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International Sunday School Lesson.

THIRD QUARTER, 1880.

LESSON V.—AUGUST 1st.

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Wilmington, N. C.

THE CALL OF ABRAHAM.
Genesis xi: 31, 32; xii: 1-10.

Commit to memory verses 1-3.

31. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.
32. And the days of Terah were two hundred and five years: and Terah died in Haran.

3. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:
2. And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing:
3. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.

4. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.
5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to the land of Canaan; and into the land of Canaan they came.

6. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh.
7. And the Lord appeared unto Abram, and said, Unto thee will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

8. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east; and there he built an altar unto the Lord, and called upon the name of the Lord.
9. And Abram journeyed, going still to the south.

10. And there was a famine in the land; and Abram went down into Egypt to sojourn: there, for the famine was grievous in the land.

11. And the Lord appeared unto Abram, and said, Unto thee will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

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13. And Abram journeyed, going still to the south.

14. And there was a famine in the land; and Abram went down into Egypt to sojourn: there, for the famine was grievous in the land.

GOLDEN TEXT.

"In thee shall all families of the earth be blessed."—GEN. 12: 3.

Daily Readings.—Monday, Gen. 11: 1-9, 27-32; Tues., Gen. ch. 12; Wed., Ex. ch. 3; Th., Ex. 4: 1-26; Fri., Jer. ch. 1; Sat., Acts 26: 1-20; Sun., Acts 7: 1-8; Heb. 11: 8-16.

Preliminary Note.

After the Bible, "the sacred narrative," says Kittó, "rapidly conducts us to the man, the history of whose descendants—their sins their sorrow, their excellencies, their rewards, and their punishments—forms the great theme of the remainder of the Old Testament. It seems that in ten generations after the flood, mankind had again corrupted its way, and had fallen very far into forgetfulness of God. Yet God would not again destroy the earth for man's sake. The purpose of the Most High was to choose a man, and in him a family and a nation, to be his witness upon the earth, and the repository of ancient truths, and of Messianic hopes, until the fulness of redeeming time should come." The man chosen was Abram, or (as he was afterwards named) Abraham. He is the prominent character in the lessons for this quarter.

Comments.

V. 31. *Terah*. The father of Abram, Nahor, and Haran, and ancestor of the families of the Israelites, Ishmaelites, Moabites, Midianites and Ammonites. He seems, it is said to state, to have been an idolater, see Josh. 24: 2. Lot, a son of Haran, grandson of Terah, nephew of Abram. He was Abram's companion for a number of years, until they separated, Lot selecting the vale of Sodom. He was the father of the Moabites and Ammonites. *Sarai*. The wife of Abraham and mother of Isaac. The first reference we have concerning her is in the 29th verse. Her name was changed at the same time that Abram's was ch. 17: 15. Her history is of course that of Abram. She died at Hebron at the age of 127 years, 28 years before her husband and was buried by him in the cave of Machpelah. She is referred to in the New Testament as a type of conjugal obedience (1 Pet. 3: 6), and as one of the types of faith in Heb. 11: 11. *Ur*, a city of Chaldea, supposed to be an ancient capital, near the Euphrates, on the site now marked by the great mound of Mugheir. It is said that among the ruins which are now seen there, are the remains of a temple dedicated to the Moon, to whom the city was sacred. *Land of Canaan*. The country west of the Jordan and now known as the Palestine or Holy Land. It was named after Canaan, a son of Ham. *Haran*, supposed to be in Mesopotamia.

V. 32. *The days of Terah*. The length of his life.

V. 1. *The Lord had said*. Before Abram's departure from Ur, previous to his sojourn in Haran (Charran) as appears from Acts 7: 2. *Get thee out, etc.* Three times to be sundered. *Unto a land that I will show thee*. It was not indicated, and Abram had no other intimation than the statement "which I will show thee."

V. 2. Having given the command concerning the departure, God gives him promises of a great posterity; of a blessing of a great name; of being a blessing to others; of protection.

V. 3. *In thee shall all the families of the earth be blessed*. Because from his posterity should come the Messiah, the Saviour of the world. "The promise was fulfilled (1) in the benefits which the world has received from the industry, wealth, genius, and morality of the Jewish people (even at the present day some of the largest and most influential capitalists of the world are Jews, and within a few years two of the prime ministers of two of the greatest of European nations have been Jews); (2) in the benefits which have come to the world through the

Scriptures, the law, the literature, the religious spirit, and particularly the monotheism of the Hebrew people; and (3) in the blessing, which have come to the world through the Messiah who was "Abraham's seed."—*Todd*.
V. 4. *Abram departed*. "Not knowing whither he went." Heb. 11: 8. God knew and that was enough for this man whose faith was shown by his unquestioning obedience.
V. 5. *Their substance*. A general term for cattle and effects of any kind. *The souls they had gotten*. The servants or slaves they had acquired.
V. 6. *Sichem or Shechem*, or as it is called in the New Testament Sychar. It is generally agreed that the place is identical with the site of the present town Nablus lying between Mt. Gerizim and Mt. Ebal. *The plain of Moreh*. Rather the "oak of Moreh." "It may be a question, whether the oak of Moreh was a single tree, or whether the word used may be a noun of multitude, signifying the oak grove. A single tree of large size and spreading foliage would, no doubt, be a natural resting place for a caravan, or Arab encampment; but the great fertility of the valley of Shechem favors the belief that there may have been a grove rather than a single tree. The word "Moreh" may have been the name of a man, a prince of the land, or owner of the property."—*Brace*. *The Canaanite, etc.* A statement indicating that the land at this time had no possessors, and that Abram though promised it must wait for it in faith, Heb. 11: 9.
V. 7. *The Lord appeared unto Abram*. The fact is stated. In what way is not made known. *There builded he an altar unto the Lord*. In token of his faith in the promise, and as a pledge of the maintenance of the worship of Jehovah in his family. We shall find that wherever Abram fixed his abode there he made arrangements to worship Jehovah. See verse 8 and chapter 13: 4, 18.
V. 8. *He removed from thence unto a mountain*. Prof. Bush says would be more properly rendered "mountainwards," towards the more mountainous district. *Bethel*. It was at this time known as Luz. The name Bethel was given to it by Jacob. Gen. 35: 6, 7. It was most natural to speak of a place by the name under which it was known in the writer's time. *Hai*, or *AI*. The meaning of the word is "the ruin." Conant says, the name was doubtless given to the place after its destruction by Joshua (Josh. 8: 28) who "burned it, and made it a heap forever." *Called upon the name of the Lord*. Abraham calls upon the divine name as Jehovah, acknowledging the redemptive character and claims of God before his household. Though nothing is here stated of sacrificial offering, yet the building of an altar faintly implies this.—*Jacobus*. The altar evinces his gratitude to the Lord, and raises a testimony against the idolatry of the people of the land.—*Barth*. The altar and the tent give us the two great features of Abram's character. A worship of God, a stranger in the world. Most blessed characteristics! Having nothing on earth—having all in God, Abram had "not so much to do as to set his foot upon;" he had God to enjoy, and that was enough.—*McIntosh*.
V. 9. *Journeyed, going on still*. Probably seeking fresh pasturage for his flocks and herds, as necessity required.
V. 10. *Famine in the land of Canaan*. Went down into Egypt, which was situated relatively somewhat lower than Canaan. This wonderful country, was regarded as the granary of the ancient world, in consequence of the fertility, which resulted from the annual overflow of the Nile. Our lesson concerning "The call of Abram," reminds us in addition to the points already suggested:—(1) of *God's sovereignty*, as seen in singling Abram out from among all others, and making him such a blessing to the world, see Neh. 9: 7. (2) *The perpetuity of the call*: "Get thee out." The language reminds us of Lot's call to his son-in-law, and indicates the great danger of his situation, and the necessity of escaping as it were for his life. (3) *The self denial*. (4) *The obedience of faith*. Heb. 11: 8. It hears and obeys.

SUNDAY SCHOOL AT GUM SPRING.

Gum Spring Sunday school in Anson county was re-organized under the superintendence of W. A. Ingram in the spring of 1879. After gathering around him the earnest working ones, their first efforts were to supply themselves with suitable papers. Having some opposition, as every good work has, they persevered in their undertaking. The approaching winter found them with a good Sunday school in a country church with no stove. But when heads and hearts are united much can be done. Soon the church was furnished with a large new stove, so the school was saved from going into winter quarters. Seeing their need of improvement in singing they set to work to supply themselves with an organ, which was no sooner attempted than done. It then increased in numbers and popular favor until July 3rd, 1880, when they held a celebration inviting the neighboring Sunday schools to participate with them which they did, and we think a new impulse was given to the Sunday school work. The writer preached a Sunday school sermon at 10 o'clock, A. M., after which all were invited to a table groaning with luxuries, the children having a special and separate one. The evening was spent in listening to the sweet songs of the children mingled with the melodious notes of the organ and all seemed joyous and happy, and we felt that truly out of the mouths of babes and sucklings God is perfecting his praise. G. O. WILCOIT.

CHRISTIAN GROWTH.

