## (By C. S. Farriss.)

A SONG OF PRAISE. Ps. 103: 1-22.

HOME STUDIES.

M. A l'salm of Praise on Earth-Theles-T.-A Psalm of Praise in Heaven.-Rev.

W.-Occasions of Praise.-Ps. cvii.
T. The Lord's Forgiving Mercy.-Ex. F. - Our Sins Cast into the Sea,-Micah vii. 18, 19.

S,-The Brevity of Life.-Isa. xl. 6-8;

Job xiv. 1 14. S. - A Closing Song of Praise.—Ps. cl.

GOLDEN TEXT. "Bless the Lord, O my soul, and forget not all his benefits."-Ps. 103: 2.

THE LESSON.

I. PRAISE HIM FOR INDIVIDUAL BLESS-INGS. 1. Bless the Hord, O my soul: and all that

is within me, blees his holy name.

2. Bless the Lord, O my soul, and forget not all his benefits: 3. Who forgiveth all thine iniquities: who healeth all thy diseases;

4. Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.

Who satisfieth thy mouth good things; s that thy youth is renewed like the eagle's. 1. Bless .- Me ans here devout, affectionate praise. All that is within me .-All his capacities, mental and spiritual. The Psahuist does not mean that this shall be simply a song of praise, accompanied by musical instruments, but that his whole being should unite in grand

2. Forget not all his benefits.-If people could keep before them in their true light what great things God does for them, their souls would be filled with continual praise; but our forgetfulness of those things is a common sin, and from this sin flow others that are

harmony to praise his Creator and Pre-

3. Who forgiveth all thy iniquities .-The sins of David had been many and great; how must the waters of gratitude now in his old age have overflowed his heart, as he meditated upon that wonderful forgiveness! Every repentant sinner meets the same treatment at the hands of the All Merciful. Who healeth all thy diseases.—The soul of the sinner is much diseased. upon it is the stamp of death. The Lord is the physician who can heal and implant in it the germ of life instead.

4. Who redeemeth thy life from destruction.-David, from his early childhood, encountered many dangers and made many narrow escapes from death, and he recognized God as his deliverer. The soul of the sinner has a deliverer in

5. Who satisfieth thy mouth with good things.-No man is ever filled to satisfaction, but a believer, and only God himself can satisfy even him. Many a worldling is satiated, but not one is satisfied. God satisfies the very soul of man, his noblest part, his ornament and glory. [Spurgeon].

II. PRAISE HIM FOR HIS BLESSINGS TO

6. The Lord executeth righteousness and judgment for all that are oppressed.
7. He made known his ways unto Moses, his acts unto the children of Israel. 8. The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

9. He will not always chide: neither will h keep his anger for ever. 10. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. 11. For as the heaven is high above the earth so great is his mercy toward them that fear

12 As far as the east is from the west, so far hath he removed our transgressions from us. 13. Like as a father pitieth his children, s the Lord pitieth them that fear him. 14. For he knoweth our frame; he remem-

bereth that we are dust. 15. As for man, his days are as grass; as the flower of the field, so he flourisheth. 16. For the wind passeth over it, and it is gone; and the place thereof shall know it no

17. But the mercy of the Lord is from everlasting to everlasting upon them that fear him and his righteousness unto children's children. 18. To such as keep his covenant, and to those that remember his commandments to do

19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. 6. Executeth righteousness and judgment.-The good man has a tower of strength when he believes this implicitly. God always does the right for the oppressed, and taking their case in hand, takes vengeance upon those who oppose him. The wicked oppressor will soon find a

mightier than his. 7. Made known his ways unto Moses. -By revealing to him his law. His acts. the children of Israel were made to comprehend in his wonderful dealings with them-in Egypt, in the wilderness,

hand above him that is heavier and

and in Canaan. 8. Slow to anger and plenteous in mercy, is the character God manifests towards his children. Sin after sin is committed and justice would cut off the sinner forever; but the quick mercy of God prevails, covering over the sin

that the prodigal may return home. 9. He will not always chide. - It is human to chide (judge) those who wrong us, and some people do so even after the wrong has been repented of; but not so with God. When the sinner is heartily repentant of his wickedness he has from that time a clean record be-

with a prayer, from God's sight, hoping

10. He has not dealt with us after our sins.—The penalty of sin would have gotten again unto a lively hope by the destroyed us as a race or as individuals Jong ago. But the deserved punishement is not inflicted because of the won-

derful mercy of God. 11, 12. As the heaven is high. -In a word, God's mercy is boundless. We cannot comprehend normeasure it. Our minds reach but a little way when we try to take in the full scope of the immense distance between the earth and some fixed star, and when we try to think of the innumerable worlds above and beyond they come to a stopping point. So when we try to take in God's mercy towards them that fear him. It is infinite! As far as the east is from the west, so far has that same mercy caused God to remove our sins away, and we can come to him in all confidence.

this language. It is from God. If you the Holy Ghost, so that we are delivered are sinful, or oppressed, or weak and from the dominion of sin, and set free at a certain time, but which I shall never jority in Lick Creek Church had de-

## BIBLICAL RUCCERDER.

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

VOLUME 50.

