeson replied briefly, to the effect that he would leave the country to judge of the man who recognized himself in the portrait which he (Robeson) had painted. The matter was then dropped. Such language is unbecoming to men of their high position, and they should have been held to strict account for its use.

—The excursion steamer Sciota, with 400 or 500 persons on board, collided with the steamtug John Lomas, near Mingo Junction, Ohio, July 4. Fourteen people were drowned and about forty more are missing. The following are some of the details, as given by Charles Page, the stoker or assistant engineer of the Sciota: "When we collided with the Lomas, as near as I can judge and from what I heard people saying, we had on board 400 persons at least and possibly 500. I was on watch at the time of the accident, and when the boats whistled for passing I noticed that there was something wrong, but thought nothing of it and stepped out on the deck for a second, when I saw the Lomas right upon us. I rushed back to my engine and obeyed the bell to 'go back,' which was immediately followed by a bell to 'stop;' and then seeing that the boat was fast sinking, the engineer and I threw a skiff into the river and then I ran after my coat. When I got back the skiff was so full of fear-stricken people that I knew it would sink, so I jumped into the river and struck out for the West Virginia shore. In looking around me as I swam I saw the water was black with struggling human beings, and the expression of their faces was frightful beyond description. Men, women and children were crying piteously for help, and some of the screams so unnerved me that I could scarcely swim. The current was strong, and I struck out with all my might and soon got out of sight of the crowd in the water, there being but two boys near me, who managed to reach the shore in safety with a little help from me. We swam about a mile altogether, and when we reached the shore it was almost impossible for any of us to stand up. As to how many were lost I can form no idea, nor do I know what caused the accident or who is to blame." Search for the bodies is going on vigorously.

Weak lungs, Spitting of Blood, consumption, and kindred affections, cured without physician. Address for treatise, with two stamps, World's Dispensary Medical Association, Buffalo, N. Y.

DIED.

LAYDEN.—Charles Layden, died at his residence in Perquimans county, on the 22d day of June, 1882, in the 72d year of his age. Brother Layden in early life made a profession of religion and united with the Baptist church worshiping at Whiteville Grove. From that time until his death he adorned his profession with an honest, upright walk. Bro. Layden leaves behind him a wife and many children to mourn their loss.

W. P. J.

TURNER.—Absilla Turner died at the residence of her husband in Perquimans county, on the 14th day of June, 1882, in the 61st year of her age. Sister Turner was a faithful and consistent Christian, and for many years a member of Whiteville Grove Baptist church. "There remaineth, therefore, a rest for the people of God."

W. P. J.

WILLIAMS.—At his residence, near Rose Dale, in Pasquotank county, N. C., Bro. Joseph P. J. Williams, on Monday afternoon, 26th ult., after a painful illness of about three weeks' duration. Another good man has passed over the river. Bro. Williams was a young man in the prime and vigor of manhood. He was a little over thirty-one years of age. He has left a devoted wife and five children to mourn their irreparable loss. He was a member of Ramoth-Gilead church and had been for a number of years. His walk was pious and consistent, for the most part; his death triumphant. He has done good work in the world by his example; though seemingly a passive man, yet with a faith stayed on Jesus. During his illness he manifested much of the Saviour's love in his heart. At one time, after many of his friends had remained and watched by his bedside at night, he enquired who would stay with him the coming night, and on being told that Jesus would stay with him, he replied, with a bright look, "He always stays with me." Bro. Williams was the eldest son of Bro. Isaac Williams, a deacon in Ramoth-Gilead church, and the grandson of old Bro. Malachi W. Jones, long since passed to his reward.

Thus lived and thus died Joseph Pritchard Jones Williams.