A Sermon Preached in the First Baptist Church, Lafayette, Indiana, March 21, 1880, by the Pastor, Rev. Alexander Blackburn.

"But Saul increased the more in strength."—Acts 19: 22.

With the exception of the names applied to the Master himself, I suppose there is no name oftener on Christian lips than the name of the apostle Paul, the Saul of our text. Judged by the influence he has exerted upon the world, he may truly be called "the chiefest of the apostles." He was a miracle worker, an eloquent preacher, and his was the pen of a ready writer; this latter channel of activity being the one of most far reaching influence.

He who works a miracle may astonish or even convince the curious; he who speaks well may move a present multitude, but he who writes well may mould and influence the untold generations yet unborn.

When we speak of Paul we often have before our minds a sort of unnatural man, himself a miracle, and therefore seldom consider it possible for us to find profit in the study of his life with the idea of imitation.

We think of him as able to deliver the speech on Mars Hill or write the epistle to the Romans the day after he was converted, or at least as soon as he returned to Jerusalem. So I have felt, and I suppose many of us have, but a little study of Paul's life will reveal him to be the product of growth, not created in the stature, of a full-sized man in Christ, at his new birth.

Our text introduces Paul at a most interesting point of his career. Only a few days before, he had been, in a miraculous manner, brought to a knowledge of the truth, and he immediately began to act in accordance with that knowledge, just what any one ought to do, whether that truth comes shot down in a light above the sun's brightness, or in the calm, steady glow of the ages. As an inquirer he was led; as a penitent he prayed; as a believer he rejoiced, and sought duty.

When a man, woman or child is converted we all rejoice. Another name is written where it cannot be rubbed out. *Found*—the grandest thing that can be said of one who is lost. *Saved*—the best thing that can be said of one who is ruined. *Alive*—the most blessed assertion of him who is dead.

To find, to save, to make alive—this is the sublimest work of all works, the work of Christ. But this is not all; after salvation comes growth, and to the earnest, observing Christian who sees a convert enter the new life there always comes the question, will there be growth? Will there be increase in strength from week to week, month to month, year to year? Saul was, in some sense, a great man when converted, but he increased; he became a greater man. We know most of him in his greatness; as Paul, the ripe Christian, who, by experience and study, was fitted to be a teacher of the world. But if we could know every day of his life, we should find its secret to be, "he increased the more in strength." With the measure of the stature of a man in Christ before him, he sought to grow to it. He grew all his life, and I suppose is growing yet, and will continue to grow with all the room between the finite and the infinite to grow in. "Be ye therefore perfect, even as your Father in heaven is perfect." Eternity's aspiration of the soul!

Saul was a valuable accession to the church, because of his great qualities; he was more valuable because of his growing qualities.

In improving parks and streets, they sometimes set out large trees, expecting them to take root and grow. Some of them do, and there is great advantage in the skill by which this is made possible; but many of these large trees wither and die; they become unsightly and must be removed. The tree with both size and growth is of great value. Saul was one of this kind of trees. Not many such are transplanted into the garden of the Lord.

Most trees grow from the germ; the oak from the acorn; the walnut and hickory from the nut; the maple and elm from the seed. So of the trees which bear fruit. Whether you set out a tree or plant a seed, the chief question is: will there be growth? will Saul grow and become a "plant of renown?"

We soon learn. In the new rich soil of the precious love of Christ he soon shows signs of vitality—strength increases. What Saul did every believer wants to do, to increase in strength for the Master's work. Though unlike Saul in greatness, we may be like him in growth, and the conditions in which he increased may be those in which we may increase. Therefore we study them.

I.—The Conception of Christian Brother-hood.

Half blinded, he was waiting at the house of one Judas, a converted man, yet in the dark. While there, a stranger approached and laid his hand upon him with the words: *Brother Saul!* Imagine the effect of these words. Only yesterday Saul had expected to lay hands on Ananias, not in a brotherly way, but to arrest him. How different the salutation.

No wonder the scales fell from his eyes. He wanted to see such a man, and to know what such words meant. That first word from a Christian Paul never forgot. He loved to call Christians "brethren," and how full his exhortations to brotherly love. Let the first word of the Christian to

the young disciple be as loving and tender as these words of the Damascus brother to Saul.
Brother Saul. It seems to me that with these words come an atmosphere conducive to growth.

II.—A Conception of Work.

Not only does he say brother. He helped the convert to know his mission. Almost in the same breath with "Brother Saul" come the words: "The God of our fathers hath chosen thee, that thou shouldst know his will and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard." (Acts xxii: 14, 15.)

We are sometimes slow to allow others to speak to us of work. We would rather hear of the joys of religion, and those about us shrink from telling us of work to be done.

Bitter disappointment often comes in the first year of Christian life. It was beautiful to say and sing: "Nothing either great or small, Remains for me to do."

"Only believe," &c., &c., truths liable to be misunderstood. Now there is less presentation of the attractive side. It seems that instead of "nothing," everything is to do. The "only believe" comes to be work, and because of this the first love often waxes cold, there is no growth. Saul caught the idea of having something to do in his first interview with a Christian. Salvation and service were brought near together, and he knew that to perform this service he must grow. There was no chance for disappointment. Excepting hardness he was able to endure it when it came.

We say then the first impressions made upon Saul by a Christian were favorable to growth. Christian love and Christian duty, two most important ideas for a new convert.

III.—Confession.

Having assured Saul of his love and advised him of his work, Ananias says: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts xxii: 16.)

He had repented, he had prayed, he had believed, and now there remained the outward expression of his death to the old, and life to the new. We have no evidence that Paul ever accused Ananias of making too much of baptism when he said this. Rather he praised him for it, for he specially speaks of it in his speech before the Jews.

Baptism does not save, but it does have a place and that place of very great importance. There may come a time when we ought, like this brother, to urge upon those about us the duty of baptism. It has to do with growth in grace and knowledge.

First—Because it opens the way. "If any man will do His will he shall know of the doctrine." (John vi: 17.) Man is to-day puzzling over some hard doctrine and cannot understand it, when the simple and only way out of his perplexity is the way of obedience. A person says: "I have repented; I have believed; I want to do my duty but the way is dark." "Why tarriest thou?" here is a plain duty, perform it; confess Christ by burial and resurrection with him and then "shall you know as you follow on to know the Lord."

Second—A public confession is to the Christian what leaves are to the tree, both evidence of life and the means of sustaining it. Strip the leaves from a tree and you dwarf and finally kill it. The leaves are the lungs through which the tree is kept alive. No more can a Christian live without confession. Through confession we breathe in the atmosphere of love.

When Paul was baptized he put himself squarely on the footing of a disciple. Thenceforth he was of God's people. There was no chance for a question. Those without and those within are bound to treat him as a Christian.

Only this week the *Watchman* calls attention to the growing number of those who are in an undefined position. They have in one way and another been under Christian influence from childhood. They have in a child-like way, and that is the gospel way, believed and accepted Christ. If they were to die we would take what they have said, their prayers, their love of God's people as hopeful signs of conversion. Yet they are not in the church, and are gradually drifting from it in sorrow of heart. Because they cannot have experiences which we demand they are discouraged. Now the fact is many of these are as really converted as Saul was when urged to baptism. Not that we would for a moment undervalue the new birth, that must be, but if there are present proofs of renewal by the Holy Ghost, it is ours to accept those proofs, not asking where, or how, or when. These persons ought to grow. If Paul needed help they do. If you have repented and believed and want to increase the more in strength, "Why tarry ye? arise and be baptized." Open confession was to Saul an element to growth; it will be to you.

IV.—The application and use of Christian Fellowship.

"Then was Saul certain days with the disciples which were at Damascus." He sought the company of the people of God. One of the evidences of the new life is love of the brethren. "We know that we have passed from death unto life because we love the brethren." (1 John iii: 14.) This love naturally manifests itself in practical

Christian fellowship. Saul tarried with the disciples. There was not a child in the church at Damascus but had some part in strengthening Saul, while he in turn strengthened them. This principle holds to day. Those who are increasing in strength are found often among God's people. They know them and joy to be with them. We are told of a book of remembrance for God's people when they often speak one to another. Some day we shall see that book; we shall find the names of some on many a page; they spoke often, others some. Well we fear that if their salvation depended on that remembrance book they would be lost.

Soldiers who stand side by side in the battle not only have their names on the same muster roll, but they are on the same mess roll, and the mess roll often means more than the other, when we consider the means of growth in soldierly qualities. Oh, for more of Christian tarrying together. Not so much for the pleasure of it, as for the increase of strength it gives.

V.—Bible Study.

Saul was always a student of the Word. Many think he spent three years in Arabia studying the Bible. Surely he had some taste of Berean nobleness, that grand nobility which comes of searching the Scriptures.

A tree can only grow upwards, as it sends its roots downward; a Christian can only increase as he lays hold upon the word of God.

Saul immediately began to "preach Christ," not so perfectly as in after years, but he began. Both the world and himself needed this preaching. The one, that men might be saved; the other, that he might grow. Our physical man only increases strength to-morrow, and though we may be as small compared with Paul, as yet if we but grow, God knows the possibilities. You may say, I am not called to preach. Probably not; but you are called to witness; you are called to grow.

