

NOTES OF SERMONS.

MAKING LIGHT OF THE GOSPEL.

The King of the parable is God—his son is Christ—the church is the Bride—the servants were Moses and the Prophets, who, in the first instance, were sent out to give information of the intended feast; the other servants were John the Baptist and the Apostles and Evangelists. Those first invited were the Jews, but when they refused to come, the Gentiles were called. The feast, to which they were bidden was a rich and precious one, embracing all the blessings of the gospel.

This parable teaches many lessons, but the key to the thought before my mind is found in the text: "But they made light of it." The Jews in declining to accept the first and second invitations to the feast, treated the King and his Son with contempt; and in thus acting, they were a type of many in this age, whom it suits my purpose to divide into three classes.

I. There are those who make light of the gospel because they hate it. Though manifesting itself in various ways, their contempt for the christian religion is unmistakable, and they allow no opportunity to pass unimproved to heap scorn and reproach upon its doctrines and its adherents. The doctrines of the Bible, with them, are the dogmas of superstition, its professors are all canting hypocrites or deluded fanatics; its ministers are money lovers, wine-bibbers and pampered idlers; and its benevolent enterprises are but stupendous systems of fraud and corruption. A slander against a good man, or the faults and failings of professors of religion, they receive with keen relish, and circulate with delight. Science, learning, philosophy, ridicule—all human means are called into play to dishonor our holy religion, and destroy man's faith in it. Tom Paine, Voltaire, Bolingbroke, and Frederick of Russia in other days, and Col. Ingersoll of this age, belong to this class; and with-out a doubt, there are some in almost every community who, like the remnant of the parable, would offer violence to the people of God if they dared. The motives and principles of such men are not easily misunderstood. They have no taste for the pure morality of the Bible—the holiness of Christ offends them, and the consistent walk of his followers rebukes them, and hence their hatred. They love darkness rather than light, because their deeds are evil, and their condemnation will be just.

II. Another class, very different from the foregoing, may be said to make light of religion, because while they respect piety and true religion, they ridicule some of its forms and manifestations. Many do this thoughtlessly. It is natural to indulge in ridicule, railery and humor, and this is especially true of young people, and there are some things against which these are legitimate weapons. This is a dangerous habit, however, and should not be cultivated. Ill nature is oftentimes mistaken for wit, and wit, even when genuine, is not always amiable. There is a marked difference between wit and humor. The one is generally harmless for evil; the other often carries with it a sharp and bitter sting. But while wit, and railery, and ridicule have their places, they should never be used against religion. We cannot respect the errors of doctrine or practice of many religious people, but we should respect their feelings, remembering that religion is a sacred thing. It is dangerous to ourselves and to others to make light of religion, first—

Because we are thus lessening our own chances of salvation. If we are ever to be saved, it must be by the gospel, and all experience teaches that what we ridicule we soon lose respect for. The people of Athens were prepared to condemn Socrates, their wisest and best man, by the ridicule cast upon him in the Comedy of the Clouds by Aristophanes.

(b). You thus take sides with the very wicked. You may not be willing to go their lengths at first, but party spirit is very exacting, and if you are not careful you will soon be found among the most abandoned, and making derision of that which is good.

(c). The influence of such a course upon others is evil in the extreme. Many a one has been deterred from doing what he thought was right by the taunts and jeers of companions, and if there be a bolt of God's wrath, red with uncommon vengeance, it must be visited upon the head of him who, not content with going to hell himself, must drag others down with him.

I am persuaded that much harm is done by speaking flippantly of sacred things, and using passages of Scripture in ludicrous connections. It is said that the absurd sermon, known as the "Harp of a Thousand Strings," was composed by a young preacher. In my judgment, he did a very wicked thing in destroying the solemnity and beauty of one of the finest passages in God's word.

III. A third class make light of the gospel by attending to everything else, but this. One goes to his farm, &c. This is evident, because (a). They don't think about it.

(b). They don't speak of it.

(c). They don't strive to attain it.

(d). And are not willing to make sacrifices to receive its blessings.

IV. Such conduct is the profoundest folly, because

(a). We thus make light of things most excellent—peace of conscience, the favor of God, the love of the Saviour, the salvation of the soul, the bliss of heaven.

(b). It is making light of that which cost a great price, and is highly esteemed of God.

(c). It is making light of that which will seem to us of inexpressible value in death at the judgment, and through eternity.

COMMUNICATIONS.

For the Recorder.
GEORGE MULLER'S METHOD.

"Why can't Drs. Tupper, McIntosh and others in charge of Baptist enterprises, raise money as George Muller does?" "They do. The fact that Muller is constantly writing letters, publishing reports and traveling about, talking in public and private about his orphans, is proof that in the best way possible he asks for money."—*Religious Herald.*

"What will Dr. McDowell think of this as an explanation of Mr. Muller's work?" *Biblical Recorder.* I reply briefly to the above because I think the proper discussion of this subject can not fail to do good. There is something manifestly wrong either in ourselves or in our methods of raising money for benevolence. We do not achieve the success we ought. If there is a better way, we ought earnestly to seek for it.

The extract from the *Religious Herald* was, probably, not intended as an explanation of Mr. Muller's method of raising money, but as an answer to an objection to the method of Dr. Tupper and others. If it was intended as an explanation, I think it fails in an essential point. The wonderful success of Mr. Muller is the point that requires explanation. If that success is due mainly to his letters, reports, and public and private talks, then the same agencies employed by other men ought to be attended with like success. The fact is they are not. There must therefore be an element in the method of Mr. Muller which is wanting in the method of others; or the two cases are sufficiently dissimilar to render means, which are applicable to one, inapplicable to the other. Mr. Muller claims that the effective elements in his method are faith and prayer. He proceeds upon the theory that the gold and the silver are the Lord's,—that the Lord has called him to do a certain work and that He authorizes him to draw on Him for the means,—he does it, and the Lord honors his own promises by fulfilling it. The letters, reports, &c., of Mr. Muller, I suppose, are not designed primarily as a means of raising money but as a means of making known the faithfulness of God for the encouragement of other servants in the same or other departments of labor.

The same means employed by every other servant of the Lord, in the same spirit, will be crowned with success to the full extent of the servants responsibility.

Let it be remembered that the orphan enterprise of Mr. Muller is his individual responsibility. God has, in an unmistakable manner thrust it upon him. In a manner even more manifest, God has imposed the responsibility of sending the gospel to the heathen, upon the Baptists of the United States. Let them not imagine that they can transfer this responsibility to their agents. They can no more do it than Mr. Muller can transfer his to his secretary or to the steward of his house. It is not pertinent, therefore, for any one to ask, in a captious spirit, why Drs. Tupper, McIntosh and others can not raise money as Muller does, until he has adopted Muller's plan in meeting his own individual responsibilities.

A. McDOWELL.

For the Biblical Recorder.

THE GOOD OLD TIMES.

Dear Reader:

It is quite common to hear of the "good old times"—that people "now-a-days" are not equal to their ancestors in industry, honesty and genuine piety; that the world is retrograding in almost every moral aspect, &c., &c. Fathers are apt to remind their boys of "how I used to do when I was a boy," and mothers lecture the daughters on the domestic rules in the days of their girlhood. Now I would not disparage the past, nor unduly esteem the present age, for this fact thrasts itself on our minds whenever we reflect, *we, of to-day are not doing our duty.*

But I dislike croaking; and I can not see but that the world is making some progress in a moral as well as secular point of view. It seems to be natural for us to be dissatisfied with the present and its surroundings, and there are abundant reasons why this should be so. The aged live much in the past, for their lives are behind them. The young are looking forward to "the good time coming," for their lives are before them, and though destined to realize that "hope tells a flattering tale," it is well for them to look ahead and aspire.