J. R. Etheridge.

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I have been entirely cured of a most fearful looking and painful sore on my ankle, by the use of Mrs. Joe Person's valuable Remedy. It came more than twelve months ago, very much like a ring worm. I painted it with tinct. iodine. It became a very painful and bad looking place; then I commenced to try everything I could think or hear of, until it became so very painful that I could scarcely walk. Then I went to the best doctor in the whole country for advice, who told me he could cure me if I would take to my bed and there remain for four or five weeks, and if I did not do this pretty soon it could not be cured at all; the bone would become diseased and my foot would have to be taken off. Imagine how I felt to be told that I would have to lose my foot, or to give up all business! Either of the remedies would have ruined me. Mind you, this was the advice of one of the best doctors in the State of North Carolina, and this conversation took place last February. I continued to burn, as he advised, with caustic, until September, but found no benefit at all from his treatment. I was then advised by my friends to try Mrs. Joe Person's Remedy. I ordered half pints from her, and took the first dose on the 17th of September, using the Wash also, and now I am a well man, the sore is entirely cured, and I can walk as far, dance as much and jump as high as any man. Put me back to the first of September, let me know as much as I now do of the merits of her Remedy, and I would not hesitate to pay ten dollars per bottle for it if I could not get it for any less. I think more of it than any medicine I ever heard of. It is not only the best remedy in the world to purify the blood, but I believe it will cure all skin and blood diseases, and it will certainly cure a love of strong drink. It gives me pleasure to furnish this for publication, and I know there are many sufferers who would be cured, could they know of and obtain Mrs. Joe Person's Remedy.

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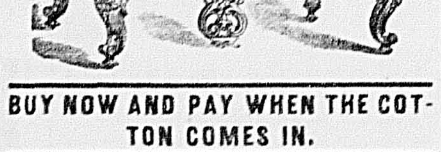

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Date, June 25, 1882.	No. 48. Daily.	No. 40 Daily.
Leave Weldon,	3 37 p m	6 10 p m
Ar. Rocky Mount,	5 02 p m	7 14 p m
Arrive Tarboro,	8 25 p m	8 25 p m
Leave Tarboro,	9 00 a m	9 00 a m
Arrive Wilson,	5 42 p m	7 44 p m
Arrive Goldsboro,	6 37 p m	8 27 p m
Arrive Warsaw,	7 45 p m	
Arrive Burgaw,	8 59 p m	
Arrive Wilmington	9 50 p m	9 55 p m

TRAINS GOING NORTH.

	No. 47. Daily.	No. 43. Daily.
Leave Wilmington,	6 40 a m	5 35 p m
Arrive Burgaw,	7 26 a m	6 24 p m
Arrive Warsaw,	8 41 a m	7 41 p m
Arrive Goldsboro,	9 48 a m	9 03 p m
Arrive Wilson,	10 43 a m	9 57 p m
Arrive Rocky Mount,	11 23 a m	10 35 p m
Arrive Tarboro,	8 25 p m	1 10 p m
Leave Tarboro	9 00 a m	3 00 p m
Arrive Weldon,	12 50 p m	11 55 p m

Train No. 43 North will stop at all stations.

Train No. 40 South will stop only at Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 47 makes close connection at Weldon *for all points North daily. All rail via Richmond*, and daily except Sunday via Bay Line.

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Condensed Schedules.

TRAINS GOING WEST.

STATIONS.	Arrive.	Leave.
Goldsboro,	A. M.	10 00
Raleigh, P. M.,	12 20	3 55
*a*University,	5 31	P. M.
Greensboro,	8 05	"

*a*Connects with the State University Railroad.

TRAINS GOING EAST.

STATIONS.	Arrive.	Leave.
Greensboro,	A. M.	9 30
*a*University,	12 02	P. M.
Raleigh,	1 40	4 05
Goldsboro,	6 30	P. M.

*a*Connects with the State University Railroad.

WESTERN N. C. RAILROAD.

Summer Schedule.