How simple these conditions of increase of strength. They are an appreciation of brotherly love; of a work to do; of confession of fellowship; of the Bible; of exercise. They are all within reach of every one of us.

To me there are two great marvels connected with the religion of Jesus Christ.

One is the unreasonable unbelief of men.

The other not less marvelous—the lack of growth of Christians.

Suppose Saul had done as we so often do: Neglected these conditions of growth. Think you he would have ever carried the gospel to the Gentiles, and taught the Centuries?

Oh, brethren! let us not be dwarfs when we might be giants, and let us ever remember that next to having *saved* written opposite our names, comes these words written of Saul, "He increased the more in strength."

NOTES OF TRAVEL.

Brother J. Raphael Push—He is a Great Man—Can do Wonders, &c.

Dear Recorder:

In my trip I have met brother J. Raphael Push—yes, I have met him so frequently that I feel that I must tell your readers about him. He enjoys seeing his name in the papers and will highly appreciate my account of him—it will be the compliment of his life. He is already sensitive because so little notice has been taken of him, and says, "All the sugar plums are thrown to others; perhaps they need them. But very little attention is paid to men of worth." It would be a great pity for him to become a "sore-head," and hence I interpose a remedy—a great compliment.

Brother Push claims to be of Celtic blood, and says that some of his ancestors were in the armies of Frederick the Great, and one of his uncles was killed at Waterloo. He frequently refers to these things with great satisfaction. He believes that our inquiries are remembered to the third and fourth generations, but that honor, fame and great deeds continue to the tenth, and that he is now in the flood tide of the glory of these departed worthies. He highly esteems family, because, says he, his family history is all right in the past, but he cannot vouch for its future. Hence, he glories in the past.

His mother was a Miss Must-be-seen, and he is specially proud of his pedigree on his mother's side, and regrets that he cannot bear her name. It is supposed that he has never stated any other fact so often as he has informed people who his mother was before marriage. And he has a peculiar way of pronouncing it, "a Miss Must-be-seen," and if you hear him repeat it a few times, it will make you wish (almost) that your mother had been his sister.

Brother Push attends associations, conventions, debating societies, prayer meetings, club meetings, singing schools, commencements, political gatherings, temperance mass meetings, barbecues, pic-nics, weddings, funerals, ministers and deacons meetings, fish fries, base ball grounds, and perhaps other places. And it matters not where he is, he must be heard. He joins in the discussion of every subject, and usually begins his speech thus: "You all know that my mother was a Miss Must-be-seen, and I always

did resemble my mother; I must be seen and heard also."

And it is amazing how well he can discuss subjects of which he knows nothing. There may be a sameness in his speeches, but he always makes them as though they were fresh, and really his enthusiasm frequently imparts a freshness to them. People will not always listen to him attentively as he deserves to be, but this does not deter nor disconcert him. He replies to this inattention by telling the people the family name of his mother.

Bro. Push is successful in doing so many things; he can lead a prayer meeting, give a sermon, raise a hymn, harness a horse, sweep freely over his departed kindred, arrest a thief, exhort, trim hair, "expound the Word," hunt foxes, teach school, electioneer, play the organ, give an inventory of his vast possessions, make a Sunday school speech, dress a vineyard, go to church in all weathers, denounce fraud, praise his wife, go in debt, pray with the sick, dance, lecture on temperance, drive fast horses safely, invent things useful and valuable, borrow money, take a drink, pay slowly, eat everything and yet be delicate in his tastes.

He declares that he is a superb Sunday school superintendent, a capital banker, an immitable merchant, an expert book keeper, a first class surveyor, a real New Testament deacon, a number one county clerk, an extraordinary "shot," a superior farmer, a magnificent painter, and infallible judge of horses and all stock and fowls, an average tailor, and has a clever knowledge of law and medicine, and though no lawyer nor doctor he would rather trust himself, however, than on-half of those who are such by profession.

Brother Push appears to be healthy, is of a ruddy complexion and is seldom confined to his room. And yet he says that he is never well, suffers all the time, rests badly and has curious dreams. In fact, he says, his mother was feeble all her life, was a great sufferer, for she belonged to a delicate family, and he resembles her very much! The truth is brother Push regards it as *refined* to be invalid and hence he complains.

Brother Push is possessed of remarkable wisdom and knowledge. He speaks familiarly of the arts and sciences; philosophers, ancient and modern, scholars, the literati, the savants, curriculums, colleges, universities, literature, poetry, history, and is ever ready to explain all mysteries. Ah! a labyrinth is his delight, it is so clear to him! He must be very wise and learned, or at least ignorant people think that he is. The really educated only smile dryly whenever any one speaks to them of his attainments. But they never question the depth, and width, and breadth, and height, of his knowledge in his presence. They may do it behind his back, but he says that cowardice and jealousy make them do that; they are afraid of him in two ways, afraid to encounter him in debate and afraid of his influence.

I confess that I like brother Push; yes, I love him as a brother well loved. He parts his name in the middle as I do mine, and that reminds me of myself and I am bound to love him. For it has been well said that they are the good people who please us, and they are the bad people who displease us. There is a fascinating charm to me to see his name in print as J. Raphael Push. John is a good name and is of honor in the good book, but it would be tame, obsolete, and unpleasant generally to see John R. Push! And I would scarcely know him with that name, and my heart would cry out earnestly, Oh! give me back the dear and charming name of J. Raphael Push, and with that precious name I can embrace, love and cherish him as a fond brother "till death."

But I don't claim perfection for Bro. Push—he has his faults and imperfections, even if he does not know it. I must name them that he may see and correct them.

(1) With all his wisdom, knowledge and experience it is evident that no one is more liable to blunder than he is—he is seldom right. He was doubtless born on the wrong side of almost every question. People do not respect him and his wisdom—his advice is freely given but is not appreciated. He often speaks of giving others "a piece of his mind," but a reply to him one day that it would be no great gift if he should give the whole thing to them.

(2) He never helps the cause that he advocates—it is the forerunner of defeat when he becomes the champion of any cause. It is sometimes suggested by the brethren that they will get him to make a speech in favor of a measure when they wish to have it killed. They say that he pushes himself forward and his cause backward.

(3) Brother Push is not pleasant with his brethren; he thrusts his opinion upon them and when they reject it there is always friction, war, sharp and disagreeable. It is his habit to say that he gives his opinion for what it is worth and they can do what they please with it. That is doubtless true, but in his estimation it is worth everything and they must please to do what he says or they are very wicked and must be abused. This is not pleasant nor is it according to the spirit and genius of the gospel but it is his spirit and genius. He is the source of much strife!

(4) He is a thorn in the side of his pastor. He knows too much to learn, and yet no one needs it more.

He "criticizes" his pastor's sermons, calls them "poor," "clafly," "trashy," and snubs him generally. When any brother remonstrates with him, he replies that the church must get a man worthy of his respect if he is expected to show him reverence. But he cannot name one in the ministerial ranks whom he could respect long as pastor.

Really his pastor almost wishes that he would go to Texas or that the Lord would convert him that he might have some rest. And yet he does all this in a very pious way. In fact his extraordinary zeal exhausts itself in this pious way of fault-finding. He complains of his pastor because he is not efficient, and of his brethren because they need more grace. The pastor and brethren feel that the complaint is true in a great degree, but his way of making it never benefits him nor them. He always seems to be seeking to "elevate" everything, but somehow the brethren will say that he had better "elevate" himself in piety, morals and amiability and then perhaps he might succeed better in elevating others.

G. WASHINGTON JONES.

DOES THE BIBLE CONDEMN DANCING?

This question may be truthfully answered: no, it does not, and yes, it does.

Dancing, as spoken of in the Bible was engaged in from entirely different motives. Some danced as a purely religious act, expressive of gratitude to God for great blessings received—others danced with no higher aim than to pander to the low and sensual passion of corrupt human nature. Dancing for the former purpose is not condemned, for the latter, it is.

Get your Bibles, and let us examine its teachings on this subject. First we will look at dancing as a religious act. Exodus 15: 20, 21. Here, Miriam took a timbrel and led the daughters of Israel in a dance. This act was expressive of gratitude to God for having delivered Israel, by destroying their enemies in the Red Sea. Judges 11: 34-37. Jephthah's daughter danced to praise God for having destroyed Israel's enemies by the victorious hand of her father. 2nd Sam. 6: 22-17. How purely religious was this dancing of David, as expressive of gratitude to God for the return of the ark to Jerusalem! Ps. 149: 3. "Let them praise the Lord's name in the dance." Ps. 160: 4. "Praise him with the timbrel and dance." Jer. 31: 10-15. Here, when Israel was brought back from 70 years of captivity, their return was attended with so many precious blessings from God, that the people expressed their gratitude by "rejoicing and dancing." Eccle. 3: 4. "There is a time to mourn, and a time to dance." The time to mourn was when the people had sinned—the time to dance was when they had received blessings, as in the above cited Scriptures. Luke 15: 11-32. The dancing here spoken of in connection with the Prodigal's return, must have been a religious act, for Jesus uses this parable to represent God the father, receiving and saving, repenting, returning sinners.