We have a great many wicked men now, but there were those in ancient times who equalled—surpassed them in crime. David was a good man, pre-eminent in his day;

but we have many, very many, men now living who would not do so wickedly as he did.

This true we have the light of the gospel, and that begets a fearful responsibility. But the Patriarchs had Moses and the Prophets, and Abraham teaches us from Heaven that their testimony was as convincing as would be that of one rising from the dead. The truth is, the Scriptures teach us that the church militant shall be triumphant; that it shall go on conquering and to conquer and that the gates of hell shall not prevail against it. The record for long periods proves that she is moving on to fulfill her destiny. When Jesus gave to the Apostles their marching orders "Go ye into all the world, &c., for their encouragement He said "Lo, I am with you—to the end."

He was victorious in his life and sublimely victorious in his death, and victory is the glorious heritage of his church. I imagine that every redeemed one, as he enters Heaven enters shouting "Victory! victory! through the Lamb that was slain." As above mentioned the church is now militant. Now is the cross; then will be the crown. There are many battling with a noble heroism for the truth. Many are ready to lay down the armor and go to the "mansions prepared." But many, very many, do not seem to realize that the battle is raging. Many seem to be asleep while on duty. With men such as deemed a crime worthy of death, and many a man has paid the penalty. Will the Lord be more indulgent?

Notwithstanding the marvelous difference of many; although a few have born and are bearing the heat and burden of the day (has it not always been so?) the influence of the church is great beyond the conceptions of most of us. But who can estimate the possibilities of the church, if it were awake. If all Christians would work what Christ helping them, could they not accomplish far more than we really meant to, in this reported Phonograph may be nothing but a myth; yet in the realm of spirit there is something very closely analogous to it, which confronts us as a stern reality. Our words have ceased to echo when they are not like water spilt upon the ground that cannot be gathered up again. They are gathered up—so gathered up as to be capable of reproduction, with every inflection of tone, and every sting of temper with which they were originally uttered. Only with this difference; that in the spirit realm they shall reverberate with an intensity and volume a thousand-fold greater than they ever did on earth.

Clayton, N. C.

SELECTIONS.

THE LAST SENSATION.

From the staid old Philadelphia Ledger, we clip the following astonishing item:

"Elmira, New York, is to have a public exhibition of Edison's wonderful Phonograph, which bottles up and reproduces as desired, the speech and tone of voice of any one who talks to it."

If such an instrument has been really invented, it will undoubtedly inaugurate the most extraordinary revolution the world has ever known, and there would be no end to the useful and interesting purposes which it could be made to subserve. It would furnish one of the best possible correctives of an ugly temper, which is only too apt to run away with the tongue. And yet the unfortunate possessor of the temper, after the paroxysm is over, when reminded of the excess into which he has been betrayed, will be very likely, with the utmost sincerity to deny the utterance of any such speech, or the indulgence of any such spirit as that with which he is charged. Now what more admirable alternative can be conceived than such a phonographic receiver, to take in all the virulent discharge of passion, and then let it all out again when the subject of it had recovered his sober senses. The remedy would be tolerably severe, but would be likely to be effectual, unless the case were past all cure.

But it is chiefly of its application to pulpit purposes that we are thinking, and the thought makes us "rejoice with trembling"—the rejoicing is for the good time, coming to the churches, and the trembling is for the thousands of pious ministers, who to unpretentious churches are ministering to-day in an unpretentious way. You see these churches cannot afford to employ the services of a C. H. Spurgeon, or Newman Hall, or Phillips Brooks, or Bishop Simpson, or John A. Broadus; or even if they could, there are not enough men of that sort to "go around" and it is eminently proper that they should occupy the chief centres of influence as they do; and so the struggling churches have to do the best they can, and maintain their existence upon such sustenance as is afforded by less able men, while those less able men do manage to subsist upon the salaries as can be afforded by these less able churches. They are either unable or unwilling to raise a better salary; but oh, how they long for better preaching. Now here is a ravishing prospect that the phonograph promises some time in the future. The old-fashioned stenographic reporting shall be superseded by the new fashioned phonographic bottlers, who shall crowd about the desk of the greatest pulpit orators, even as bottlers of the baser sort do congregate about the world-famous mineral springs of Europe and America; and every sermon shall be put up, hermetically sealed, for distant transportation, and for future use. And

there might be great phonographic depots, where, as in apothecary stores, the bottles might be properly ranged, and labelled with the name of the distinguished divine, whose thunders were slumbering peacefully within. And then the churches could send their order for as rich and varied an assortment as they chose, and could lay in at once a whole year's supply, for possibly a tenth of the money that it now requires to support a pastor of even a moderate order or ability. It would only be necessary for a deacon on a Sunday morning to unork a bottle, and there should break forth upon the congregation the twanging tones of Talma, or the mellifluous rhetoric of Beecher, or the solemn stateliness of John Hall, or the ringing Goss of Spurgeon. What a change from the hum-drum common-place to which they are accustomed.

And then what a satisfaction and edification for our Sunday schools, when preparing for anniversaries, or other great occasions, to order a quart, or a gallon according to their ability, of Polter's latest utterances would have been thought of in any Church, had it not been for the rise of the doctrine that if a man died without baptism his soul would be lost.

Baptists reject this doctrine, and so when a convert is too sick to be immersed, they have no fears whatever about letting him die unbaptized. No other Christians except the Quakers let so many converts die unbaptized as do the Baptists. They need no other defence from the charge of making too much of baptism, than the fact that they so pertinaciously adhere to the primitive baptism, and therefore suffer so many converts to die without baptism.

Now who make the most of baptism—those who are willing to let converts die unbaptized, or those who are shocked at the idea of this? Baptism in the sick room, like the Lord's Supper in the sick room, might often no doubt be administered with propriety but Baptists seldom do it; and because they are afraid that too much will be made of baptism—that countenance will be given to the idea that it is in some way essential to salvation. They prefer to err in omitting the ordinance when it might properly be administered, rather than in making too much of it.—*Examiner & Chronicle.*

INDOLENT CHURCH MEMBERS.

Indolence is temptation. Certain of our churches are suffering from unsound teaching, but they are suffering as much from want of work. The moss is growing upon them, the rust is eating them up; the gold becomes dim, the silver is losing its brightness, and all for want of use. O brethren, if we stand at the foot of a barren tree in the vineyard of Christ, we know what must happen. As we look upon it and see no fruit, our emotions ought to be those of bitterest sorrow; for the axe is prepared for those who bear no fruit. Alas! that we have church members, not inconsistent in moral character, but excellent in many ways, and yet members of the ground! There is a great deal of charity of an evil sort, because it does not face the truth in honest desire for men's good. Let us be too charitable to indulge in such fatal charity. Let us sigh and cry when we think of our useless church members as branches of the vine that bear no fruit, of whom the Master has said that they shall be taken away. "For every branch in me that beareth not fruit He taketh away." And men gather them and cast them into the fire, and they are burned. What sorrow will fill our hearts if we reflect upon this! If we regard fruitless professors in this light, it will go further than anything else to make us successful in exciting all our brethren to take active service.