EAST. Pass'ger Train No. 2.	STATIONS.	WEST. Pass'ger Train No. 1.
Arr. 2.53 a m	Salisbury,	L've 11.45 p.m.
" 1.25 "	Statesville,	Arr. 1.16 a.m.
" 11.53 p m	Newton,	" 2.53 "
" 11.15 "	Hickory,	" 3.30 "
" 9.50 "	Morganton,	" 4.57 "
" 8.32 "	Marion,	" 6.13 "
" 7.09 "	Henry,	" 7.06 "
L've 5.10 "	Asheville,	" 9.42 "
" 12.00 m.	Warm Springs,	" 1.08 p.m.
" 11.20 a m	Paint Rock,	" 2.10 p.m.
" 2.15 p m	Pigeon River,	" 12.15 "

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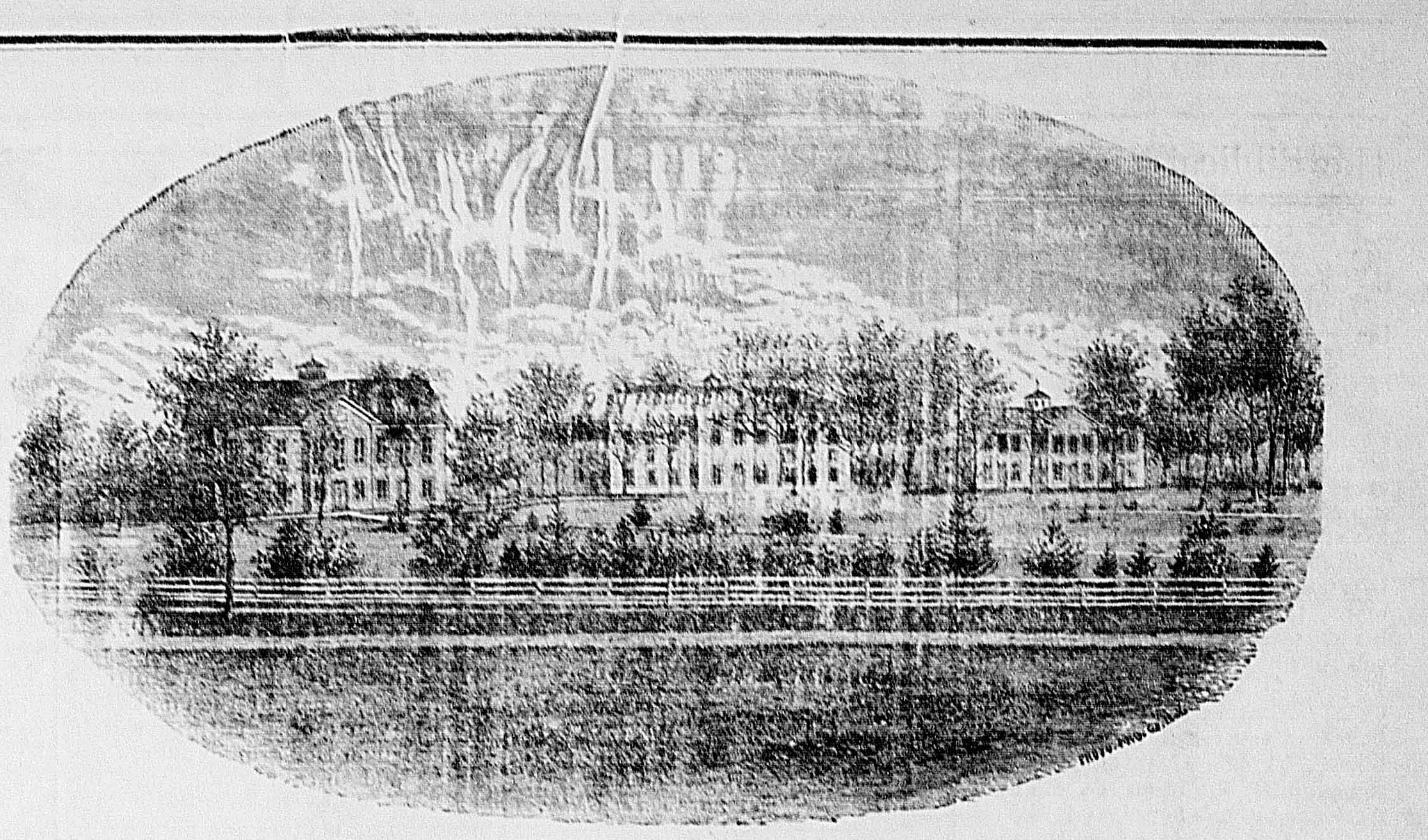

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With such assistant instructors as the exigencies of the School may require.