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 10, 1884.

sick, remember this. It is good for us to call to our own minds our great weakness and dependence—God does not for-

get that we are dust. 15, 16. His days are as grass. - Naturally frail and short-lived, it is also exposed to the scythe of the reaper and the east wind which may wither it at a single breath. As a beautiful flower man springs up from the earth, grows, blooms, fades, dies and returns again to

17, 19. Frailty does not despair when it can lean on another's strength. When the shadows of eternity begin to gather about the bedside of the dying Christian it is a consolation for him to know that God's mercy is not frail or changeable: but is from everlasting to everlasting to them that fear him. This promise too, is not to one generation or to one people; but all who keep his covenant.

III. PRAISE HIM ALL CREATON.

20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearken unto the voice of his word. 21. Bless ye the Lord, all ye his hosts; y ministers of his, that do his pleasure. 22. Bless the Lord, all his works, in all

RECEIVING THE HOLY GHOST.

BY C. H. SPURGEON.

"He said unto them Have ye received the Holy Ghost since ye believed?"-Acts 19: 2.

Paul does not enquire about ways, and means, and times, but he does ask "Have ye received the Holy Ghost ince ye believed ?" Our Revised Version reads it, "Did ye receive the Holy Ghost when ye believed?" and others who are probably quite as accurate read it, "Are ye receiving the Holy Ghost now that ye have believed?" It does not matter me atom which way you read it: all the renderings come to this:—Do you see a connection between your believing and The Holy Ghost? Did you receive him when you believed? Have you received him since you believed? Are you daily receiving him, as you believe? That is the subject which is now before us-the Holy Spirit in our hearts as believers. Has your faith been sealed by the impress of the Holy Ghost? This is a point of the utmost importance and upon it I desire to speak with deep and solemn earnestness in the power of the Holy Spirit himself.

We will, first, this morning, consider he question; and then we will listen to the lessons which it is calculated to

I. I want you to consider the question. In some respects it is a vital question. I shall not be playing about the outskirts of religion now, but plunging into its very centre. This question has nothing to do with the sect to which you belong. nor with the particular condition in which your mind may happen to be for the present hour; it is an inquiry which touches the heart of the man and the inmost life of his spirit. "Have ye received the Holy Chost since you believed?" For remember the Holy Ghost is the author of all spiritual life. Life does not lie latent in natural men for themselves to stir it up, but until the Holy Ghost visits them they are dead in trespasses and in sins. If, when you believed, you had not a life imparted by the Holy Spirit, your believing was a dead believing, the mere counterpart of a living faith, and not the faith of God's elect. If the Holy Ghost has not been with you since your conversion, every act of your religion has been formal, dead and unaccepted. In vain have you tuned your formal songs; in vain have you attempted to adore; your hosannas have languished on your tongues and your devotion has fallen like a corpse before the altar. If the Holy Ghost is not there, life is not there; your many prayers have been mockeries; your joys have been delusions, your griefs have been carnal. That which is born of the flesh is flesh, and nothing better; let that flesh be washed and cleansed, yet all that comes of it is

flesh; only that which is born of the

Spirit is spirit. There must then be a work from heaven, a work of the Holy Ghost upon the heart, or else you have not believed unto life, and you still abide in death. As the Holy Ghost is the Author of our quickening, the Lord and Giver of life, so is he the Author of all instruction. My brother, you have professed to be a believer, but you know nothing at all unless the Spirit has taught you. 'All thy children shall be taught of the Lord." To be taught of the minister is nothing, but to be taught of the Lord is everything. It is only the Spirit of God who can engrave the truth upon the fleshly tablets of the heart. We speak to the ear, but only he can speak to the inmost soul. He that proesses to be a believer, while he has never received the truth in the power of it, as sent home by the Spirit of light and fire, has need to begin again, and learn the

first rudiments of the faith. He has learned nothing aright who has not been under the direct tuition of the Holy Ghost. The knowledge of the latter only puffs up those who rest in it, and eventually the letter killeth; but the inward whisper, the secret admonition. the silent operation of the Spirit of God which falls as the dew from heaven upon

the heart-this is quite another thing. Furthermore, if we have believed in Christ aright, the Holy Ghost has come upon us to transform us altogether. By divine grace we are not now what we used to be; we have new thoughts, new wishes, new aspirations, new sorrows, new joys, and these are wrought in us of the Spirit. A man's conversation is nothing, his believing is nothing, his profession is nothing unless he is made to be a new creature in Ch ist Jesus. The Holy Spirit must transform us by the renewing of our minds: we must be resurrection of Jesus Christ from the dead, or else we are still in the flesh, and cannot please God. If our faith has not brought with it the Holy Spirit, if, indeed, it is not the fruit of the Spirit, and we are not changed in nature and in life, then our faith is presumption,