We need to be impressed with the mischief which idlers cause to others. One sickly sheep infects the flock; one member who does nothing lowers the tone of the whole body. The indolence of prominent professors is not merely the waste of their own labor, but of that of scores of others. Leading persons are looked upon as a sort of model for the rest; and if So and So is content merely to fill his place in the pew and subscribe so much (or rather so little) per annum, then others will say, "We shall be up to the standard if we do the same." Every man in the army who is not efficient and really serviceable is on the enemy's side. What can the enemy more desire than to do the opposite army may be enumbered with the sick! What can be better news for them than to hear that the hospitals are crowded, for then they know that a large number of men are occupied with the sick, and detained from the fight. The enemy clasps his hands and cries, "These sick men are worth many a gun to us." O, useless professor, you cannot serve the devil better than by joining a church and doing nothing.—*Spurgeon.*

"Hyper-Calvinism is all house and no door; Arminianism is all door and no house."—*Prof. Duncan.*

The dying sinner, glancing over a life of misdeeds and carelessness, has one consolation—his administrators will make all right on his tombstone.

That is the well educated man, who is a proficient student in and has a thorough knowledge of the Bible.

THE PREACHER AND HIS WORK.

Have a message. Do not ask a hundred people to give you each an hour, unless your message is worth one hundred hours of time. A message which revolves within you like the crank of a Corliss engine is a treasure. A desire for wings does not make the shoulder blades to sprout the wings of an angel. Add to the desire thorough preparation. Grapes do not grow of thorns nor figs among thistle blossoms. What you sow you reap. The mind and heart of the speaker well sown with the seeds of immortal truth, will present fruit to ripen on the tongue of the preacher for the "great congregation." The house wife whose diners are the most relished are those that are best prepared and served out. A well prepared dinner, if cold, is unpalatable. But mind you, it will not do to say, "Anything will do for dinner if it is hot." Soup can be made hot, and so can a poor sermon. Heat and first-class preparation are both demanded. Only don't mistake one for the other. Put in both.

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner with too much thin soup. Leave self out of the pulpit and take Jesus in. Defend your Gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall not come true. Let your beard grow. Dress your neck loosely. If you do not "want to break" make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers.

Engine driving wheels fly fast with no load, but when they draw anything they go slower. It takes a heat hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not bowl and scream. Too much noise drowns sense. Empty vessels ring the loudest. Powder sing. Thundering isn't lightning. Lightning kills. If you have lightning, you can afford to thunder; but do not thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days because of the others that do not come. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaritan out to hear him next time. Ventilate your meeting room. Sleeping in church is due to bad air often rather than bad manners. Do not repeat sentences, saying, "as I said before." If you said it before say something else after. Leave out words you cannot define. Stop your declamation and talk to folks.

Come down from your stilted ways and sacred tones, and "become as a little child." Change the subject if it goes hard. Do not tire yourself and every one else out. Do not preach till the middle of your sermon has buried the beginning, and is itself buried by the end. Beware of long prayers, except in the closet. Where weariness begins, devotion ends. Look people in the face, and live so that you are not afraid of them.

Take long breaths. Fill your lungs and keep them full. Stop to breathe before the air is exhausted. Then you will not finish off each sentence with a terrible gasp, as if you were dying for air, as some good people do, and so strain their lungs, and never find it out, because their friends dare not tell them, and so leave them to make sport for the Philistines. Inflate your lungs.

It is easier to run a saw mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way! When you are half through, raise a little more; when nearly done, put on a full head of steam. Aim at a mark. Hit it! Stop and look where the shot struck; then fire another broadside. Put your sermons "Make your words like bullets. A word hurts a man worse when it strikes him edgewise."

Above all, remember that you are Jehovah's vicegerent. Remember your accountability, the character you are building, and the coming judgment. Help others up the hill. Get your shoulder under the burden many a bent back bears. Always mind your own business as the good Samaritan did his. Work and pray both, as he did. Two wings of one army are marching in one direction; one are the workers and the other the shirkers. Don't recruit the first; don't sit around to see what people are saying about you; you will surely hear something that will make your ears tingle and heart ache, if you do. "Work, and pure souls will wait on thy pillow." Prepare your mind and heart for each individual discourse. Think of some cases you want to lead or win. Prepare as he who amputates a limb, or takes a case of sickness in his hands. Do your best. Aim at present results, and don't be satisfied without them.—*American Wesleyan.*

Much of the charity that begins at home is too feeble to get out of doors.

WHAT SHOULD BE DONE FOR THEM?

Why is it that so many of the young members of our churches become weak and sickly, and so many sleep through years that should be full of healthful activity and zeal? Largely, no doubt, on account of the pure carelessness and indifference of the churches to which they belong; but more, perhaps, in consequence of the failure to recognize certain facts.

It ought to be remembered, for example, that many of these young converts are ignorant, as respects spiritual things. However well instructed they may have been before their conversion, they have now entered upon a new life, with new duties and peculiar temptations. They need, therefore, careful and systematic instruction. The church which does not provide such instruction must not be surprised if its promising young members grow up to be ignorant and useless old members. Until the "first principles" of the gospel be mastered there can be no "going on to perfection" in the knowledge of Christ. It is the poorest possible economy, then—worse than that, it is thoroughly wrong—for a church to let its young members pick up their religious knowledge like spiritual gamins, as though there were no one to instruct them aright. Churches that want strong members, sound in the faith and mighty in the Scriptures, must be careful to teach the young of their number, and so to teach them that their progress shall be substantial and recognizable.

It must be remembered, too, that these young members are inexperienced. Their feet are unaccustomed to the ways of Zion. A thousand by-paths open to them on every hand, and these inexperienced pilgrims need to be tenderly and watchfully led in the right path, and lovingly warned and admonished against the dangers which beset their way, by those of riper years and larger knowledge.

It should be remembered, again, that they are unskilled in religious work. How vast an amount of power lies waste in the churches, because so many of their members have never learned to do anything! The sooner a young disciple learns to use his powers, in the manner best adapted to develop their strength, the better will it be for him and for the church. Until he does learn, he will never grow into a healthy, well-proportioned Christian, able to accomplish great things for God and his fellow-men. But the young convert does not know how to put forth his latent energies. The service of the Master is all new to him. The church should see to it that he is wisely instructed—shown what to do and how to do it. With such guidance many serious mistakes, arising from misdirected zeal, might be prevented, and a power of doing wrought out in the churches such as the world has never seen.

Another thing should be remembered. More than anything else young Christians need to be reminded, with reiterated emphasis, that while it is important for them to be scrupulous in the observance of all church duties, and well for them to learn to speak and pray in the religious meetings, it is yet more important that they should be everyday Christians, carrying their religion with them wherever they go, making it the life of their lives, and so living, day by day and hour by hour, that their deportment shall bear precious witness to the truth of Christ and the power of the indwelling Spirit. Going to meeting, and talking and praying, may become a mere form of godliness without the power thereof. But one who desires to bear unimpeachable testimony to the reality of religion must live religion, taking up his cross daily and following Christ.

And finally, it should not be forgotten that young Christians are young, and that it is unreasonable to expect them to bear the fruits of age and experience. "First the blade, then the ear, then the full corn in the ear." Child-religion is as sweet and precious in the sight of Him who knoweth our frame as that of the aged saint. But deep experience, large attainments, and settled convictions, should not be looked for in a "babe in Christ." They certainly will not be found, except in caricature. Yet if, in all dealings with their young members, churches will not despise their youth, but labor, in the directions we have briefly indicated, to educate them in spiritual knowledge and in the right ways of the Lord, the "children of the church"—we speak as Baptists—will surely grow into the full of the stature of the man in Christ Jesus, and their youthful strength and vigor will be felt in the life of the church through all the years of their growth.

This is a work, not for the pastor alone, or the church or the Sunday school alone, but for all three working harmoniously together. It is a work of the first importance, and it will be a happy day for the churches when it comes to be so regarded by all concerned.—T. O. C. in *Examiner and Chronicle.*

Not a few depend on unsafe securities for this world and the next. Let every minister, while he is preaching, remember that God is one of his hearers.