The chief work of the School is done by the Senior Principal and his two sons. The less important work is given to assistant instructors, who are selected with especial reference to their peculiar fitness for the duties assigned them; and the number of students will not be increased beyond the capacity of the Principals to take personal charge of all the classes in the leading branches taught, and to supervise all the work of the school.

The School has been under its present management for more than **THIRTY YEARS**, and *in this sense, it is, we belivve, the oldest school in* the South.

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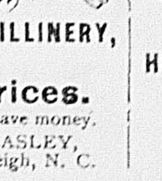

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The Biblical Recorder.

[CONCLUDED FROM FIRST PAGE.]

still in the gall of bitterness and in the bonds of iniquity. You who receive the Gospel, are saved; faith is the saving token. If you believe that Jesus is the Christ you are born of God; if you have accepted him as your Saviour whom God sets forth as such, then you are saved; but if you say, "No, I cannot see it," then your eyes are blinded and you are lost. The sun is bright enough, but those who have no sight are not enlightened.

According to the text, he that believes not on Jesus Christ is a lost man. God has lost you; you are not his servant. The church has lost you; you are not working for the truth. The world has lost you really; you *yield no lasting service to it.* You have lost yourself to right, to joy, to heaven. You are lost, lost, lost, like the prodigal son when he was away from his father's house, and like the sheep that went astray from the fold. It is not only that you *will be* lost, but that you *are* lost; for "he that believeth not is condemned already, because he hath not believed on the Son of God." Press these two words upon your conscience—"Condemned already"—lost even now. You are perishing; that is to say, you are gradually passing into that condition in which you must abide forever, as one that has perished before God, and become utterly useless and dead. It is

AN APALLING TRUTH.

that this is proved by the fact that you do not understand the Gospel, or if you do understand it you do not appreciate it; you do not see beauty or *glory in it; or if you do in a measure* appreciate it, and see some glory in it, yet it has never stirred your affection, or drawn your heart towards its great subject. In a word you have not come to trust in Jesus. He is the only one you can trust to, and yet you reject him. Oh! what a condition to be in; willfully in darkness shutting your eyes to the light. You are certainly lost.

The apostle explains how a man gets into that condition. He says that Satan, the god of this world, hath blinded his mind. What a thought it is that Satan should set up to be a god. Christ is the image of God; Satan is the ape of God; he mimics God, and holds an usurped power over men's minds and thoughts. To maintain his power he takes great care that his dupes should not see the *light of the gospel. The veils he uses* are such as men's selfish hearts approve; for he speaks thus: "If you were to become a Christian you would never get along in the world." He claps money on each eye, and then you cannot see, though the sun shine at midday.

Pride binds a silken band across the eyes, and thus again the light is excluded. Satan whispers, "If you become a Christian you will be laughed at;" thus he hoodwinks his victim with fear of ridicule. He has many a crafty device by which he perverts the human judgment till they cannot see that which is self-evident, and will not believe that which is unquestionable. He *makes the gain of* heaven to seem inconsiderable when weighed with the little loss which religion may involve. He hides from the soul the bliss of sin forgiven, of adoption into God's family, and the certainty of eternal glory, by throwing dust into the eyes, so the mind cannot look at things truthfully.

What shall I say in closing but this: Are you lost, any of you? Upon the showing of the text all of you are to whom the Gospel is hidden. Well, but thank God you may be found yet; lost to-day, but you need not be lost to-morrow; lost while sitting in these pews, but you may be found before you leave the Tabernacle. The good shepherd has come out to find the lost sheep. Have you any desire after him, any wish to return to him? Then look to him with trustful glance. You are not lost if you so look, nor shall you ever be. He that believes in Jesus is saved, and saved eternally. Are any of you blinded? You must so be if the Gospel is hid from you, so that you can not see its brightness. Ah, but you need not remain in the dark. There is One abroad to-day who opens blind eyes. Cry to him as did the two blind men, "Thou Son of David have mercy on me! Thou Son of David, have mercy on me!" The Messiah came on purpose to give sight to the blind; it was a part of his commission when he came forth from the Father's glory. He will give sight to you. Oh, seek it!