and our profession a lie. Furthermore, it is absolutely essential to all true religion that you and I should be sanctified. A faith which works not for purification will work for putrefaction. Unless our faith makes us pine after holiness, and pant after conformity to God, it is no better than the faith of devils, and perhaps it is not even so good as that. How can any to remove our sins away, and we can man become holy except by the Spirit of holiness? A holy man is the working 13, 14. Like as a father pitieth his children.—No one can misunderstand children children

to follow after that which is good and pure and right in the sight of God. Besides that, remember, dear friends,

there is one mark of God's people which if it be lacking is fatal, and that is prayer. "Behold he prayeth" is a true sign of the new birth; but can a man pray without the assistance of the Holy Spirit! Let him try to do so, and if he be honest and sincere he will soon find the value of that text: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be utttered " Pray without the Spirit of God? Oh, sir, it will be a mechanical performance, the statute of prayer, but not the living, prevailing supplication of an heir of heaven. You may go to your chamber, and kneel down at the particular chair, where you have so often enjoyed communion with God, but unless you invoke the Spirit of God the posture shall be a weariness, the exercise shall be heartless, and the result shall be worthless. What is the incense without the burning coals? That which cometh from a man's heart, apart from the gracious operation of the Holy places of his dominion: bless the Lord, O my Spirit will rise no higher than his own depraved nature, and leave him unblessed; but that which cometh from above will elevate him to its own element, and cause him to dwell with

Christ at the right hand of God. For the Spirit of God is the comforter, and how important it is that you should be comforted! Why do you hang your heads? Why go ye mourning as if ye were in the night, and the dews were thick upon your eyelids? You are the the children of the morning, and the children of the day; whereof rejoice in the Lord, and walk in the light as he is n the light. "Have ye received the Holy Ghost since you believed!" You whose brows are furrowed with care, whose hearts are distracted with anxiety, receive the Spirit of consolation and be glad in the Lord, for the joy of the

Lord is your strength. In the Holy Ghost there is also a spirit of enlightening. Do you not read the word of God understanding very little little of it? Do you not hear it as though you heard not? Why is this? Should you not seek more of the teaching of the Holy Spirit, that he may lead you into all truth? How much happier you would be, and how much more useful. if you knew more of the things of God! of Christ, and can show them unto you. Why not seek to have the enlightening Spirit of God resting upon you, to teach you in his word and way?

The Spirit of God is, also, the Spirit of liberty, but some of God's children do not seem to have attained their freedom as yet. They have one fetter remaining on their foot, and though they try to enter into the broad fields of heavenly enjoyment, they cannot escape from their prison. Of such we may well ask -Have ye received the Spirit since ye believed? If so, wherefore are ye the slaves of custom, the bondaged seris of fashion? Wherefore do ye ask leave of your fellow-men to breathe, or think? Why are ye so cowardly that ye dare not follow conscience, or speak of the things of God?

"Oh," saith one, "I feel so dull today!" Do you? Is not the Holy Spirit the power to refresh you, and to rekindle in your soul the dying flame of spiritual fervor? Oh, if you did but rereceive his power to-day, you would not mind the heaviness of the atmosphere. nor any other deadening surroundings, for the Spirit would triumph over the flesh. Do you know the power of the Spirit! Did he never make you like the chariots of Amminadib? Did he never carry you away with his supreme power? Did you never run like Elijah before Ahab's chariot, and feel that it was a little thing to do? Can you not say, "O my soul, thou hast trodden down strength! By my God have I leaped over a wall, and broken through a troop; I can do all things through Christ that strengtheneth me?" These are the expressions of souls familiar with the Holy shost; when he inspired them, they are divinely strong, even to omnipotence. Brethren, we must have the Holy Spirit. Are you receiving of his forces? Are

you receiving of His fullness even now! Now I come to notice that this question is assuredly answerable. "Have you received the Holy Ghost?" The notion has sprung up that you cannot tell whether you have the Holy Spirit or not: but you can. Give a n an an electric shock, and I warrant you he will know it; but if he has the Holy Ghost he will know it much more. You may sometimes raise the question, "Did ever feel the Holy Ghost in years gone y?" but you cannot ask the question. "Do I feel it now?" for if you feel it now you have the witness in yourself that the Lord is at work with you. You need not ask a question about present experience. If you do not feel the Holy Ghost at work distinctly and perceptibly even now, then lift your heart to God for it, and pray that you may receive him in all his fullness.