To represent this act of God by another kind of dancing mentioned in the Bible, would be to make Jesus a mere trifler with the momentous interests of the soul—nay, it would have made his illustrations grossly ridiculous and absurd.

From these scriptures it is manifest that dancing was frequently engaged in as expressive of the great gratitude to God, by the pious of ancient times. Dancing for this purpose, the Bible does not condemn, dancing that is engaged in for the purpose of exciting and feeding the lower passions of human nature, and which is asked to yield no other pleasure, except that which is worldly and sensual. Let us now look at the Scriptures where dancing, for this purpose is described: Job 21: 7-22. There is no more graphic and startling description of wickedness and its dreadful result given in the Bible, than Job here presents. And one of the acts and evidences of their wickedness, is that they "danced and rejoiced to the sound of organ. . . and said unto God, Depart from us: for we desire not the knowledge of thy ways."

Matt. 14: 5-13. Here, the licentious daughter of her more licentious mother Herodias, danced in such a licentious manner, before her mother's unlawful and licentious husband, as to make him under this licentious excitement, wickedly murder one of the purest and best of God's servants, Gal. 5: 19-22, and 1st Pet. 4: 3, 4. In both of these passages the Greek word *Komeos* is defined by the Greek Lexicon to mean dancing. This is the word which is translated "revelings" in these passages. Liddell and Scott, a standard Greek Lexicon, defines *Komeos*:

The Biblical Recorder.

REV. C. T. BAILEY,.....EDITOR.
REV. H. HATCHER,.....Cor. Editor.

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This shows that the subscription of John Doe expires last day of July, 1880. No other notice will be served, and our patrons will please renew promptly, or their names will be dropped from the list.

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WE HAVE several times referred to the fact that there is no need for any undue excitement in the present canvass, and we refer to it again because it affects us now, and it is important that we as Christians, "the light of the world," should indulge in no feelings and demonstrations that will give us sorrow in the future and bring reproach on the cause of our Saviour. We have never felt better satisfied with the condition and prospects of the country. Every year gives additional proof that God rules this country, and we are in His hands and we are safe.

Then again a bitter contest is a great calamity to any state. We need only to cross the State line to find the evil results of one that has seldom been equalled in bitterness and criminality. It is truly painful to witness these results! Do we wish to have the same here? One well qualified to speak on the subject remarked to us the other day that the people of this country were being educated for forty years in sectional hatred, and were thus prepared for the late war. We may educate in party strife and hate that would bring on a war far more fearful in its evils than a sectional one. Men will seek to persuade us that they can save the country, and unless they can control, all will go to the bad. Away with such nonsense—such twaddle! The country was safe before they were born and it will prosper when they are forgotten. God made it to remain and its existence and prosperity do not depend on any man or set of men. "The Lord reigns: let the earth rejoice."

We admit that there is great corruption in the land; this we deplore and would gladly see it removed. But God can save a country in spite of its corruptions and frauds. If these were fatal to a nation, our country would have gone to destruction a hundred years ago. There was an immense amount of it then, and it has existed ever since, and yet the country stands and prospers. And the stirring up of strife is a poor evidence that the corruption will be removed—rather a sure sign that it will remain. We may be written down as enemies of our country, but this we can endure and easily survive. Our religion does not consist in a gift to abuse and hate those who differ from us, nor does our patriotism consist in, exhibit, nor expend itself in eliminating those who do not see as we do. That may be very self-complacent and excellent patriotism, but it is not our sort. We would count ourselves our country's enemies if we sought to enkindle bitterness among the people, and thus draw them from their legitimate business and worry them with theories and abstractions of which we know very little and for which they will care nothing in twelve months.

We were amused recently to hear a friend tell of his boy experience at a fierce "discussion." The speakers came to the meeting together in the best of humor, but when they came before the crowd, they threatened, cursed and abused each other, and they made the people believe they meant murder. The people were fearfully aroused and left divided and bitter in their feelings. The speakers went to the home of that boy and spent the night. The boy was astonished to see them friendly—he thought that they meant all they had said during the day. But he saw them drink together as the best of friends, and heard them laugh heartily among themselves at the manner in which they "put on" and made the people believe that they were angry. That was their way of arousing the careless and undecided.

Let not the Baptists of North Carolina be led away with these old "tricks" and not be blinded by the false prophets who say all is lost unless they do that shall come to pass. The Lord our God lives and in him we "live, move and have our being."

We copy some admirable thoughts from the Christian Index of July 1:

CEASE YE FROM MAN.

The Republican party has nominated Mr. Garfield, of Ohio, for President, and Mr. Arthur, of New York, for Vice-President of the United States. The Democratic party has nominated General Hancock, of Pennsylvania, for President, and Mr. English, of Indiana, for Vice-President.

Doubtless the Republicans will assure us

that the election of Mr. Garfield is necessary to the salvation of the country; and the Democrats will be as sure to tell us, in terms of equal emphasis, that the election of Gen. Hancock is necessary to the same end.

Now, it is our opinion that if the country is in such condition that the election of either of these gentlemen is necessary to its salvation, it is not worth saving. For what will the country do when both these gentlemen are dead? We are sure to be told by one party that the election of Mr. Garfield will destroy the country, and by the other that the election of Gen. Hancock will destroy it. Now, if either of these statements be true, then we think the sooner the country is destroyed the better. If it has so little vitality that the election of this man or that will be its destruction, then so be it, let the wretched thing be put out of its misery. But we are not uneasy; the country is not so near its last gasp as is pretended; we have faith in its future, and are persuaded that it can stand the shock of any man's election as easily as a ball of Indian can stand the shock of a fly lighting on the tip-end of his horn.

Ah! yes, it will be said, the importance is not attached to the man but to the party he represents. We have seen this country in the hands of various parties, each of which has at times managed its affairs with the supreme degree of folly, and yet, taking all things into the account, the country is to-day in better condition than ever heretofore. "With how little wisdom," says one, "the world is governed," still the world goes on and improves. There has probably been more wisdom in the British Government than in any other; yet its history is a history of blunders from century to century; notwithstanding this, the English people are healthy and wealthy and wise and great, and their empire is the most magnificent the world ever saw. Our own government has made many blunders and will make many more. But we do not believe that any government will ruin us, nor for any length of time materially injure us. So long as Providence has us in hand we shall be a people; and, on the whole, prosperous.

"Yes! but certain principles lie at the bottom of prosperity, and if these are not maintained!"—— If any party sticks to its principles when anything can be gained by tramping on them, we are not aware of it. Whichever party is in power, the other will be close on its heels, and will thus be the instrument in the hands of God of preventing it from doing much mischief.

We caution our readers not to allow themselves to be carried away by political excitement. There is not half so much at stake as party politicians would have us believe. Much of the struggle is a mere struggle of persons for place and power. So far as relates to this part of it, none have any interest except the candidates themselves and those who hope for office under their appointment or by their influence. But no matter what is at stake, Christian people should remember that God reigns, and that the orderings of his providence are sure to be right, and that however adverse those orderings may seem, he will not fail to make the wrath of man to praise him, nor to make all things work together for good to them that love him. Let every man vote according to his best judgment; let each do his full duty as a good citizen, and what else the result may be let him quietly accept it; and let each one's mind be made up to this in advance. So shall the coming campaign be conducted as it ought to be, by reasonable and Christian men.

All this soul distracting clamor about men and measures will pass away like a vapor. What will be thought of it ten years hence? Before that time it will all be forgotten. Let the heathen rage and the people imagine a vain thing (and most of the things imagined by either party will be utterly vain) but God's elect should possess themselves in all patience and in all calmness, remembering what the prophet of the Lord said, "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of? Jehovah Jireh!"

"THE DIFFICULTY."

We were in company with several brethren some years ago, when the name of a prominent minister was mentioned. We knew little or nothing of him personally; we knew that he had been the pastor of some prominent churches, and was regarded as a man of ability. Those present spoke kindly of him, but it was evident that he was not a favorite. At last one said, "The difficulty with him is he is not a gentleman."

He did not call in question his conversion, his piety, his ability, his zeal or his popularity in certain directions, but he did assert that with all his gifts and labors he was not a gentleman. We thought the sentence severe, and rebuked the sharpness of the criticism. The brother confessed that he regretted to say it, but it was true and he re-asserted it. Some things came to our knowledge afterwards which proved that the charge was correct. The brother was profoundly selfish and was courteous and kind where it would help him, but he was extremely rude where he thought that his own interests were not subserved. Little did he care for the rights and feelings of others. With such a man the charge was bound to be true.

One who is worthy of being denominated a "gentleman" always aims to do right in the right way and in the right spirit, and he has great regard for the rights and feelings of others. A really selfish man can never do these things.

We also ascertained from those who had learned from painful experience that it is very unpleasant to come in contact with one who is not a gentleman. We may talk of Christian love, charity, patience, forbearance and forgiveness, but we are all human and when the rules of politeness and courtesy are violated we feel it and our feelings are wounded and the wound is painful. And we learned that nearly all cultivated and refined brethren who were brought near to the afore-said brother parted with him wounded,

and were anxious that the experience might not be repeated. We are grateful that we have never had the opportunity to cultivate the brother's acquaintance. We cannot say that we have ever met a brother minister against whom we could prefer so severe a charge, but when we hear of church difficulties and "sharp contentions" among brethren, we think of "The Difficulty."