A Baptist Union has been organized at Port Elizabeth, South Africa. They have seven ministers laboring in that colony, some with considerable success.

ADVERTISING RATES.					
SPACE.	1 line.	2 lines.	3 lines.	4 lines.	5 lines.
1 inch.	\$ 1.00	\$ 2.00	\$ 3.00	\$ 4.00	\$ 5.00
2 do	2 00	4 00	6 00	8 00	10 00
3 do	3 00	6 00	9 00	12 00	15 00
4 do	4 00	8 00	12 00	16 00	20 00
5 do	5 00	10 00	15 00	20 00	25 00
6 do	6 00	12 00	18 00	24 00	30 00
7 do	7 00	14 00	21 00	28 00	35 00
8 do	8 00	16 00	24 00	32 00	40 00
9 do	9 00	18 00	27 00	36 00	45 00
10 do	10 00	20 00	30 00	40 00	50 00
11 do	11 00	22 00	33 00	44 00	55 00
12 do	12 00	24 00	36 00	48 00	60 00
13 do	13 00	26 00	39 00	52 00	65 00
14 do	14 00	28 00	42 00	56 00	70 00
15 do	15 00	30 00	45 00	60 00	75 00
16 do	16 00	32 00	48 00	64 00	80 00
17 do	17 00	34 00	51 00	68 00	85 00
18 do	18 00	36 00	54 00	72 00	90 00
19 do	19 00	38 00	57 00	76 00	95 00
20 do	20 00	40 00	60 00	80 00	100 00

Obituaries sixty words long, are inserted free of charge. When they exceed this length one cent for each word must be paid in advance.

Sunday School Department.

CONDUCTED BY

JOHN E. RAY.

Cor. Sec. S. S. Board, and Sec. 1st Mission.

Josiah's Early Piety.

In the study of the lesson of last Sunday the early piety of Josiah gave us a striking example of a child's power, under the direction of the Spirit, for the accomplishment of good. We find in the *Baptist Weekly*, in its comments on the lesson the following: "Note the wholesome character and glorious success attending Josiah's reformatory measures. The Lord helps mightily those whose entire trust is in Him. The more we lose ourselves in God, the more can we accomplish in His name. Now, in our labors for truth and righteousness, are we to limit ourselves alone to fields nearest our doors. Josiah's zeal carried him out of Judah into Israel; so for us, the field is the world and the Divine command is, Go ye into it, preach and teach. A purged land and city is of necessity the worship of the Holy One is possible. Idolatry was cast out, then was the true worship brought in. So in the human heart, sin must be destroyed, its throne demolished, its groves uprooted, its images ground to powder and scattered on the wind, its unholy pursuits transformed, ere holiness can enter and abide. That with which God has no fellowship must be destroyed, ere God can be our friend and portion. *Ps. xxiv: 18.*—*Lxxv: 9.*—*Eccl: 18.*—*Ps. lxxviii: 18.*

Institute at Wake X Roads.

Notwithstanding the unfavorable appearance of the weather, by 10 o'clock the house was nearly filled, and an hour it would not hold the crowd that had gathered. Of all the speakers that were made there was not (be it said to the praise of the speakers) a single attempt at empty oratory or an unnecessary display of knowledge of ancient Greek and Roman, as is sometimes the case, but there was a display of pure eloquence in that earnestness and simplicity, backed up by glowing facts, which are characteristic only of those who are in good earnest for the Master. So far as we were able to ascertain the audience were delighted with the speeches, and it is to be hoped that much good was accomplished. The leading thoughts of the discourses were, The necessity for Sunday-schools, The motives that should actuate Sunday-school workers, and how they should teach. The new organ added about one-half to the quality of the music, which was very good without the organ. J. R. Jones.

South River Association.

The Sunday School Board of the South River Association having met with the church at Long Branch, Sampson county, on the 30th of March, 1878, recommend that all the churches in the bounds of this Association hold a Sabbath School mass meeting in the month of May, 1878. Query for discussion, How should the Sabbath School be conducted? The following brethren were appointed to select speakers and conduct the meeting in their respective churches: J. W. Atty, Long Branch; J. B. Downing, Concord; S. J. Gray, Lilly's Grove; J. L. Royal, Salem; W. Strickland, Spring Branch; J. A. Bonham, Pine Green; J. Culbreth, Baptist Chapel; H. McLamb, Mount Zion; J. M. Crumpler, White Oak; James Shipp, Brown's.

The meeting was then addressed by Elders J. W. Bell and C. S. Cashwell, interspersed with singing by the choir.

D. R. AUTER, Chm'n. I take this occasion to announce the meeting at Concord Church, Cumberland county, first Sunday in May, 1878. Speakers, Elders J. J. Duncan and C. S. Cashwell.

Wake Forest.

Bro. Jordan, the Superintendent of this School, tells us that "in certain ways all the members of their church are engaged in the work." The church numbers 78 members, and the result is there are about 100 attendants on the Sunday-school. They have an interesting infant class, taught by one of the best of ladies. Sixteen members have professed faith in Jesus during the past year, and they have a Little Reader society of 10 members. They raised \$100 last year, nearly all of which was expended for benevolent purposes. The school is perhaps in a better condition than for a number of years.

Galatia, Chowan County.

Bro. Parker, the efficient Superintendent of this School, tells us that only 17 of their church are engaged in the Sunday-school work. He says, "I wish we could manage so as to get our members interested. Can't you help

All communications or letters for publication should be addressed to Biblical Recorder, Raleigh, N. C.

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.

"ETERNAL HOPE."

This is the title of Canon Farrar's book, in which appears his five sermons preached in Westminster Abbey on "What Heaven is," "Is Life Worth Living?" "Hell—What it is not," "Are there Few that Be Saved?" and "Earthly and Future Consequences of Sin." To these sermons is prefixed an introduction of fifty-six pages of explanations and statements of his positions. The last seventy pages of the two hundred and twenty-five, are devoted to extracts, arguments and interpretations of learned men and creeds, &c. The work is published by E. P. Dalton & Co., New York.

We have read this book with some interest, partly growing out of the former work of Canon Farrar, and partly, no doubt, from the wide-spread discussion of some of the subjects treated in the sermons. We confess our surprise at the name "Eternal Hope." Universal Doubt would have been a far more suitable title for such a book. The reasons he assigns for the views he advocates are of themselves their own refutation. It is not that his honest convictions of truth, or the clear teachings of the Bible, but his sympathy for the miserable beings who are lost, that has led him to reject the doctrines of eternal punishment. He asks, "How can life be worth living by the majority, if, as is taught by the current religious teaching, they are doomed to everlasting damnation?" And gives as examples the case of "a coke-burner," who had "worked seven days and seven nights on and off" and that of a man who had worked "all his life-time in mud." These persons, in his estimation, had not had "a chance" in this life. Therefore, he would give them a chance in the future life. All men must sympathize with the author in his interest in the unfortunate and the oppressed. But in this instance, the Canon's heart is better than his head. The world is full of the afflicted, the sorrowing and the oppressed, and has always been so. The argument that would clear the future world of all suffering by the exceeding goodness of God, would exclude his authority over the present life and his interest in the creatures of his hand. We are not to judge of God's dealings with His creatures by the rule or bounds of our sympathies. Paul's language in the 9th chapter of Romans, is a perfect answer to all the objections of the book: "What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the Scripture saith unto a Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?"