Is the god of this world your master? He must be if you do not see the glory of the Gospel; but he need not be your God any longer. I pray *the Holy spirit to help you to*

DETHRONE THIS INTRUDER.

Why should you adore him? What good has he ever done to you? What is there about his character that makes him worthy to be your god? Break off the yoke; burst the fetters which now hold you his slave. The true God has come in the flesh to set you free, and to destroy all the works of the devil. Whatsoever keeps you from beholding the glory of God in the face of Jesus Christ can be removed. I am sent to say in my Master's name, "Whosoever believeth in him is not condemned: he that believeth and is baptized shall be saved." "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

Trust the Saviour, trust the incarnate God; trust him now and trust him at once, and though a moment ago you were black as hell's midnight you shall be clean and bright as heaven's eternal noon. In one instant sins that it has taken you fifty years to accumulate shall disappear; the transgressions of all your days shall be plunged beneath the sea, and shall be found no more. Only be willing and obedient, and yield yourselves up to the incarnate God, who ever liveth to take care of those who put their trust in him. Amen.

Carraway's Liver Pills are safe, reliable and gentle.

HOME CIRCLE.

A MOTTO FOR LIFE.

Without haste! without rest!
Bind the motto to thy breast;
Bear it with thee as a spell;
Storm and sunshine guard it well!
Heed not flowers that round thee bloom,
Bear it onward to the tomb.

Haste not! let no thoughtless deed
Mar for aye the spirit's speed;
Ponder well, and know the right;
Onward, then, with all thy might.
Haste not; years can ne'er atone
For one reckless action done.

Rest not! life is sweeping by;
Go and dare before you die,
Something mighty and sublime
Leaves behind to conquer time!
Glorious 'tis to live for aye,
When these forms have passed away.

Haste not! Rest not! Calmly wait;
Meekly bear the storms of fate!
Duty be thy polar guide;
Do the right whate'er betide!
Haste not! Rest not! Conflicts past,
God shall crown thy work at last.

—*From the German of Goethe.*

"MY SMOKE-HOUSE."

A man who lives in Albany, and whose business is that of a clerk, said that he had lately built a house that cost him three thousand dollars. His friends expressed their wonder that he could afford to build so fine a dwelling.

"Why," said he, "that is my smoke-house."

"Your smoke-house! What do you mean?"

"Why, I mean that twelve years ago I left off smoking, and I have put the money saved from smoke, with the interest, into my house. Hence I call it my smoke-house."

Now, boys, we want you to think of this when you are tempted to take your first cigar. Think how much good might be done with the money you are beginning to spend in smoke. What would you think of a man who, to amuse himself, should light a paper twenty-five cents and watch it burn? Is it any more sensible to take for your quarter a roll of old, dry, brown leaves, light it, and see it smoke?—*Exchange.*

RELIEVING THE POOR.

All night it had snowed fast and was still snowing in the morning until everything was white and glistening. "Mother," said Mary Brown, "I am going to carry a little basket of eatables and the pot of coffee over to the widow Stone's for I should not wonder if they were snowed up this *morning and not able to get any* breakfast unless they had something in the house, which is hardly likely, as the widow has not been able to work much lately on account of her rheumatism."

"Well, my dear, I wish you would go and see how she is, for I have been thinking of her during the night, and wondering how she would manage this stormy weather with those two little grandchildren to care for. Wrap yourself up warm and do not fall or the widow may lose her breakfast after all."

"Never worry about my being cold, mother, you know I just love to be out in the snow. I shall be back *again before you have the dishes* washed."

Away sped Mary on her errand of mercy. Her bright sunny face grew sober as she walked carefully along, for she was thinking how sad it was to be cold and hungry on such a morning. Do you ever think of these things, my reader; do you thank the Father for the comforts he has given you, and do you try to relieve the needs of those who are without these blessings?