I know some to whom the question is needless. You never did put it to them and you never will. You meet them in the morning, soaring aloft, like the lark, in the praises of God. See them in trouble: they are patient and resigned to their heavenly Father's will. Mark how they spend their lives in hallowed service, seeking ever to win sinners to Christ: their common talk is sweet with the honey of the Holy Land: you cannot be with them ten minutes without discovering that they have leaned on Jesus' bosom. There is an aroma about them which tells you that they dwell in the garden of the Lord. When they tell you their experience it is even as if an angel shook their wings. You do not ask them if they have received the Holy Ghost; but you stand still and admire the work of the Spirit of God in them. Now, beloved, be such yourselves. If our church to be strong, and if it is to make a last ing impression upon its age by bearing a telling testimony to the truth, we must not only have the Spirit of God in its essential operations, but in his soul enriching, heart-delighting, lifesanctifying power. Thus will he turn earth into heaven, and make us poor earth-born creatures meet to be partakers of the inheritance of saints in light.

II. One or two lessons can be gathered upon the very surface of this ques-tion. "Have ye received the Holy Ghost since ye believed?" Then the first lesson is, we have not to look for salvation to one single act of faith in the past, but to Jesus, in whom we continue to

leave off doing till there remains nothng more to be believed. The next lesson of the text is that we must continue to live by receiving. We receive Christ Jesus the Lord at the first and now we receive the Holy Ghost. These disciples were questioned about their receiving rather than their expending, for at the bottom everything de-

pends upon what we receive. Another lesson is that the Holy Spirit always keeps sweet company with Jesus Christ. As long as these good people only knew John the Baptist, they might know water baptism, but they could not know the baptism of the Holy Ghost. It is only when they come to know Jesus that then the Spirit of God came on them, and they began to work those mighty things which are the fruits of the Spirit. Learn, then, to keep close to Christ both in your lives and in your teachings. The Spirit of God will not set his seal to what I say or what you say, but he will confirm the testimony of Jesus. The things of God concerning Christ Jesus our Lord shall never be without the attesting power of the

Once more the Holy Ghost can yet

be more fully possessed by all believers. If there should be a brother or a sister here who has a notion that he cannot have any more grace, I am afraid he is specially in need of it. The perfect brother I must leave to the angels; he is above my reach, for I am sent to fallible men. I conceive that when a man s so good in his own esteem that he cannot be better, he is even then no better than he should be, and is either cracked n the head or in his honesty. However, leave him to his own Master; but as for you and for me, let us be certain that if we have to be taught of the Spirit, there is more light yet for the Spirit to give to us; if we have been quickened of the Spirit, there is more life yet for the Spirit to impart to us; if we have been comforted, there is greater consolations yet which the Spirit of God can apply to our hearts; if we have been made strong, we can be stronger yet to do greater exploits; if we have had comnunion with Christ, we can have closer communion yet, and enter more thoroughly into the secret place of the tabernacle of the Most High. If it can | the be, then why should it not be? Does not every man or woman here that is a Christian say, "I mean to realize all the possibilities of true religion?" A little religion is a miserable thing. He that has just enough to save him at last may not have just enough to comfort him for the present. He that has much grace, and is filled with the Spirit of God, shall have two heavens, a heaven here and a heaven hereafter. I desire to make that truth in my own case. would find two heavens in Jesus; are there not many more? He who has the Spirit richly shall have the joy of the Lord here to be his strength, and the joy of the Lord hereafter to be his reward. Come let us ask for all that God is willing to give. Does he not say, "Open thy mouth wide, and I will Come, ye little ones; why remain little? Our prayer for you is, that you may be as David, and as the angel of the Lord. Come. You are living on rumbs, why not eat abundantly of the bread of heaven? Do not be content with peace, for a king's ransom is at your disposal. Poor brother rise out of poverty. Sister, bowed down by reason of the little of Spirit of God you have received, believe for more, and pray upon a larger scale. May the Lord enlarge all our hearts and fill them; and then enlarge them again, and fill them again; so that from day to day we may receive the Holy Ghost, till at the

last Jesus shall receive us in his glory. An Historical Sketch of the Origin and Progress of Liberty Association.

Read Before the Body at Last Session Elder Henry Skeets.]

The origin of the Liberty Association s found in the prosperity and continued extension of Baptist principles in North Carolina. In 1751. Shubal Stearns, a native of Boston, Mass., espoused the principles held and advocated by Baptists; and in the same year was baptized, in Tolland, Conn. He soon felt impressions to go to Virginia, as he believed, to preach Christ there. Accordingly, in 1754 he travelled with a few friends to Berkley, in Virginia; but not meeting with the success which he expected, he moved from thence to Guilford county, (now Randolph) N. C., and settled on Sandy Creek, where he built a meeting house, organized a church, and called it Sandy Creek. This little church of sixteen members, under the blessing of God, soon swelled to 106. 'The church soon began to spread her branches in every direction." Mr. Benedict says: "From Sandy Creek went the word, and great was the company that published it.

Several churches had been constituted, when in January, 1758, they were organized into an Association, and was tyled the Sandy Creek Association.