Dr. Farrar thinks it inconsistent with the character of God that sinners should suffer in the future world for any very long time for their rebellion and sin in this; and in his pious horror of such a possibility, not only rejects the teachings of the Scriptures, but says: "I call God to witness that so far from regretting the possible loss of some billions of ages of bliss by attaching to the word *eternities* a sense in which scores of time it is undeniably found, I would here and now, and kneeling on my knees, ask Him that I might die as the beasts that perish, and forever cease to be, rather than that my worst enemy should endure the hell described by Turtullian, or Minucius Felix,

or Jonathan Edwards, or Mr. Moody, or Mr. Spurgeon, for one single year." Sympathy is a good thing, but it seems possible, from this language, to have too much of it. The question is not one of sympathy or sentiment, but of fact, and yet the author bases his arguments and appeals on mere human sentiment. If we are to rest our hope of heaven and form our views of God's character and government on our sympathies and sentiments, why not allow them to direct us in this life? In the world around us there are thousands of base criminals—murderers and thieves—with thousands of the unfortunate bowed down with poverty, sufferings and misfortunes. Why has God permitted all this? Why not rise up, in our pious horror of these orderings of His providence, and open all our prisons and spend our lives in weeping over these sad dispensations? Or, why not rise up, with Canon Farrar, and deny the existence of these things? These are here. We see them. But they are in conflict with our sentiments, and do not accord with our conceptions of God's goodness, so let us reject them, or at least, for our own satisfaction, argue ourselves into believing that they do not exist.

As examples of Canon Farrar's arguments from the Bible, and interpretations of texts in support of his views of a limited punishment, we present the following: "For for this cause was the gospel preached also to them that are dead." 1 Peter 4: 6. This he interprets as meaning that Christ actually preached the gospel in Hell, and gave the lost souls a chance of escape, and that the "fate of a sinner is not irrevocably fixed by death." That this is a misunderstanding of the text, is obvious to the most ordinary understanding. The Apostle undoubtedly meant sinners dead in trespasses and in sins. It may be true that the gospel was preached to the souls of the lost, but this text does not teach it, or even refer to it.

Again, the words of Christ found in the 32d verse of the 12th chapter of the gospel by Matthew: "And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." He interprets this as meaning "neither in the Jewish nor Christian dispensations." This would be absolutely ludicrous were it not of so solemn and important matter. With such loose and capricious interpretations of God's word, any system, however absurd, may be sustained, and every doctrine and precept of the Bible may be explained away. Not only could one, by such perversions of texts, prove that punishment was limited, but he might, with less trouble, prove that there is no God, no future life, and no human accountability or responsibility.

The object of the book seems to have been to force the Bible Revision Committee into substituting "Gehenna" for the word Hell, in the new version of the Scriptures now being prepared in England. If they fail to do this, Canon Farrar says "they will incur a very grave and awful responsibility, for which, long after they are in their graves, they will be condemned by the next generation far more unsparingly than our own." The word hell seems specially distasteful to the Established ministry. The learned author assures us that "there are hundreds of volumes of modern sermons by clergymen of all schools in which you either do not find the word 'Hell' at all, or only in the form of some dim, verbal, and half apologetic phrase." And, therefore, it ought to be stricken out of the Bible!

If the tastes and sympathies and opinions of men had anything to do with God's word or the decisions of the Day of Judgment, the book would be worth reading.

Rev. Dr. Hartwell will not be able to fill his appointments in the Beulah Association. His wife is still dangerously ill.

Rev. F. G. Thearle, District Secretary of the American Baptist Publication Society, is traveling through the South in the interest of the mission work of the Society. He reached Raleigh on Friday last, and on Sunday evening delivered a very interesting and instructive lecture to the Sunday-schools of the 1st and 2d Baptist churches.

Rev. Dr. A. E. Dickinson, Junior Editor of the Religious Herald, paid his friends in Raleigh a flying visit on Saturday last, and gave the first church a very touching and tender sermon on Sunday morning. The Doctor is looking well and possessed of his usual zeal and energy. His short stay here was greatly enjoyed.

CONVERSION.

Of the thousands of Baptists, Methodists and Presbyterians in North Carolina, at least four-fifths of them profess to have realized that peculiar and wonderful change of heart and life termed conversion. Fifty years ago a larger proportion of the members of these churches professed to be converted. At that time each individual church member was expected to give an account of his or her religious experience or conversion, before joining the church. Now, however, there are quite a number of persons in the churches who have never experienced any deep or lasting religious convictions, but who, from a desire to do right, or from some social or personal influences, have joined the churches and conformed to their rules and regulations. The large number who have made a public profession of conversion, honestly believe from their own experiences and the teachings of the Bible, that a change of heart or conversion is essential to christian life, and that such conversion is preceded by an awakening of the sinner to his or her guilt as a sinner and need of a Saviour, and that this sense of sin is often accompanied by penitent sorrow and anxious seeking for help and relief, to such an extent as to cause joy and rejoicing when relief is found by faith in Jesus Christ. Those who have never experienced this awakening or sense of sin and need of a Saviour, nor realized the peace and joy of faith and trust in the Lord Jesus Christ, claim that there is no such change as conversion necessary to the christian life; that the Bible does not teach it. These church members, together with the whole body of the formalists, hold that "all there is for one to do to become a christian, is to make up his mind that he will try always to do right."

"When he fails, let him be sorry, and ask God to forgive him, and then try again." This difference is vital and all important. If the large majority of the members of our churches are right, and repentance toward God and faith in the Lord Jesus Christ is attended by a religious experience amounting to a change of heart and life, that may be realized by every true christian, then those who reject this view and who have entered the churches without such experience, have but a name to live and are dead, and are in great danger of condemnation. If conversion to God, by the Holy Spirit, is essential to the true christian life, those unconverted persons in our churches who have no religious experiences to relate, further than the mere human resolution they have reached to do good and live correct lives, are in sin; or, as the Scriptures forcibly express it, "in the gall of bitterness and the bonds of iniquity."

It is plain that the Scriptures require a change of heart and life. They represent "the natural mind as enmity against God," and the sinner as "dead in trespasses and in sins." Without the awakening and quickening influences of the Holy Spirit, the new life or conversion is impossible. A dead corpse could as easily, of itself, rise from the dead as could a sinner, by his own resolutions, rid himself of the guilt of sin. Morality is not religion. A person may, if conversion is essential to salvation, do all the works of the law, and yet be lost. Salvation is not of works. We are saved by faith—a faith that is the gift of God.

But what are we to think of the honest convictions and experiences of these men and women who tell us that they have been awakened to their lost and ruined condition as sinners; that they have been bowed down with penitent sorrow; that they have anxiously sought pardon and peace; that they found it in God's good time, by trusting in the Lord Jesus Christ, and taking Him as their Lord and their God, and by his grace have been kept from falling through all the way of life? Are these men and women mistaken? Have they deceived themselves and been deceived by some strange mental condition through which they have passed? Or is it a fact, that they have experienced conversion, and their experiences are the testimony of the Spirit bearing witness with their spirits that they are born of God? Who is it that is mistaken in this matter? The learned and refined modern professors of religion and the philosophers, or the millions of those who tell us that they have experienced conversion and know whereof they testify? As Baptists, we believe in conversion—a change of heart—a work of grace—and we believe this work is of God, through the influences of the Holy Spirit. We do not believe that a sinner, of his own choice and by his own resolution or reformation, can become a christian. There is something far more important than human resolution necessary. The whole work is of God. He must quicken the dead conscience, and open the blind eyes, and give the power to lay hold of

the sovereign remedy for sin. All exhortations therefore to men to "make up their minds to become christians and to forsake sin," "to desert the service of Satan and enlist in the service of God," are unscriptural, and calculated to do harm. Unless moved by the Spirit of God, no man can accept of Jesus Christ as a Saviour, and unless kept by the power of God, no man can continue the life of faith and obedience.