Let all who go forth as followers of Jesus, and especially those who are called to preach his word, not only be sound in the faith and zealous, but let them also be all that is implied in that word gentleman.

A ministerial ruffian who goes in a headstrong spirit, disregarding the rights and feelings of others must prove in the end a calamity to any community, and a reproach to the cause of Christ. We can be deeply pious, zealous in every good cause, "content earnestly for the faith," and yet be gentlemen. A good cause may be defended ably and yet suffer great harm from the spirit in which it is defended. The great objection to its defence will be the defenders themselves. This must be the case with the gospel when its defenders are ruffians—not gentlemen. In the full exercise of the "fruits of the spirit," we may expect God's blessings upon us and shall be useful in his name.

"PLAGIARISM AND ITS RESULTS."

Dr. A. B. Cabaniss, the field editor of the Western Recorder, gives some examples to show the evils of stealing other men's sermons. We copy two as a warning to any who may be tempted in this direction:

Many years ago the Rev. J. B. Jeter, of Richmond, Va., attended the North Carolina Baptist State Convention at Raleigh. A young preacher from a rural district was in attendance. When Foreign Missions came up for discussion this young brother arose and made an eloquent speech on "The Moral Grandeur of the Missionary Enterprise," with evident satisfaction to himself. The Doctor and this young brother happened to go to the same house to dine with a number of others. As no one made any allusion to his speech in his presence, he was anxious to learn what was thought of it, and finally asked Dr. Jeter's opinion. The Doctor replied: "I think it was an excellent speech. The fact is I have always admired it from the time I heard Dr. Wayland deliver it before our Triennial Convention. I have just been told that one of the boys out here at Wake Forest College recently declaimed it admirably." The young brother was missed by the company in a short time and was not seen in the Convention any more during that session. If he survived the explosion of the Doctor's shell and is still alive, he no doubt retains a vivid recollection of that event.

Take another example as illustrative of this subject. While Rev. J. M. Penleton was pastor at Bowling Green, Ky., he preached a sermon before Bethel Association, held at Salem church, Christian Co. It was one of his best efforts. A young Georgetown student was then at home in vacation, who had a head like a bar-tucket. He heard, he admired, he retained. A short time after he returned to Georgetown College, the pastor was absent one Sabbath, and this young brother was invited to preach. His sermon was clear in its statement, logical in its conclusions, sound in theology, and delivered with all the zeal and eloquence of the true orator. In fine, it was a success, and the professors felt proud of their pupil, whose talents they had not fully appreciated before. Just two weeks after this event, Rev. J. M. Penleton came as a visiting brother to the Elkhorn Association held at Georgetown, and was put up to preach. At the conclusion of his sermon one of the professors walked up to him and said, "Bro. Penleton, one of our college boys delivered your sermon here only two weeks ago; but I tell you he can beat you in preaching your own sermons." It is said Dr. Penleton was much mortified when he learned this young brother had not only excelled him in the delivery of his sermon, but had anticipated him in time by two weeks at Georgetown.

Dr. PARKER proposes in the Independent that the Baptists and the Congregationalists can compromise and get nearer together, by the latter giving up Infant baptism and the Baptists introducing what he calls "Infant Dedication." He will find it very hard to persuade true Baptists to adopt any ceremony that has any squinting towards infant baptism. This we regard as the most palpable and dangerous error of our brethren. All Baptists do most heartily consecrate their children daily to the Lord, but they do not do so in any public manner, that would appear to put a ceremony in the place of regeneration.

Then the Congregationalists ought not to surrender infant baptism as a compromise with the Baptists or any one else. If it is taught in the Bible, then they should adhere to it in spite of all opposition.

But since there is no Scriptural authority for it, and the best scholars of all sects admit it, we say they ought to give it up because it is not supported by God's word, and because it had its origin in the idea of baptismal regeneration, and still perpetuates that dangerous dogma. There are enough reasons to abandon infant baptism outside of all compromise or church fellowship between the sects. The writer said nothing of how baptisms should be administered to adult believers alone, but we presume that he expects the Congregationalists to adhere to aspersion. We should re-

joice to see infant baptism abandoned, for we deem it much better to pour or sprinkle adult believers than it is to sprinkle unregenerate infants. But the Baptists would never consent to recognize sprinkling even of adult believers as New Testament baptism. The one way to find full church fellowship with the Baptists is to abandon all that is unscriptural and come to us on the clear and plain teachings of the Bible. There we can meet all and welcome all who truly love the Lord Jesus Christ. We prefer no traditions, no abstractions and no additions from nor to the word of God.

That is sufficiently ample, and in its precepts and teachings sufficiently simple to enable us to follow Jesus, in all that he requires.

"And he must needs go through Samaria." John 4:4.

This was spoken of the Master. At that time there was no special good feeling between the Jews and Samaritans. The Jews did not believe that their neighbors, the Samaritans, were proper associates for them. In passing from Judea to Galilee, Jesus passed through Samaria. He went through this district in his true character and sought to do good. He tarried for several days and blessed a whole town.

Frequently we are called to go through places and among those who are not calculated to help us in our christian growth, and we may well shrink from the task. But let us do as did Jesus on this journey—go in our true characters as christians, and let our deportment mark us in the most trying scenes as Christ's disciples, and we will prove a blessing to others and be blessed ourselves.

The Master teaches us that we must suffer temptations and our faith must be tried as gold in the fire, but steadfastness then will always mark us out as true witnesses for Jesus.

PERSONAL & OTHER ITEMS

...Rev. Allen Betts, of Winslow, spent a day in Raleigh last week.

...Rev. Dr. John Mitchell, of Murfreesboro, is in Asheville, on a visit to his friends.

...We learn that Elder J. H. Eager, of Manchester, Va., Missionary elect to China, has changed his purpose and will go in Oct. as missionary to Italy.

...The church at Hendersonville declined to accept the resignation of Dr. D. B. Nelson. His health is very feeble and he may be compelled to rest.

...Rev. H. M. Tupper, President of Shaw University, has returned from his Northern tour, and reports nearly enough funds in hand to erect two new buildings for the University.

...A private letter from Dr. W. A. Nelson informs us that Rev. W. C. McCarthy and wife have been added to the Faculty of Judson College. He adds, "It is a number one faculty and I predict for them great success."

...The Examiner gives brief accounts from twenty-one churches "in and around N. Y." and the report is very encouraging. Baptists have been quite numerous and they have made real progress during this year. We pray that it may be so with our N. C. churches during the year.

...Bro. T. H. Walker, while returning from preaching near the Whitehouse in Caswell Co., June 13th, was thrown from his sulky and seriously injured. He is improving now, and hopes to be fully restored soon. He feels truly thankful for the kindness, the substantial sympathy shown him by his many friends.

...We have several times referred to the publication of an Indian Hymn Book, of which we had heard something, but of which we knew very little. Bro. J. S. Murrow, a missionary among the Indians, writes us a full history of it and informs us that, after much delay, the work is in the hands of a Presbyterian Publishing Society and the hymns will be published in a few weeks and our Indian brethren will be happy.

"I have made up my mind never to vote for any man who has been nominated for office because he is a Baptist, or because he is a Methodist, or because he is a member of a certain church or denomination." So says one of the wisest brethren in North Carolina. We fully endorse the conclusion reached by him, and add that we are prepared to vote for the opponents of such nominees. The worst evil that can befall the State or the general government is to have either fall into the hands or under the control of a Politico-religious organization.

...Will the Raleigh and Wilmington papers, (where such matter first appears) in announcing the appointments of certain Bishops, please say to what denomination they belong? We are willing to publish all religious appointments, without charge, for the benefit of general christianity and religion, but the "Diocese of North Carolina" is not sufficiently explicit for many readers to understand what sort of a preacher or bishop intends to fill an appointment. Please say that the bishop who makes the appointment is an Episcopalian, Roman Catholic, Methodist, Presbyterian, Moravian, or Baptist, and all will then know what is meant.—Charlotte Democrat.

...THE NEW BAPTIST CHURCH—A BEAUTY TO LUMBERTON, A PRIDE TO THE DENOMINATION.—The Baptists, as a denomination, is the largest not only in this country, but throughout the State, and they have cause to be proud of the splendid edifice now nearly completed in this town. It has been mainly built through the indefatigable exertions of our public spirited citizen Mr. James McD. French, of the firm of B. Goodwin & Co., at a cost between five and six thousand dollars. It is Gothic in style, forty feet wide and sixty feet long, with a steeple ninety-two feet in height. The inner work of the church is beautiful. Over the main entrance is an artistic gallery reserved for colored members of the church. Beneath the altar is a baptismal font, and all modern improvements strictly adhered to. It is truly speaking, a beauty to Lumberton, and a pride to the denomination. Rev. W. T. Jordan is the beloved pastor.—Raleigh Herald.