This body continued to grow until it became large and unwieldy. On the 28th day of October, 1815, it took into consideration the propriety of dividing into two Associations, which was done, by all the churches on the south-west side of Deep River joining in a body, which was called the Pee Dee Association. It was said "they were actuated by the same missionary spirit or zeal for the Lord of Hosts, and love for immortal souls which actuated Shubal Stearns and his brethren, and diffused itself throughout the parent Association. Consequently, at the first session, they resolved to appoint John Culpeper and Bennet Solomon corresponding secretaries to the Baptist Board of Foreign Missions, and messengers to the general meeting of correspondence. Like the parent Association, this experienced many vicissitudes of prosperity and adversity, but continued to increase members and churches until 1825, when a number of churches forming the Western portions of Sandy Creek and Pee Dee Associations met at Liberty Meeting-house, Davidson county, N. C., and organized the Abbott's Creek Union Association, now anti-missionary. This Association continued to work for the spread of the Gospel, as the others had done, increasing in membership and usefulness until 1832, when at its session for that year, at Mt. Tabor Meeting-house, in Randolph county, a few miles east from Asheboro, an un-

The North Carolina Baptist State Convention had been named frequently and objected to. John Culpeper then explained the object of the Convention to "To encourage itinerant preaching, and supply destitute churches in our State with preaching. II. "To afford assistance to our Baptist brethren in Burmah, who were

clared all who held with the Bible So-

cieties, Missionary Societies or Sabbath

Schools to be out of their fellowship.

reaching the Gospel to that people. III. "To aid our poor young ministers in the attainment of learning and Biblical knowledge." Elder Jesse Sewel said, "The ground n which he was disowned by the maority at Tom's Creek Church was, that

he had given one dollar to aid the Burman Mission, and attended the Baptist State Convention." Isaiah Spurgeon said that "he had no fellowship with any of these institu-

A vote was then taken, by which the majority declared all out of fellowship who held with and supported the Bible and Missionary Societies and Sabbath Schools, after which the minority then

retired from the house. Prior to this time there was no di vision of sentiment on Missions or Sabbath Schools; but on the other hand they were encouraged by resolution and those who favor Missions, Sabbath Schools, &c., are the Primitive Bap-

The churches and parts of churches thus disowned by the majority came to- to go back to the old plan. gether in a large tent, says Elder B. Lanier, who was present, and organized themselves into a body for the transaction of business by electing Wm. Burch Moderator and Elder Peter Owen Clerk. This organization took place at Mt. Tabor, Randolph county, N. C., on the the State in twenty years who was 24th day of September, 1832.

There were only seven churches represented in this body, viz: Lick Creek, Jersey, Abbott's Creek, Tom's Creek, Jamestown, (now High Point) Liberty and Holloway's, with a total membership of 159, and a minute fund of \$5.40. This newly organized body was called

LIBERTY ASSOCIATION. And now we will consider briefly its

In their early struggles for existence, the Spirit of the Lord was with them to confirm and strengthen. This little body of earnest workers met again at Jamestown, Guilford county, on the 17th day of November, 1832, and continued in session three days, when their number had been increased 23. At their second session they met with the church at Holloway's, and numbered 270; and during the following associational vear they baptized 307, making a total of 570. It was during this year that Jersey added to her membership 163 by

baptism. From 1834 to 1877, a period of upwards of forty years, the body made no very material progress. During that time t added 14 churches and 712 members. Three of the churches, Greensboro, Salisbury and Stoker's Chapel were, for various reasons, dropped from the list of churches. It is rather remarkable, when we remember that one of the Baptists was that of Sabbath Schools, that they failed so signally in keeping up schools. It seems that they received little or no attention for many years. In 1845 the committee appointed to write on Sabbath Schools did not know a single school within the bounds. And even in 1851 we find there were only two or three schools, and they were kept up irregularly. No statistics of Sabbath Schools were reported until 1871. The interest seemed to revive awhile only to wane, until 1878 we find eight schools reported with 587 scholars. The institution has been fostered to that extent that last year fourteen out of eighteen churches had good schools, besides several branch schools,

rection of the churches. Last year 831 officers and scholars were enrolled THE CAUSE OF MISSIONS

carried on under the influence and di-

was not so much neglected as that of Sabbath Schools. The first account of mission work reported was in 1837. Elder Barton Roby traveled as missionary within our bounds eighty days. From this time forward, up to 1861, the begining of the late war, we find that various brethren served under appointment as missionaries. Elders Barton. Roby, Benjamin Lanier, Azariah Wil liams, Wm. Turner, Richard Jacks, W. N. Herriford and Amos Weaver all did efficient mission work. They preached on the subject, and did all in their power to keep the missionary spirit aglow. Their labors were not in vain, for the brethren gave liberally and cheerfully of their money, not only to Foreign. In 1856 the brethren pledged their churches for the support of missions as we do now, and as a result, four missionaries did work that year as Associational Missionaries. And through the instrumentality of these devoted and self-sacrificing men of God, many precions souls were born into the kingdom