THE WAR IN EUROPE.

The constant reports of the preparations of England for war with Russia, and the general interest felt by our readers in these reports, induce us to lay before them our understanding of the difficulty. We have, however, never believed that England was in earnest; and we do not, even now, with all her pretended preparation, believe that there is any real danger of a war between England and Russia. Few events of such a nature could be of more material interest and advantage to us as a nation; and a defeat of England would, under the circumstances, in our estimation, prove a blessing to the moral and religious interests of the world. She certainly has our unqualified consent to engage in the war. Our sympathy as well as our respect, however, are with the Russians.

The Cause of the War.

Turkey had for hundreds of years held a large part of Europe, occupied by a christian population, under her cruel and oppressive dominion. England sustained the Turks in all their barbarism and cruelty to these people, because it was to her pecuniary interest to do so. Thousands of these christians were murdered year after year by the Turks. They were helpless and friendless. Within the last few years, so frequent and cruel were the oppressions and murders of these christians by their Turkish rulers that, goaded to extremity, they rebelled against their heathen oppressors. Their towns and cities were sacked and burned—their women and children butchered in their streets. England stood calmly by and witnessed these butcheries, because Turkey was in her service and owed her hundreds of millions of money and allowed her exclusive privileges of trading in her waters. But the Emperor of Russia, one of the ablest and most enlightened rulers of the age, sympathized with the oppressed christians of Turkey in Europe, and sent his army to their relief. This led to the late war between Russia and Turkey, and which has just ended in the signal triumph of Russia and the destruction of Turkish rule in Europe. Now that the war between these two powers has ended, and a treaty signed, giving the oppressed christian provinces their freedom and independence, England objects, or pretends to object to the treaty, and claims the right to say what terms Russia shall make with Turkey. The nations of the earth, except England, regard the terms Russia imposes as exceedingly liberal and reasonable. But these terms interfere with England's financial interests. Turkey will not now be able to pay promptly the interest on the money she owes England, and the Russians require a small money indemnity or a certain amount of territory instead, with the privileges of the navigable waters connecting the Black Sea and the Mediterranean. England wishes to maintain her exclusive right to these waters, and offers her protest to the privileges of Russia.

Morally England has no cause for war. Her own people and a number of her leading statesmen are not in favor of it. Austria is neutral, and so is Germany. These are the stronger and more directly interested of the powers. Neither of these Governments have as yet, so far as we have seen, expressed an opinion favorable to England's unchristian and selfish claims. The moral sense of all the nations is with the Russians. They have done the world a service in driving the Turks out of Europe. They had a just and righteous cause for the war they have waged.

The present difficulty in arranging the terms of the treaty between Russia and Turkey could be easily adjusted by a conference of the nations of Europe. All the other powers are ready and willing to enter upon the work, except England. England refuses to enter the conference, because she knows that morality and religion, as well as righteousness and justice, are against her claims, and will force the conference to so decide.

But, will they fight? We think not. England is rich in ships and men and money. Russia is comparatively poor, and somewhat exhausted by the late struggle with the Turks. England can probably raise in reserves and militia 100,000 soldiers within a few weeks. Russia has 400,000 on the field. England's army would be of raw material. Russia's soldiers are inured to the hardships of war—are flushed with victory—and are now in positions from which

the armies of all Europe would find it difficult to dislodge them.

Much is said about the prowess and numbers of England's Indian allies. Her Indian allies are beggars. True, she could probably muster several hundred thousand of these that would "fill a ditch" or "make food for powder as well as others." But one division of the Russian army, as now equipped, would be more than a match for the armies of Egypt and the Indian Empire.

"Let us have peace."

NOTES AND COMMENTS.

Mr. Spurgeon is traveling on the continent of Europe for his health. He has the goit, in its most distressing form, and very serious fears are entertained by his friends lest his efficiency as a preacher may be, on this account, much limited; though it is not true, as some papers have stated, that his case is despaired of and that he has ceased to preach at all. It would be a great calamity to the whole world if this, the greatest preacher of the last two hundred years, should be silenced forever. In the meantime, his well trained church, under the leadership of two of his deacons, Messrs. Munrell and Olney, has been refreshing itself with earnest revival work. These deacons have not done the preaching, but the students of the Pastor's College, and the pastors who were once students there, under their direction, have preached the Word faithfully, and the services, conducted somewhat after the Moody and Sankey style, have been very successful.

"Shawmut," in the *Standard*, shows conclusively that Universalism in New England has changed its faith—having gone from "the death and glory theory" to the doctrine of Restorationism, and he thinks the tendency is strongly towards the orthodox theory. The same writer says that the infidel, Col. Ingersoll, gave his own creed when he said "he was on board a ship, the name of which he did not know, the Captain and the pilot were strangers to him, and the destination of which he could not tell, and that his bitterness toward the Christian faith is probably because the religious sentiment of the country reprobated against his being appointed minister to Prussia.

Rev. A. J. Emerson, one of the best men Wake Forest has ever educated, is in charge of the Preparatory Department of William Jewell College, Liberty, Mo., and the editor of a college magazine called *The Jewell*. The *Recorder* will be glad to exchange, not only for the sake of its regard for its editor, but also because of the merit of the periodical.

The papers full of many tokens of regard various pastors have received from their churches; two of the most agreeable tokens of the kind recently occurred to Dr. A. J. Gordon, of Boston, Baptist, and Dr. T. L. Cuyler, of Brooklyn, Presbyterian. To the Baptist pastor, his people presented a large variety of valuable household articles, with speeches, &c. Dr. Cuyler had been with his church just twenty years, and they celebrated their silver wedding, after the following style, as given by the *Examiner & Chronicle*:

His church gave him and his wife a grand reception in the chapel. The Chairman of the Board of Trustees approached the pastor during the evening, and remarked that Mrs. Cuyler was a native of Ohio, "I hoped that the Doctor would receive the Cuyler Silver bill with his *Blandest* smile." Whereupon two gentlemen came, bearing on their shoulders a silver pole, from which hung a monster purse of white cord, filled with 1,000 of the new silver dollars. In receiving the appropriate present, Dr. Cuyler joyously remarked that he would "take it all back" that he had said against the Silver Bill.

Such acts of thoughtful kindness are very grateful to a pastor. He may not need the pecuniary aid. His salary may be ample for his ordinary wants, and it may be but a little thing, but as a token of love it is beyond all price.

"The Claims of the Baptist Churches in America." This is the title of a lecture delivered before the Unitarian church of St. Louis, Mo., by Rev. W. B. Boyd, pastor of the Second Baptist Church of that city, at the request of Rev. John Dryden, who invited representatives of the various churches to preach in his pulpit on their distinctive doctrines, in order that his people might hear the claims of all.

Mr. Boyd was graduated at Harvard and attained distinction as a preacher and pastor by eminent success in Charleston, Mass. Rev. James S. Purroy testifies that while he was in the North, laboring for Wake Forest College, no man showed him more kindness than Mr. Boyd, and I am prepared to believe all the good things I have heard of this young brother, from what I saw of him in Philadelphia, a few years ago, when he made two set speeches before the Convention. 1. For one, rejoice to have such men settle in the South, and am glad to know that he is doing so well in his very responsible field.

Of this lecture, I have only space to say that it is admirably done—comprehensive, clear, vigorous, candid, and yet kindly, and written in a style of unusually good English. It would be a capital addition to the "Baptist Side Arms," of the Baptist Publication Society.