"God bless you! Miss Mary," said widow Stone, when she saw who her early visitor was. "You are always welcome, but never more so than you are this morning, for we have not a mouthful in the house for breakfast, and I am not able to make my way out in this storm to get anything. The dear children have not said a word, but I know they are hungry. He who sent you will reward you and your kind mother, for I never can. You remember that the Good Book says: "He that hath pity on the poor lendeth unto the Lord."

Mary was so happy that she never felt the cold on her way home. Do you know why?—*M. K. H. in Good Words.*

OUR CHILDREN.

ANNIE'S SERMON TO THE MINISTER.

Very dear and good she looked as I rode by and saw her sitting there, with Trip the dog at her feet, and so I drew my horse in and stopped to speak to her.

She was one of my pets and I was the minister.

"Are you resting Annie?" said I, as she smiled at me from under her big parasol.

"Yes, sir," she said. "My feet are very tired, but I'm not tired at all.

"Your feet are tired but you are not? Well! Well! That's a new idea to me child. So your feet and hands are not a part of the real you?

"No, sir, please, I don't think they are. I tell my feet and hands what to do; and they do it, for they are only my servants (mama says) to mind what I say."

"Isn't your body a part of you, Annie?" I said smiling in the dear little face again.

"No sir—not the real me. My body will be put in the ground when I die, but I shall be in heaven, sir, if I love God.

"Then you don't care as much about your body as your soul, my child?" I said

"Well, sir, I care a great deal, because my body holds my soul, (mama says,) just as I care for the pretty case where I keep my garnet ring."

"But the ring is the real thing after all, and the case is of much less value."

"Yes, sir, yet the case makes the ring look more, and I like to have it neat and pretty."

"So you like to have your clothes neat and pretty, I suppose Annie, but but you never forget that your body is only the casket to hold your soul? I wish all little girls remembered that. Some of them think a great deal more about ribbons and laces they wear, than about the ornamentation of a meek and humble spirit I'm afraid."

"I think that's a lovely verse," said Annie. "It always makes me so happy just to think about it."

"Then you understand it my child? Tell me what it means to have a meek and quiet spirit."

"To be meek means to be gentle when people are rough to you, just as Jesus was when the soldiers and people were cruel to him. Don't you remember, he was just as lovely as ever?"

THE FARM.

RUTA BAGAS AND TURNIPS.

Sow a few ruta bagas and turnips towards latter part of the month for an early fall crop. Turnips should be planted on rich ground only. Cowpening and breaking up every ten days is admirable preparation. So is broadcasting manure and plowing in, followed by dragging and harrowing —then cross plowing, drawing, etc., again. An exceedingly *fine tilth* is also essential to a good crop—hardly less so than manure. A grey soil is best adapted to the turnip, but it will grow on any, when treated as above. See article on the "Southern Prize Turnip."—*N. C. Farmer.*

COTTON.

Cotton must be stirred often if a good crop is expected. Stir the land as soon after a packing rain as the soil gets dry enough. The crust formed around the stalk by a heavy rain binds it and stops the free circulation of the sap, thereby stunting *the plant causing it to drop its forms.* This can be remedied by plowing, but plow shallow. A plow that will leave the surface as flat as possible, should be used—clean cotton fields are most likely to wash, flat culture, especially when laying by, is, therefore very important. A sweep, or a harrow or cultivator, are the proper implements for this work.—*N. C. Farmer.*

SWEET POTATOES.

Sweet potatoes should be hoed over where grass has started on the ridges. In a few days after scraping of the ridges throw the dirt back with the plow, it saves labor and consequently expense, and does the work better. Raking up the ridge with the hoe not only entails a greater expense but does not do as good as a plow. The hoe leaves the ridge too sharp and without sufficient base. When the ridges are thrown up high and sharp the sun and wind has larger surface to act upon and deprive the ridge of moisture. The ridges thus thrown up shed rain too fast to absorb sufficient moisture. When the ridges are thrown up with the plow an irregular broken surface is obtained which holds the rain water till the ridge can absorb it.—*N. C. Farmer.*

"A Drop of Joy in Every Word."