During and after the war there was lull in this department of the Lord's work for fifteen or more years. Several attempts had been made to revive mision work again, but it was not until 1877, when the body in session at Big Creek that year, through its Executive Board, matured and put into operation a plan which has kept up the mission ary spirit ever since. Since that time we have not failed to have a missionary in the field for a part of the time, and for the last two years there have been six missionaries doing work within our bounds, although two of them look to the State Board for their salaries. Since 1881 the body has gained in member-ship 306, and now (1883) numbers 1,529; in churches 2. That year it reported for the objects of the Convention \$15.55; last year it reported \$2,155.70 for all objects, a gain of \$2,140.15, or a yearly gain of \$162. Formerly only a few of the churches contributed to the objects of the Convention, now every church is doing something. Indeed, the development is such that most of our churches would refuse to call for pastor a minister who is known to neglect the teaching of duty. And in nearly every church God is raising up young men who are interested in the welfare fortunate division took place. The difficulty began in several of the of their respective churches-young churches before the meeting of the Asmen of strong and vigorous minds, who are ever ready to assist their pastors in every good work. They are standing abreast of God's most faithful workers, and helping to lead his mighty host on to victory. Miscellanea.

BY T. H. PRITCHARD.

THE CROPS.

I have recently been in several coun ties, in what may be called the middle west of the State, and never saw better crops grow. From Wilmington to Shelby, and so far as I can learn, al over the State, the heavens have rained down fatness upon the earth. I scarcely remember a year in which there was such an abundant yield of all kinds of agricultural products. Added to this the fruit crop is also generally good. Our hearts should be filled with grateful praise to God for the bounties of s providence, and we shall be sinners indeed if the saying of Bro. J. H. Mills shall prove true, that an abundant year is a hard year in which to raise money for the Lord.

THE NO-FENCE LAW.

In quite a number of these upper ounties they have adopted the plan of encing in their stock rather than farms, and they are unusually pleased with the change. In Mecklenburg county the best authorities say the farmers save \$50,000 a year, and that the character of the stock is rapidly improving. Being obliged to keep up their stock, the farmers will naturally have them fewer in number and better in quality. An otherwise. Hence it is readily seen that | excellent farmer in this county (Gaston) told me that while the law was carried with great difficulty, the arrangement was so satisfactory that not one man in a hundred would now vote

FUNERAL SERMONS.

I noticed that no sermon or addresses were delivered as a part of the funeral services when Dr. Lacy was buried in Raleigh recently. No man has died in more worthy to have been thus honored, and I therefore supposed that such omission was in accordance with his wishes. I knew Dr. Lacy well, and oved and revered him, and yet I am glad that no eulogy was pronounced over his remains, for if no sermon was delivered at the funeral of such a man as he, then there can be no objection if this part of the usual service is omitted at the funerals of persons of less distinction. For years I have had serious doubts as to the propriety of funeral about the dead on such occasions. Fortunately I am now in a community where not only the Episcopalians, but the Methodists and Presbyterians simply sing a hymn or two, read a few passages of Scripture and offer a prayer, preaching no sermon, and saying nothing about the dead, when a person is buried. do not know that this is always the case, but this was the order at several funerals I have attended in Wilmington, and I have concluded to adopt this plan myself, except in extraordinary cases. I have found it harder to give satisfaction in preaching sermons at funerals than in any service I have ever tried to perform, and am glad of the relief aforded in being allowed to omit such

THE EDUCATION BOOM IN NORTH CAROLINA.

I have never known as much interest manifested in the cause of education as the causes of the division between now exists in this State. Large and prosperous schools are in operation in all ost every town and village, excellent graded schools are the order in all our larger towns, while academies and high schools are liberally patronized in many country neighborhoods, while our free schools have generally improved in quality and numbers within the last few years. Having traveled extensively in the State, and addressed many audiences on this subject only a few years ago, I cannot be mistaken in my opinion about the matter. I should judge that Lenoir county is ahead of any other in the State in this particular, and in this part of the State Cleveland seems to take the lead. Indeed, I am disposed to think, from all I can learn, that this county is improving in many respects more rapidly than any of its adjoining sisters, and as this is in an especial sense a Baptist county, its prosperity should be a source of gratitude to all our people. And this brings me

SHELBY FEMALE COLLEGE, which I visited, and of which I wish to say a word. I was much pleased with the buildings and all their appointments, but more so with those who are at the head of this college. In my humble judgment, they seem admirably qualified for their responsible positions. and if I could reach the ear of parents in all this upper section of the State l would tell them that they enjoy a rare privilege in having such a school within easy reach of their homes, and should make a sacrifice, if need be, in order that their daughters may be trained by Associational Missions, but to State and | such teachers as Bro. Mallory and his accomplished wife.

By the way, Shelby has received several valuable importations from Georgia besides the Mallorys-Bro. King. master of a male academy, and wife, and Bro. Bussey, the pastor, and wife are also from that State. From all I could see and learn, I should think the Shelby church had chosen a pastor, as Dr. Primrose, in the Vicar of Wakefield said his wife chose a wedding gown. "not for a fine glossy surface, but for such qualities as would wear well."

THE PROPOSED ORPHAN ASYLUM.