Dr. Skinner left for the Warm Springs Monday. He preached Christ crucified, and when that ceases to be my only theme, may I cease from the pulpit.—Raleigh Herald.

...The Fayetteville Examiner speaks very highly of the map of North Carolina, made by Collier Cobb, the eldest son of Elder N. B. Cobb.

...Rev. J. Q. Adams, pastor of the Beaman church, N. Y., has recently baptized Rev. H. S. Switzer, a Congregationalist minister, and he will baptize some of his former members and organize a Baptist church at Park Ridge, N. J.

...Rev. T. H. Pritchard, D. D., will preach at Reidsville the first Sunday in August, will lecture at the same place Monday night (2nd), and will lecture at Leaksville Tuesday night (3rd).—P. H. F.

...Sister Kate Baxter, of Currituck C. H., sends \$2.00 for Foreign Missions that she raised on what she calls her "Sunday eggs." The eggs that her hens lay on Sunday she gives to the Lord. She sets a worthy example.

...You are right in your editorial about the Presidential candidates. Go ahead, we are determined not to get frightened about the election. We are going to read the Bible and vote for whom we please and trust God for the safety of the nation.—H. A. B.

...Elder G. W. Harman, the beloved pastor of Wadesboro, N. C., is now at the Cleveland Mineral Springs, resting and recuperating. Bro. Daniel Austin supplies his pulpit in his absence and preaches most acceptably to his people.

...The Baptist Sunday school of Carthage, N. C., has a Missionary Society. Bro. W. F. Watson is President and it meets monthly. Other Sunday schools might do that way and train the young to work for, and give to Christ's cause.

...Rev. A. D. Cohen filled his regular appointment in Carthage Baptist church on last Sabbath. His sermon, as usual, was interesting and instructive. Saul of Tarsus contrasted with Paul, the Apostle, in which the wonderful metamorphosis produced by Grace was strikingly shown.—Moore Index.

...Monday last, at their home on the French Broad, Rev. D. B. Nelson and his loved consort celebrated their 25th marriage anniversary. Many of their friends were invited and visited them, and these who were unable to attend sent their congratulations.—Western Courier.

...Here is the money \$2.00 to renew my subscription to the Recorder. I am glad to know that our paper and our college in North Carolina are now among the foremost champions of a cause whose aim is the glory of Christ and whose triumph is assured. The largest measures of usefulness and success to Wake Forest and the Recorder.—Thos. R. Owen, Covington, Tennessee.

...The Examiner and Chronicle says the terms "male" and "female," (especially the latter) are about the best abused words of any in our English vocabulary, "as when we say 'male college or female college' or 'female prayer-meeting.' "The good, old-fashioned woman's prayer-meeting, and the newer woman's college, are two admirable institutions which every christian man should honor."

...In a few weeks many of our churches will hold their annual protracted meetings. There are influences always at work against such meetings and this year these influences are specially strong and evil. Would it not be well for pastors and churches anticipating such meetings to hold frequent prayer-meetings and thus prepare the way for greater usefulness and success? We only suggest it, but God hears prayer.

...The Rev. Mr. Kalkoff, pastor of the Metropolitan Temple church, San Francisco, California, and Mayor of the city, has become seriously involved in political troubles. His son was his assistant pastor till he was put in prison for murder. In a ministers' meeting recently an effort was made to pass resolutions condemning the Kalkoffs, but it failed. In answer to that effort the church has passed resolutions endorsing Kalkoff and condemning his antagonists. The whole country will condemn the course of the church.

...Rev. Edward Judson has entered upon the sixth year of his pastorate at Orange, N. J. During that time the church has raised \$130,285, of which \$64,575 has been for benevolent purposes—\$14,000 having been given for ministerial education, \$9,062 for foreign missions and \$2,061 for home missions. The regular church expenses for the time have been \$42,400, and \$23,000 of debt has been paid. During the five years there have been 349 baptisms, the membership has increased from 241 to 700. Last year 115 were received by baptism, 32 by letter and three by experience.—145. This is a remarkable record of progress for five years' work. Mr. Judson is the son of the famous Barmese missionary.—N. Y. Herald.

...The Richmond Christian Advocate of the 15th, in giving an account of the removal of Rev. Dr. Buchanan from the Presidency of Blackburg College, by the Board of Trustees, says: "There are a thousand ways to put a seat at a disadvantage without resorting to open measures of repression. When a new State College is to be started, let the Governor see to it that the majority of the Board of visitors be appointees of one church. It will soon come to pass that a majority of the faculty so selected by that Board, somehow inclines toward that one church. There is nothing like giving a college the proper slant at the start." Suppose the Governor should allow the candidate for the presidency of such institution to select the Board of visitors for him? How much of a slant would that give?

...Bro. Lafferty has lately visited the White Sulphur Springs and found on the register the names of Senators, Philanthropists and other honored men written plainly and without title, except one preacher's, and says: "Twenty years ago we had heard of a certain gentleman of the cloth. He had faded out of memory. This minister of local infamy, wrote himself down as 'Rev. Dr.' Tomtit on the hotel book. Mr. Blaine was jovial, Cameron social, Mr. Shepard chatty, Mr. Corcoran pleasing to meet. The 'Rev. Dr.' Tomtit was always in dress uniform. A witty fellow remarked that 'Rev. Dr.' had to rise on his tiptoe to spit over his great and solemn 'regulation' necktie. The editor of the Advocate thinks the vanity of the Rev. Dr. Tomtit is more annoying to religion than an army of Infernals. Was he from Baltimore, brother?"

...Our Editor-in-chief, having been under the weather for some weeks, left us last Monday to rusticate during the week in old Virginia. ...With pleasure we present our readers this week with the excellent sermon of Dr. Alex. Blackburn, of Indiana. We feel sure that they will find it pleasant and profitable reading. ...We should feel truly grateful to God for the prospects that our fields will yield abundantly this year. Let us show this gratitude by devising and doing liberal things for the cause of Christ when we come together in our associational meetings.

...The Biblical Recorder, (N. C.) has entered upon its 6th volume. It is a splendid paper, true to its mission as a Baptist organ. We wish it large success. ...Western Recorder. We thank you brother for these kind words, but we hope to see our Recordmen greatly improved. ...Inasmuch as our Associations will soon begin to meet, we suggest that our churches appoint their delegates early so that they can arrange to attend. Let all our churches be represented and let us seek to make these meetings specially interesting and profitable this year. We also suggest that it is not necessary to send up long letters to the Associations. The time required to read them is very precious. Make them to the point, give the statistics and let them be brief and all will appreciate them far more.

...There is a call from California for six men to fill six vacant pulpits in that State. The correspondent of the Examiner & Chronicle says they must be men of this sort: "Six men for California! These words, we trust, may reach the very men whom God shall call to this Great Empire of the Occident. There are to-day six important churches in California that call for men to fill their pulpits. Mark the call: they must be men that will fill their pulpits. They must be men of God, consecrated to the work of the ministry; men of piety and not of prejudice; men of peace and not of war; men of truth and not of error; men who come to California to win souls and not fortunes; men of loving hearts and cheerful spirits. Six men for California!"

...Denominational communion "opens the door to the table to all the ministerial impostors that pervade the land. They have repeatedly started from Maine or Canada, and 'gone through' all our churches to the Southern gulf and the Pacific coast, and they can usually be tracked back to the place whence they came by a grass-widow left in 'perplexity' every hundred and fifty or two hundred miles on the back track." Pars Magna, p. 116. We presume there is no testimony so reliable as that which is derived from personal experience. Nevertheless this is pretty rough language for one who has made the trip to use towards his fellow travellers. New England is small and Maine is high up Vermont. We feel curious to know what there is in the soils, climate and productions of these two states that causes one to send out Solomons and immaculate saints while the other sends forth "ministerial impostors." We are also given other marks of these terrible impostors. They hold revivals, preach borrowed sermons, do their own baptizing and leave churches in confusion and disgrace. We add a few more as we have had to endure them. They are extremely anxious to make money, slow to pay their honest debts, subscribe liberally and get out on pay day, ride hobbies for pay, stir up strife, divide churches, know it all, denounce all who disagree with them and have gone into bankruptcy more than once.

First Impressions on a Sea Voyage.