DR. R. V. PIERCE, Buffalo, N. Y.: Three months ago I was broken out with large ulcers and sores on my body, limbs and face. I procured your 'Golden Medical Discovery' and 'Purgative Pellets' and have taken six bottles, and to-day I am in good health, all those ugly ulcers having healed and left my skin in a natural, healthy condition. I thought at one time that I could not be cured. Although I can but poorly express my gratitude to you, yet there is a drop of joy in every word I write.

Yours truly, JAMES O. BELLIS,
Flemington, N. J.

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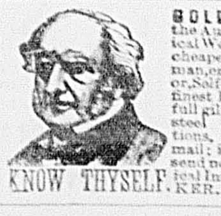
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Persons may avoid all attacks by occasionally taking a dose of Simmons Liver Regulator to keep the liver in healthy action.

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should not be regarded as a trifling ailment. Nature demands the utmost regularity of the bowels. Therefore assist nature by taking Simmons Liver Regulator, it is so mild and effectual.

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One or two tablespoonfuls will relieve all the troubles incident to a bilious state, such as Nausea, Dizziness, Drowsiness, Distress after eating, a bitter bad taste in the mouth.

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The Regulator will positively cure this terrible disease. We assert emphatically what we know to be true.

Colic.

Children suffering with colic soon experience relief when Simmons Liver Regulator is administered.

Buy only the Genuine, in White Wrapper, with red "Z" prepared by J. H. ZEILIN & CO.

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Oh, My Back!

That's a common expression and has a world of meaning. How much suffering is summed up in it.

The singular thing about it is, that pain in the back is occasioned by so many things. May be caused by kidney disease, liver complaint, consumption, cold, rheumatism, dyspepsia, overwork, nervous debility, &c.

Whatever the cause, don't neglect it. Something is wrong and needs prompt attention. No medicine has yet been discovered that will so quickly and surely cure such diseases as BROWN'S IRON BITTERS, and *it does this by commencing* at the foundation, and making the blood pure and rich.

Logansport, Ind. Dec. 1, 1880.

For a long time I have been a sufferer from stomach and kidney disease. My appetite was very poor and the very small amount I did eat disagreed with me. I was annoyed very much from non-retention of urine. I tried many remedies with no success, until I used Brown's Iron Bitters. Since I used that my stomach does not bother me any. *My appetite is simply immense.* My kidney trouble is no more, and my general health is such, that I feel like a new man. After the use of Brown's Iron Bitters for one month, I have gained twenty pounds in weight. O. B. SARGENT.

Leading physicians and clergymen use and recommend BROWN'S IRON BITTERS. It has cured others suffering as you are, and it will cure you.

Summer Complaints

At this season, various diseases of the bowels are prevalent, *and many lives are lost* through lack of knowledge of a safe and sure remedy. PERRY DAVIS' PAIN KILLER is a *sure* cure for Diarrhœa, Dysentery, Cholera, Cholera Morbus, Summer Complaint, etc., and is *perfectly safe.*

Read the following:

BAINBRIDGE, N. Y., March 22, 1881.
PERRY DAVIS' PAIN KILLER *never fails to afford instant relief* for cramp and pain in the stomach.
JOSEPH BURDITT.

NICHOLVILLE, N. Y., Feb. 2, 1881.
The *very best* medicine I know of for dysentery, cholera morbus, and cramps in the stomach. Have used it for years, and it is *sure cure* every time.
JULIUS W. DEE.

MOINGONA, IOWA, March 12, 1881.
I have used your PAIN KILLER in severe cases of cramp, colic, and cholera morbus, and it gave almost instant relief.
L. E. CALDWELL.

CARNESVILLE, GA., Feb. 28, 1881.
For twenty years I have used your PAIN KILLER in my family. Have used it many times for bowel complaints, and it *always cures.* Would not feel safe without a bottle in the house.
J. B. IVIE.