We need the Orphan Asylum at Ox ford, which was projected and is mainly sustained by the Masons, and a Baptist Orphan Home too, and I am heartily in favor of the enterprise. I can also cor dially endorse the committee nominated to consider the matter, as well as the suggestions of that committee in a late issue of the RECORDER. We need the land and the buildings, as suggested, and we need an endowment of not less than a hundred thousand dollars to pu such an institution on a sure basis. I agree with Mr. Spurgeon that it is not wise to endow a church, but I do not agree with him when he says it is unwise to endow colleges and orphan asylums. While in Louisville I was one of the board of managers of the Baptist Orphans' Home there, and in Raleigh I was familiar with the workings of the Deaf and Dumb Institute, and I am persuaded that the estimate made by the committee that six thousand dollars per annum will be required to support a hundred children at such an institution, after it is established, as not an overestimate. One of three courses is therefore left to us: We must either begin on a very small scale, or we must find one, or a comparatively few individuals who will give us the money to endow the asylum, or we must have our mon churches so interested and organized in ber.

NUMBER 10.

the work that they will contribute regularly and liberally for its support. The last plan will take years of labor to perfect. I fear it will be difficult to find one, or ten, or fifty men to make the second a success, and therefore, it seems to me it will be best for us to begin at as early a day as we can, on a small scale, and wait for a larger growth. I should heartily favor putting Bro. Mills, whose work at Oxford will honor his name forever, at the head of the enterprise, and invest him with full authority to work it up, according to his own judgment.

THE BAPTISTS AND POLITICS. As I close my article the last . RE-CORDER is put into my hands, and I cannot refrain from saying that the leader of that issue is altogether admirable. It puts the issues involved with great clearness, and evinces much wisdom and discrimination, and

heartily thank the editors for it. MINERAL SPRINGS.

I have visited this season Cleveland, near Shelby, Benton, near Lincolnton, and the All-Healing, near Gastonia. At the first there are four different springs, and at the last ten, all furnishing water of different properties, and it is not difficult to find almost any variety of mineral water almost anywhere in this part of the State, while further west such medicinal natural fountains are even more remarkable. I know nothing so good for rheumatism as bathing at the Warm Springs at Madison. speak from experience, and I am glad to see that by the transfer of that property there is hope that it will be made still more attractive in many ways to the public. My general health is excellent, and my headaches some less frequent and lighter, and I return to my work next week with fresh hope and vigor, and the earnest prayer that God

may give our church a rich spiritual blessing this fall and winter.

Gastonia, August 27.

The Inscription on the Cross. BY REV. S. F. SMITH, D. D.

The inscription placed upon the cross by Pilate is recorded by all the four evangelists, and by each of them in a different form. Matthew puts it (27: 37), "This is Jesus, the King of the Jews:" Mark (15:26), "The King of the Jews;" Luke (23: 38), "This is the King of the Jews:" John (19: 19), "Jesus of Nazareth, the King of the Jews." The question is often asked, "Whence this

difference?" The difference in these statements has often been urged against the evangelists as an inconsistency. But it is far otherwise; each statement is in harmony with truth and fact. It is to be accounted for from the fact that the inscription was in three different languages; in Hebrew, that it might be read and understood by the Jews; in Greek, for the strangers in Jerusalem at the time of the great feast, who generally spoke Greek; and in Latin, as the language of the court by which Jesus was condemned, and the evangelists give it to us as they read it in the different languages.

Matthew, formerly an officer of the Roman Government, and therefore familiar with Latin, plainly gives us the translation of the inscription of Latin-"Hic est Jesus, rex Judaeorum"—"This is Jesus, the King of the Jews." Mark, who wrote especially for Gentile Christians, translates also the Latin inscription, putting it briefly, as comprehending the whole, "The King of the Jews." Luke was a Greek by birth, and of heathen origin. He was therefore familiar with the Greek language, and it was natural that he should translate the Greek form of the inscription, "This is the King of the Jews." John, a Hebrew by birth, gives us the inscription in Hebrew, his mother-tongue-'Jesus of Nazareth, the King of the Jews.

Hence the apparent difference between the evangelists arises from the difference of the original form which each translated. If the inscription in each case was different, being in different languages and each of the evangelists translates a diferent original, then the translation must in each case be different. It is wholly natural that it should be so, and would be unnatural if it were otherwise. Hence the difference, which may seem to the unlearned an inconsistency, is, on the contrary, a proof of the genuineness of the gospel. It is also noticeable that, notwithstanding, the difference in their translations, the evangelists agree as to the substance of the record, and are wholly consistent

The inscription itself is of great importance and significancy. It reveals Jesus in Hishumility and Hisexultation. in His humanity and His divinity. It describes Him as "Jesus," the Saviour of sinners and the true Messiah; as to His human nature, the Nazarine, despised for our sakes, who bore our sin and shame; but at the same time also 'The King of the Jews," that is, of the people of God, given Him by the Father-a king, as He confessed Himself before Plate. So the inscription proclaims Him the true Messiah and the King of

one with another.

the Jews. While Jews and Gentiles by this inscription sought to brand the Lord Jesus with guilt and shame, God employed it at the same time to proclaim His righteousness and His honor and the guilt of those who crucified him.