On the 19th of June, 1880, we steamed out of New York on the ship II—, bound for Liverpool. The evening was fair. The breeze, at first only a delightful fanning, soon reminded us all of overcoats and wrappings; and we have needed them through the whole voyage, though our noses have been blistered by the sun. It was soon evident that every passenger was interested on the subject of sea sickness. Next morning at least they could say with Pat when knocked down, "I'm not dead, indeed, but spachless." Out of 123 aboard passengers, I should think at least 100 are stretched at full length on extension chairs, arranged like bunks along the deck. Every one is bundled head and feet in shawls, overcoats, blankets, &c. How the esprit dit corps has changed! We started off as chatty as blackbirds. Now it is with difficulty one can entice a feeble conversation. The faces wear a peculiar expression—a ghastly, sorrowful expression, inspired either by the grandeur of the billows or the gallantry of the ship. Occasionally one looks mournfully at a paper; but soon closes his eyes, and with a languid, hospital, desperate look, surrenders. Still we have a half dozen enjoyable companions. They are at home on the brine. They have traveled and are chatty and sociable. I fell into easy conversation with one of them and learned his history. He was one of six children whose mother was feeble and father intemperate. His earliest recollection was of living with the family of eight in a cellar 12 feet square. His daily work was to beat up and sell for a thruppence. Often he ran errands three miles away for a half penny. Thus for years he and a brother supported the family. Now he is living in comfort and is a member of a christian church. Eating is the chief occupation on ship board. Breakfast at 8, lunch at 12, dinner at 5, tea at 8 and supper 10. This absorbing service proceeds by signals, as in America thirty years ago. Alas, our passengers can't enjoy the steward's royal state. They come down with a desperate determination to have a dinner, but before the grand preliminaries are over, they abandon the table in disgust and seek the upper air. Indeed there is such a swing to things that dinner comes and goes in a tantalizing way. Hope it will be better in a few days. Our steamer is 437 feet long, 42 wide, and 47 deep. Has on board 30 horses, 8,000 cheese, a vast quantity of dressed beef, 600 tons of coal, and enough more to make her draw twenty-five feet water. Sleeping room is scarce on this huge iron-floating house. Some of

the rooms have 2 berths, others 3, 4 or 6. My room, 54 feet square, and 6 feet pitch, has 6 berths in it; tho' by some mistake only 5 of them are occupied. We get fresh air through two 10 inch port holes, which must be always closed to keep out breakers. The berth is a narrow box, 6 feet long, closed on all sides except three-fourths the front. There you get in, and it is possible for you to turn over if you can turn in your tracks.

Our rooms are only resorted to as a dire necessity. As a general thing, people are expected to enjoy the sea breeze and the ocean view. At 10 or 12 p. m. passengers must go to some where off deck. And on the third day, indeed, many could no longer hold up their heads even on chairs. They are packed away in these stalling boxes, called berths, for—I don't know how long.

The ocean is a grand spectacle; but you can't see much of it at once, and what you see becomes monotonous after three or four days steady gazing on that and nothing else.

As seen from a steamer, it is a round field of water, stretching apparently about five miles in every direction to the horizon, and making a sharp, well defined boundary with the lighter colored sky. The water is of dull leaden color, except in the Gulf stream, where it is dark blue. It is always in motion, ruffled, fretted, with innumerable waves and ever changing white caps. In the middle of this big, rough pond, you sail and sail, and steam and steam, all day, all night, all the week, without ever making the least apparent advance. I can't see that we have moved a mile since we lost sight of the Rockaway beach. Here is the same circular expanse, the same tossing and rolling waves, and the regular, never ceasing thud of our engine. It makes one long to see a sail, a fish, a bird, any thing new. However, they say there is mountain scenery here sometimes, and we don't wish to see that, even to break the monotony.

The wind has been all the time moderate, but all the time such as to make wrappings necessary. Sometimes it is raw and wintry. Still most stay on deck till late at night—anything short of a storm being preferable to the stifling quarters and odors below.

On the fourth day our invalids began to look up, and on the fifth the change was complete. We made acquaintances, conversation became general, books were brought out. Instead of a hotel des invalides, our deck presents the appearance of a piazza at some watering place. Only, every one retains a peculiar affection for extension chairs. We sit up lying down.

We have a mixed company. About two dozen teachers, of the most approved New England pattern. Just think of it! They are all provided with portfolios and writing up the ocean. They will describe it "lovely." I do not covet all their characteristics, but we wish we had their energy and enterprise.

We have a number of Englishmen. They tell us to "heat" our beef on the table, and that there are arrangements under the table for eating the passengers. But they are pleasant companions. One of them, a clergyman from Canada, is enthusiastic in his attentions to a family of negroes on board. It is a perfect "come to my arms, my long lost brother." It is natural there should be search for amusements in such a voyage. Few are practicable here. I am gratified that we see very little drinking or card-playing. The chief pastime is reading. Some play for hours at the most childish games, while many sleep their time away. The chief topics of conversation are the boat's speed, the distance made in the last twenty-four hours, the time we will get in, the probable weather. Each of these has been discussed 500 times and they are still interesting.

On Sunday we have services. A church of England brother officiates each Sunday morning. He reads the service in that rapid, monotonous, half intoned manner which makes one feel that all is perfunctory. His discourses seemed uninteresting to himself and were with difficulty understood by others. Unfortunately, his manners during the week are too much like those of the clergy of Charles II.

But we are nearing port. The Lord be praised for a safe trip!

WHITFIELD.

Wentworth.

The Baptists should by all means have a church at Wentworth. There is a much better prospect to have a church at Wentworth in 1880 than there was for one in Greensboro in 1846. The man who preaches there should occupy the court house and not preach in churches of other denominations as this would be *sporting* on them. They are aiming to have a church at Person court house. This should have been done 10 years ago. There is a better prospect for a Baptist church in Wentworth in 1880 than there was for one in Winston in 1870. I can't have never done anything; I'll try, has done wonders.

Bethel Association deserves much credit. She has organized more churches since 1846 than any other Association in North Carolina.

All our Associations should liberally help all our Boards. We should give ten times more than we do give. A pious Jew would give annually one-third. He gave one-tenth of the corn, the wine, oil, the flocks and herds; he would lose nearly eight weeks every year at the three annual feasts, i. e. nearly one-sixth of the year of 52 weeks; the first born of the family and of the herds; all the fruit of the orchards four years old, and one tenth forever afterwards; the vows of a man is about \$25.00, of a woman \$15.00; the atonement money 25 cents for each man besides all the free will offerings, &c.

When they gave liberally, God was liberal to them. When they withheld from God, He withheld from them. Our missionaries at home and abroad can't live upon air. When we feed them we feed Christ, when we clothe them we clothe Christ. What a great honor. E. Donson.

A Letter from Winston—Delegates and Visitors to the Bethel Association, &c.

Instructions have been given to agents between Danville, Va., and Salem, N. C., also between Raleigh, N. C., and Salem, to issue tickets at 6 cents a mile to visitors and delegates attending the Bethel Association. They can return free provided they have a certificate filled out and signed by the Clerk of the Association.—These tickets will be for sale on the 4th, 5th and 6th of August, and will be good for six days after date they bear. We hope to have quite a number from abroad to participate in the deliberations of the old Bethel. The few pastors we have among us have done good work—from all their fields will come up cheering news of seeds sown and harvests gathered. We are trying to make an extra effort for the Board of Education without losing any zeal for the cause of Missions. Our Missionaries have been very successful in some localities during the year. One church has been organized with a prospect of much usefulness; other fields have been cultivated and the outlook is encouraging.

Brethren Haymore and Jordan recently conducted a meeting for the Winston church which resulted in

HOME CIRCLE.

THE LOOM OF LIFE.

All day, all night, I can hear the jar,
Of the loom of life, and near and far
It thrills with its deep and muffled sound,
As tireless the wheels go always round.

Bustly, ceaselessly goes the loom,
In the light of day and the midnight's gloom;
And the wheels are turning early and late,
And the wool is wound in the warp of fate.

Click, click!—there's a thread of love
woven in;
Click, click!—another of wrong and sin;
What a checkered thing this life will be
When we see it unrolled in eternity!

When shall this wonderful web be done?
In a thousand years, perhaps, or one,
Or to-morrow! Who knoweth? Not you
nor I;
But the wheels turn on and the shuttles fly.

Ah, sad-eyed weavers, the years are slow,
But each one is nearer the end, I know;
And soon the last thread shall be woven in—
God grant it be love instead of sin.

Are we spinners of good in this life-web
—say?
Do we furnish the weaver a thread each day?
It were better then, O, my friends, to spin
A beautiful thread than a thread of sin.

FLARING UP.

Some people are given to flaring up.
They hear of something which a friend
has said at which they are greatly
offended, and immediately
"flare up" and begin to say all man-
ner of unkind and uncourteous
things, and nourish and cherish a
very unhappy and unchristian spirit
until, upon explanation, it turns out
that they have been misinformed, and
that their friend has said no such
thing as they suppose, and conse-
quently their flaring up, with all the
trouble which it may have made, has
been for nothing.

A man feels himself slighted or
neglected, he flares up and makes
himself ridiculous, only to learn at
last that the whole grievance over
which he has made himself so uncon-
fortable was a simple oversight, or
existed only in his own jealous imagi-
nation. An employer flares up at the
disobedience or neglect of an em-
ployee, and after having exhibited
his petulance, impatience and unrea-
sonableness, learns at last that his re-
proofs have been misapplied, and that
no blame whatever attaches to the
persons on whom he has visited his
wrath, and that if he intends to be
an upright and Christian man he
owes a most humble apology to those
he has grieved and wronged. The
employee flares up at some fancied
oversight, or neglect, or apparent in-
justice on the part of the employer;
he growls in secret and grumbles in
public, looks sour and cross, neglects
his duties, is impatient and perverse,
and frequently utters loud complaints,
spreading discontent and making
trouble; and at length when he comes
to state his grievances to his em-
ployer as he should have done at first,
often finds himself misinformed, and
learns that circumstances are entirely
different from his understanding of
them, and that the man whom he has
so grievously abused in thought and
in word, is quite as anxious to do jus-
tice as he is to have it done; that
some of his grievances were imagi-
nary, and that others would have been
gladly redressed, had the employer
been informed of them. Christians
flare up at each other; ministers find
fault with people, and people find
fault with preachers; bitter thoughts
are cherished and bitter words are
said, when a few moments plain-
hearted talk and honest dealing would
end the whole and save all trouble.