SACO, ME., Jan. 22, 1881.
Have used PERRY DAVIS' PAIN KILLER for twelve years. *It is safe, sure, and reliable.* No mother should allow it to be out of the family.
H. I. NAYES.

ONEIDA, N. Y., Feb. 19, 1881.
We began using it over thirty years ago, and it always gives immediate relief. Would hardly dare to go to bed without a bottle in the house.
W. O. SPERRY.

CONWAYBORO, S. C., Feb. 22, 1881.
Nearly every family in this section keeps a bottle in the house.
DR. E. MORTON.

U. S. CONSULATE,
CREFELD, RHENISH PRUSSIA, Feb. 8, 1881.
I have known PERRY DAVIS' PAIN KILLER almost *from the day it was introduced, and after years of* observation and use I regard its presence in my household as an *indispensable necessity.*
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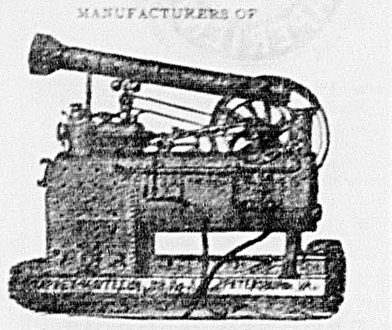

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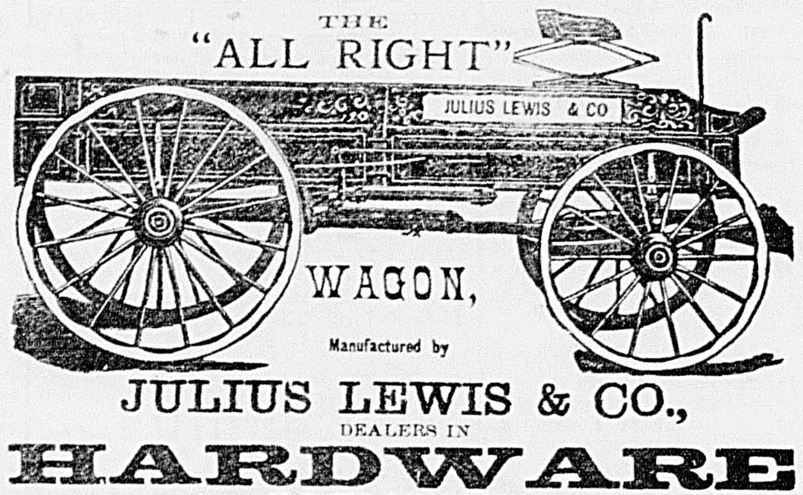

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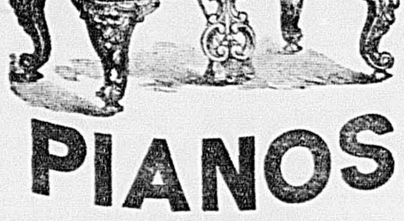

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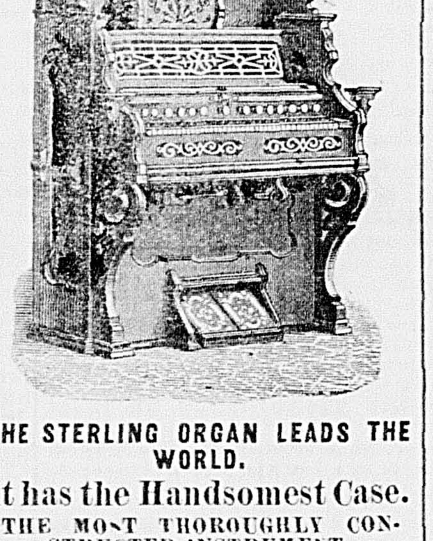

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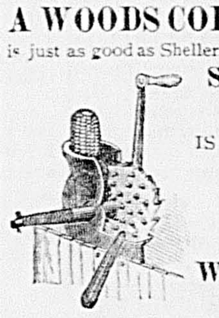

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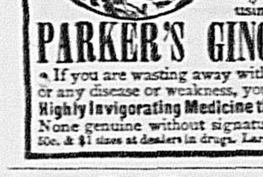

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