The good brother who edits the *National Baptist* has not been on his best behavior lately, and the *Recorder* had had a mind to call him to account for one or two ugly things he wrote, but Dr. Hiden, who is more directly concerned, has done the thing so well that I have nothing to say. Here is the way he disposes of a very ugly paragraph:

"His far we have been mercifully (and we trust providentially) restrained; we have been enabled to exercise the spirit of gospel meekness when it is reviled, reviles not again. But how long we may be kept, we do not know; we may not tempt Providence, and therefore, for fear lest we should be left to ourselves, and should perhaps say something, we forbear." This is the concluding paragraph of a full column of editorial strictures which the *National Baptist* makes upon thirteen lines in our "Field Glass." The editor, of course, is joking here; and, barring the rather light remark about "tempting Providence," the joke is as good as some of those with which "Rev. L. Phileas Dobbs, D.D." has sometimes made us "smile and sigh." But how long we may be kept, we do not know; "Bill Arp" says, "I'm a mighty meek man. I often lays awake o' nights a meditating on how meek I am."

PERSONALS.—Dr. M. R. Anderson, President of the University of Rochester, N. Y., is in Florida in search of health; and Dr. J. R. Kendrick, of Poughkeepsie, N. Y., is in Georgia, on the same mission. Dr. K. was

at one time pastor in Macon, Ga., and for many years of the old First Church, of Charleston, S. C. Prof. Herbert Harris, of Richmond College, Va., is in Europe for his health. Dr. H. is one of our best scholars and a writer of excellent English. Dr. Geo. Dana Boardman, of Philadelphia, will publish at an early day his lectures, which delivered on week days, excited so much interest, under the title of "The Creative Week." Rev. T. Judson Knapp, D.D., of Parker City, Pa., has recently published a sermon in the *Daily Derrick*, of Oil City, on "Respectable Sins." Dr. Thomas Armitage, of New York, celebrated the thirtieth anniversary of his pastorate by giving the entire morning to the work of lifting a debt of \$30,000 which had long oppressed them. \$27,000 were raised that day, and the balance has been provided for since. Dr. Armitage is the ablest man we have in New York, unless Dr. Bridgeman, who has just settled there, is his superior. T. H. P.

PERSONAL & OTHER ITEMS.

Rev. A. E. Owen, of Portsmouth, Va., is engaged in a meeting with his church, Court street.

The meeting in the Grace Street Church, Richmond, Va., still continues; 35 persons have joined the church, about 60 have professed conversion.

Bro. Bailey ought to have gone to Wadesboro, Bro. Sanders wanted to hug him. We know of no man to whom we would more willingly allow such a privilege.

Ell Britt. Will some one give us the post office of this brother. He has made a request of us which we are perfectly willing to grant but do not know where he is.

Rev. Dr. W. E. Hatcher, of Richmond, will lecture at High Hills, Sussex County, Va., on Monday of the holidays. Rev. T. T. Eaton, of Petersburg, lectured there on the 30th ult.

The Union Meeting at Wadesboro was a pleasant and profitable meeting, notwithstanding all the extra services and efforts of our affectionate brethren of other persuasions to prevent it.

Rev. N. B. Cobb has received his appointment as delegate to the International Sunday School Convention to be held at Atlanta, Ga., on the 17th of April. He is the very man to attend such a meeting.

Bro. Duncan McNeill, of Richmond county, has been appointed Traveling Correspondent and Agent of the BTRICAL Recorder. We speak for Bro. McNeill the hearty co-operation of the Baptists of the State.

"The Orphan Asylum does not need any more paper hats. We have enough to last till the next rain, and they always wash away when water fall upon them. But we do need coarse substantial hats for boys and girls.—Orphan's Friend.

The *Western Recorder* copies from the *Marfreesboro Enquirer*, a sketch of the life and character of Rev. J. E. Carter, by Hon. J. W. Moore. Bro. C. was born and reared in Marfreesboro, but is now one of the most useful preachers of Kentucky.

Bro. L. H. Dupree, of Shady Grove says there are now twelve of the brethren who take part in the prayer meeting instead of two or three as reported in a recent issue of the *Recorder*. Continue it till all the brethren and sisters take part in it.

Bro. C. G. Jones, of Rockingham, sends us five subscribers and gives it as his deliberate opinion that "The Recorder is the soundest paper in doctrine that is published in the United States." Wonder what the *Battle Flag* will think of this compliment.

"Can't you give us an article on the sin of hypocrisy and further expose many of the false pretensions of the day." Yes. But would it not be well for us to get some plain spoken brother, such as W. B. C., to lead off on the subject. Exposing a hypocrite is very like skinning a cat.

Bro. A. B. Freeman, of Apex sends us two subscribers and says "I hope to be able to send you others. I take pleasure in doing all I can in that direction." Reader, have you ever realized the pleasure of getting your neighbor to do something that would prove a blessing to himself and his family?

Rev. C. N. Donaldson and lady, of Southampton county, Va., passed through Raleigh, on Thursday last, on their return from a visit to friends in South Carolina. His unexpected visit to the prayer meeting of the 1st church was a pleasant surprise to those who happened to be present.

Rev. John Jasper, a colored preacher of Richmond, Va., has produced some sensation and amusement by preaching a sermon on the "Solar System." He holds that the sun revolves around the world. The secular press has taken extensive notice of this sermon and the preacher has repeated it several times.

"What do you think of the Christian Union and fellowship of Pedobaptists who refuse to allow their children to join a Baptist church, though they professed religion in the Baptist meeting and wish to be Baptists." We do not wish to express our opinion of such hypocritical professors of religion.

The Annual Exercises of the Oakdale High School, at Rock Creek, Alamance county, will occur on the 17th of May. Rev. D. A. Long, of Graham will deliver the address. Marshals: G. A. Foster, W. A. Teague, W. L. Kimrey, T. M. Robeson and J. R. Foster. We congratulate Prof. Teague on the success of his school and its future prospects.

We have received the resolutions of the Beach Mountain and Bethany churches, accepting the resignation of their pastor, Rev. J. W. Hall, and recommending him to the Christian confidence of their brethren where in the Providence of God his lot as a minister may be cast. These letters were signed by brethren Lewis Johnson and Isaac Green.

Messrs. C. A. Snow & Co., of Washington City, seem very anxious to furnish us with weekly letters from the Paris Exposition, and says: "Care will be taken to so distribute the limited number of copies we will send that no other paper in your circulating area shall receive the same letter." No, thank you, we have very little use for the Paris Exposition and none at all for patent letters.

Hon. H. K. Ellison, Cor. Sec. of State Mission Board of Virginia, reports the employment for nine months of the year of "thirty-eight missionaries." They preached 2496 sermons; 1460 persons professed faith in Christ under their ministry. They made 3,822 visits to families for religious instruction and prayer, and organized four new churches. This is indeed a grand work to report to the General Association on the 21st

of May. The Board is indebted to these missionaries \$6,892. Much of this will doubtless be sent up to the Association.

Rev. Smith Ferguson, of Caldwell county, has fallen asleep at the age of 87. He was distinguished for the meekness and purity of his life, and tenderly loved for his consistent consecration and for his impressive pulpit ministrations. His life was a brilliant light ever shining on the road that leads from earth to heaven.—Orphan's Friend.

The Moravians are largely a people in the humble walks of life; yet from the beginning of their history they have ever been much engaged in the missionary work. During the last year the sixteen thousand of their members have raised eighty-five thousand dollars for this one purpose—nearly five dollars and a half for each member, old and young, weak and strong, poor and rich. Has the membership of any other church done anything like it?—N. C. Presbyterian. We commend this example of the Moravian brethren to the 300 Baptist churches in North Carolina that do nothing and give nothing.