Our advice is, Do not flare up.
Keep cool, quiet and patient. If thy
brother trespass against thee go and
tell him his fault; right all wrongs
as far as practicable, but whatever
you do, do not flare up.—*The Christian.*

A TALENT FOR CONVERSATION.

A talent for conversation has an
extraordinary value for common,
every-day uses of life. Let any one
who has this gift enter into a social
circle anywhere. How every one's face
brightens at his entrance. How soon
he sets all the little wheels in motion,
encouraging the timid, calling out
unostentatiously the resources of the
reserved and shy, subsidizing the
facile, and making everybody glad
and happy.

To converse well is not to engross
the conversation. It is not to do all
the talking. It is not necessary to
talk with very great brilliancy. A
man may talk with such surprising
power and splendor as to awe the rest
of the company into silence, or excite
their envy, and so produce a chill
where his aim should be to produce
warmth and sunshine. He should
seek the art of making others feel
quite at home with him, so that no
matter how great may be his attain-
ments or reputation, or how small
may be theirs, they find it insensibly
just as natural and pleasant talking
to him, as hearing him talk. The
talent for conversation, indeed, more
almost than anything else in life, re-
quires tact and discretion. It re-
quires one to have most varied knowl-
edge, and to have it at instant and
absolute disposal, so that he can use
just as much or just as little, as the
occasion demands. It requires the
ability to pass instantly and with ease
from the playful to the serious, from
books to men, from the mere phrase
of courtesy to the expressions of sen-
timent and passion.—*Prof. Hart's*
"Mistakes of Educated Men."

"Served him right says the 'weaker
vessel.' "Yes, but it's a bad prece-
dent," says the "head of the woman."
Years ago, in Penobscot, Me., there
lived a man by the name of H——,
whose greatest pleasure was in tor-
menting others. His own family
were generally the butts of his sport.
One cold and blistering night, he re-
turned to bed at an early hour, his wife
being absent at a neighbor's. Some
time after she, on returning, finding

the door closed, demanded admit-
tance.

"Who are you?" cried Mr. H——
"You know who I am! Let me in,
—it's very cold."
"Begone you strolling vagabond! I
want nothing of you here!"
"But I must come in!"
"What is your name?"
"You know my name,—it is Mrs.
H——"

"Begone! Mrs. H———is a very like-
ly woman. She never keeps such late
hours as this!"
"If you don't let me in," replied
Mrs. H——, "I will drown myself
in the well!"

"Do, if you please," he replied.
She then took a log and plunged it
into the well, and returned to the
side door. Mr. H——, hearing the
noise, rushed from the house to save,
as he supposed, his drowning wife.
She, at the same time, slipped in and
closed the door after her. Mr. H——,
almost nude, in turn demanded ad-
mittance.

"Who are you?" she demanded.
"You know who I am. Let me in,
or I shall freeze!"

"Begone, you great rogue! I want
nothing of you here!"
"But I must come in!"
"What is your name?"
"You know my name. It is Mr.
H——"

"Mr. H———is a very likely man,—
he don't keep such late hours."
Suffice it to say, she, after keeping
him in the cold until she was satis-
fied, opened the door and let him in.
—*Yonah's Companion.*

In some unaccountable manner the
"Goober" story found its way into our
columns last week. It seems how-
ever, to have met a response among
the "sisters," one of whom, in the
enthusiasm of her admiration, pro-
poses a monument to the noble hero-
ism of the immortal Mrs. Goober.

THE FARM.

THE MODERN BED.

The idea that the feather-bed was
indispensable to comfort prevailed al-
most universally a few years ago. We
can remember when a young lady was
expected to have at least one feather-
bed before she was regarded as an el-
igible match for a thrifty farmer's son,
whose kind-hearted mother always
provided him with one of the indis-
pensable articles.

We remember, too, that those fam-
ilies who were too poor to afford the
luxury of feather-beds were looked
upon with pity or contempt, accord-
ing to the humor of their various
neighbors. We would not have dared
to sleep on a straw or husk mattress,
for fear of being regarded as too poor
or too stingy to do better.

Happily for us we did not know
any better, and like our neighbors,
rolled and tumbled or sweated
through the long summer nights, or
lay buried in a huge pile of feathers
during the cold winter nights, under
the delusion that we were exceedingly
fortunate in having so soft a bed.

We have got bravely over all that,
and would not exchange a good straw
or husk mattress for a bed of the soft-
est down, on the score of luxury, either
winter or summer. On the score of
health there is no comparison.

Sleep on a straw or husk bed for a
week or two, and you will find that
your sleep is much more profound,
and on rising you feel refreshed and
invigorated. Return to the feathers,
and you will be restless, and rise un-
refreshed and debilitated.

The reason is that your vitality is
exhausted in vain attempts to vitalize
and put life into the old dead feathers,
which, although dead, are still very
fine conductors or rather absorbers
of vital electricity. On the other
hand, straw, husk, or leaves are not
conductors, or at least very poor ones,
and you are enabled to accumulate
force and recuperate your exhausted
powers.

If any of our readers still use the
feather-bed, we will advise them to
discard it at once. The mattress of
the present day, made from corn-
husks, fresh hay, straw, or moss, are
not only much cheaper, but indefin-
itely better for health.—*Young
Folk's Rural.*

CHARCOAL AND ITS USES.

Charcoal, laid flat while cold on a
burn, causes the pain to abate im-
mediately; by leaving it on for an hour,
the burn seems almost healed when
the burn is superficial. And charcoal
is valuable for many other purposes.
Tainted meat surrounded with it is
sweetened; strewn over heaps of de-
composed pelts, or over dead animals,
it prevents any unpleasant odor. Foul
water is purified by it. It is a great
disinfectant, and sweetens offensive
air if placed in shallow trays around
apartments. It is so very porous in
its "minute interior," it absorbs and
condenses gases most rapidly. One
cubit inch of fresh charcoal will ab-
sorb nearly one hundred in gaseous
ammonia. Charcoal forms an unri-
valled poultice for malignant wounds
and sores, often corroding away dead
flesh, reducing it to one quarter in six
hours. In case of what we call proud
flesh it is invaluable. It gives no dis-
agreeable odor, corrodes no metal,
hurts no texture, injures no color, is
a simple and safe sweetener and
disinfectant. A teaspoonful of char-
coal, in half a glass of water, often
relieves a sick headache; it absorbs
the gases and relieves the distended
stomach pressing against the nerves,
which extend from the stomach to the
head.

TYPHOID FEVER.

Typhoid fever creeps into the house
through the cellar. Decaying vegeta-
bles and accumulations of debris and
dirt are the seeds of miasmatic diseases.
It is now fully time, as the warm
weather is at hand, for every cellar
in the city and in the country to be
thoroughly cleansed. In fact, a cellar
should never be allowed to get into an
uncleanly condition; but if a choice
must be made between the parlor and
the cellar, clean the cellar first. The
doctor may lose, but you will gain by
it.—*Harper's Bazar.*

GREEN MANURING.

Soils are enriched by plowing un-
der plants that grow upon it. Plants
which grow most rapidly, and which
produce the largest amount of stocks
and foliage in the shortest time at the
least expense for seed and labor, are
the most valuable for the purpose of
green manuring. Plants that grow
quite high are not desirable ones to
raise for the purpose of plowing un-
der, as it is difficult to cover them. If
vegetation is covered very deep, it will
rot slowly and be of comparatively little
value to the next crop planted on the
land. A crop raised for the purpose
of being plowed under benefits the
soil in other ways than by enrich-
ing it. It keeps it shaded during the
hottest portion of the year, and shade
acts to increase fertility. It also keeps
weeds in check, and so insures not on-
ly a rich soil, but one compara-
tively free from noxious vegetation.
Soil if rightly managed, may be made
the means of adding to its own fer-
tility. Left to the operations of na-
ture, soils do improve, but their pro-
ductions may be increased much fas-
ter by the inexpensive means pointed
out as above.—*N. C. Farmer.*

MILK FOR POULTRY.—Don't forget
that milk is one of the very best things
for all kinds of poultry, and refuse
milk can be profitably turned into ac-
count. It is usually given on the farm
to the pigs, which are no doubt greatly
benefitted by it but more can be real-
ized from it by feeding it to chicks
and fowls. They are fond of it, which-
er it be fresh or sour. For very young
chick fresh milk should be given, but
the milk can be set away to cream,
and the cream removed for butter be-
fore feeding, making it less expen-
sive. For the little chicks, before they
have come out in full feathered attire,
nothing better in the way of food can
be given than bread soaked in milk.
This makes a wholesome diet for them,
and one which induces a healthy and
vigorous development.

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umbus, Ga., has it: "Not a cloud fore-
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