A bill to allow Dissenting Ministers to conduct a burial service in a "consecrated" (Episcopal) ground has failed in the House of Commons by a few votes. The Chinese emigrants were in the gallery listening as these "Burials" Question" was argued. These "heathens" were observed to be laughing at one-half of "Britain's Christians refusing to allow the other half of Britain's Christians to be buried near them!"—Richmond Christian Advocate.

This is all in keeping with forcing the Chinese to eat opium, and smugging India because her people would not use beef tallow.

The New York Ministers Meeting on Monday, April 1st, discussed the right of women to preach. No vote was taken on the subject, yet from the expression of the opinions of a majority present, it was decided that women have a right to exhort, &c., in meeting. Dr. Sampson explained away Paul's prohibition, going back to Virgil and Homer to show that women took part in the religious meetings among the Greeks and Romans. He interpreted the Greek word *laos* used by Paul, as meaning "connected discourse," which rendering allowed women to make short and disconnected speeches but not regular and lengthy sermons. In this we see the great value of professed learning. Who else but a very learned man could see the connection between the speaking of a heathen woman in Homer's day and the rights and privileges of a woman to preach in a Christian church? Or who else but such an one could have ever imagined that Paul preferred to hear a woman speak disconnectedly rather than connectedly?

A lady has just called requesting us to publish a poem written by her niece. The request was put on several grounds, (1) The great grandfather of the writer of the poem was a Baptist minister, and was settled with one church fifty years, (though the writer herself is not a Baptist, but a Presbyterian). (2) The writer of the poem is sick. (3) She is poor. (4) This is one of the first pieces she ever wrote. (5) Her father was a soldier.

On reading the piece, we found that it was unobjectionable; but that it had not merit enough to entitle it to any portion of our limited space, and to the time of our readers. And by-the-way, as to this matter of "kindness to young writers," and "encouraging the first effort," etc., etc., we find in our excellent exchange, the *Michigan Christian Herald*, the following from a youthful poet, which shows him to be better than a poet, a man of good common sense:

Dear Brother:—Your friendly criticism on my (supposed to be) poem, has contributed more towards developing my poetical talent than its publication would have done. Had you published it, I would have thought I had hit the nail square on the head, when it was in reality but a side stroke. Since receiving yours, I have taken time to measure my talent to serious consideration, and if you should in the future receive a poem from me, you may depend upon it the measure will need neither criticism nor censure. Thanks for your very timely, frank, and acceptable criticism.—National Baptist.

For the Biblical Recorder.
IS IT NECESSARY TO HAVE AN AGENT?

I am glad that brethren Cohen, Cobb and Dodson have expressed in the *Recorder* what a great many other brethren think about the "agency question." Who that has watched the decreased interest manifested in State missions, and who has seen the State missions in South Carolina, at work, and has thought of the wide fields needing cultivation, has failed to see the importance of having an agent actively engaged in the work. In many families in different parts of the State his name is a household word, his speeches on "missions" excited interest wherever he went. It was felt at our last Convention that there had been a general "awakening up" on this subject all over the State. Many of the objections seem to have been removed. But the work has just commenced, the fields have been mapped out, the ground has been prepared, the seed sown. Shall we now stop or imitate the snail in the well that crawls three feet then falls back two while resting? It is not best to measure the success of an agent by the money he collects. That range of vision is by far too limited. Every good agent is worth to the denomination five times the salary he gets whether he collects large sums of money or not. The information that he imparts to the masses of the people on the work contemplated by the churches, the enthusiasm he arouses among the better informed people, the increased activity that follows his visits, the help he brings to the pastors cannot be estimated by dollars and cents. Besides he does more purely missionary work than any two missionaries employed by the Board.

The pastors need an agent. It is a sad truth that the first work an agent has to do when he goes to many churches is to make the pastors feel the importance of the work in which he is engaged. How often does the average pastor in town or country urge upon his people the necessity of doing something for the destitute region! How often alas does he come to the conclusion that his people are too poor to do any thing for any object of benevolence and he does not give them the pleasure of giving or refusing to give (if there is any pleasure in that.) To pastors more than to any other class is our denomination indebted for the large and growing anti-mission element that is afflicting our churches.

The claims of State Missions, Foreign Missions, BIBLICAL RECORDER, *Kind Words*, *Baptist Teacher*, and the *Baptist Year Book* were all presented before public collections taken up for State and Foreign Missions as well as for Ministerial Education. But Bro. Harmon, the secretary, will send you a report of the proceedings and I will not anticipate his communication.

The hospitality of the Wadesboro Baptists was liberal, fraternal and unaffected, and they have a warmer place in the hearts of their country brethren than they have ever had before. All the delegates I conversed with seemed to think it was good to be here. Several of the churches in the country were not represented. They have no idea how much they have lost. Some of our ministers were not present. We hope to meet all of them at Red Hill on Friday before the fifth Sunday in June. This Union meeting can be made a power for the Baptists of Anson County, if they will take it in earnest. We need to become better acquainted with one another and with mission fields which lie at our own doors. N. B. COBB.

"If pastors would do their duty agents would be unnecessary," says one. Yes, perhaps so, but when will all these brethren become so loyal to duty? Have we any lamp by which our feet are to be guided save the lamp of experience? Shall we not judge the future by the past? We never had an agent visit us, or preach to our people, but it quickened us to deeper feeling and increased activity. It is a mistake to suppose that a pastor can do more with his people or benevolent objects than any one else. It is often the case that he does not possess the information necessary to arouse his people and if he did he could not do so well from other considerations. I humbly hope the Lord will never permit me to be pastor of a church that will not at any time receive a good agent as a welcome visitor. He will always leave more than he will take away.

The church needs an agent. If pastors do not the work commanded it must be done by agents. Churches should not be denied the luxury of doing good because of the indifference of pastors. It is a serious and grievous wrong for a church not to be developed in the grace of giving for the spread of the gospel. I freely admit that if a church has been properly trained in reference to giving to missions the presence of an agent is not necessary to secure the contributions; but the amazingly small number of such churches in our State makes an agency almost indispensable. The time almost always comes, the distant future when we can afford to leave the destitute sections of our own land and the vast regions in heathen lands to be supplied with the gospel by the spontaneous (unasked for) contributions of the churches, but while indifference, covetousness and selfishness occupy such a large place in all our hearts it will be necessary to have our minds stirred up by way of remembrance. And after all the "stirring" by pastors, agents and others we will hardly come up to the full measure of duty.

H. A. BROWN.
FROM BRO. N. B. COBB.

Mistake of Printers, Baptist Gleaner: Anson Baptist Union, Prof. Mills's Lectures, &c.

Dear Recorder:—I don't like to complain too often of printers and editors, for I know they get a great deal more abuse than they are entitled to, and of late I seldom make a correction when they get wrong anything I write unless it be an error which involves a statement of fact or makes me speak sheer nonsense or unsound doctrine. But your printer by changing a figure 7 into a 6 and setting up "them" for "there" has made me say in the issue of March 20th, that I took charge of the church here 10 years before I did. And in the issue of March 27th, that I hope to baptize some persons at Rockingham who have been received by letter. I solemnly avow that I have no such hope, for we receive by letter none but those who bring letters of dismission from regular constituted Baptist churches. We are satisfied with their baptism, and I have not the slightest ambition to put them under the water again. I wrote "I hope to baptize there (at Rockingham) on the first Sunday in April," and so I do, but I hope to baptize persons who have never been baptized, not the eight who have been received since the meeting of the Convention at Durham.