The fact that the inscription was in three languages most prevalent at that period seems to foreshadow the fact that not only should all nations hear of the death of Jesus Christ and have an interest in it, but also that 'le should in the future reign over all ations. While other kings in dying la down their power. Jesus Christ in dy ng triumphed over all His enemies, and 'herein, as never before, entered upon His Universal reign. -Translated from the German of itz Geissler.

Love is joy, and all true joy is love they cannot be separated. And Christ is an exhibition to us of this fact in his own person, -a revolation of God's eternal joy, as being a revelation of God's eternal love, -coming down thus to utter in our ears this glorious call, as a voice sounding out of God's eternity "Enter ye into the joy of your Lord."-H. Bushnell

The colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so heautiful as a soul that is serving Jesus out of love, in the wearand tear of common unpoetic life .- Frederick W. FaThe Biblical Recorder,

ADVERTISING RATES.

	0.00	4	STATE OF THE PARTY							
SPACE.	1 time		4 ma.		3 mo		6 mo.		L' 190.	
1 inch	\$10	o	8 2	.,0	17	50	\$14	00	>45	U
2 inches	2 0	0	5	00	14	00	25	00	90	CK
3 inches	3.0	Θİ	7	50	20	00	30	00	1	O
4 inches	4 0	O.	10	00	25	00	40	00	11	00
Quarter col.	6 0	이	14	00	35	00	50	00	124	OR
Half colu'n.	10 0	ol	25	00	50	00	80	00	1 (1)	OC
One column	16 0	ōΪ	40	00	90	00	175	00	251	O

Special notices charged 20 cents per fine No contracts made for every-other-week adv isements, nor for special position in paper. Obituaries, sixty words long, are inserted free of charge. When they exceed this length, one

cent for each word must be paid in advance,

Brushy Mountain Association.

This body of christian workers met with Three Forks church, Alexander county, August 21-24. Every church, but one, was represented by letter or by delegates. About the largest attendance ever known in the Association was present. Though the house is one of the largest in that part of the State, it would not hold the people the first day.

The writer did not reach the meeting until the second day, and so did not hear the introductory sermon. The former officers of the body had given such entire satisfaction that they were re-elected by acclamation. Among the visitors we saw Rev's. J. N. Stallings, of Thomasville Female College; G. H. Church and I. W. Thomas, and brethren J. C. Scarborough, W. L. Poteat, of Wake Forest College; and W. H. Far-

The letters and the various reports showed considerable progress in the Master's work and animated and instructive speeches were made upon all the subjects. The report on education received special attention at the hands of brethren Stallings, Scarborough and Poteat, and the Association decided to try to raise more than \$100 to aid the Education Board at Wake Forest in better preparing our young ministers to preach the gospel. Nor was the State Mission work forgotten.

I do no more than speak the truth when I say that the excellent school of bro. G. W. Greene, at Moravian Falls, is doing more to develop this body of christians than any other one thingmay I not say than all others?

The trustees of the Baptist Institute at Taylorsville, too, held a meeting and propose to labor hard to resuscitate this once prosperous and efficient school. To this end a general mass meeting on education has been called by the trustees to meet in Taylorsville the first Monday in October next. May we not hope that this is the beginning of better

Those Pledges Again-Encouraging.

For the convenience of the Associations yet to meet, I give again a list of the pledges for State Missions, made at Edenton last November:

ASSOCIATIONS.	Pledged.	Paid.	Unpaid.	
Anson,	50.00	\$ 2,15	\$ 47.85	
Beulah,	125 00	225, 25		
Brier Creek	100.00	11.33	88.67	
Brown Creek	100.00	33,73	66.27	
Brushy Mountain,	150.00	49.05	* 100,95	
Cape Fear,	200 00	5 50	194 50	
Catawba River,	75 00	11.30	63.70	
Cedar Creek,	50.00	14.55	35 45	
Central,	1,000.00	153.26	846 74	
Chowan,	800.00	324.57	475.43	
Eastern	250 00	100,85	149,15	
Elkin,	10.00	4.26	5.74	
Flat River,	225.00	231.98	V	
Green River,	1º15 .00 -	29.40	120 60	
King's Mountain, .	200 00	21.35	178 65	
Liberty	100.00	49.16	50.84	
Little River,	50.00		50 00	
Mt. Zion,	150.00	37.86	112.14	
Pee Dee,	125.00	33.73	91.27	
Raleigh,	150.00	21.93	128.07	
Robeson,	150 0:1		. 150.0d	
Rocky River,	75.00		75.00	
San ty Creek,	100 00	9.45	90,55	
South Fork,	60.00	45.10	14 90	
South River	25.00	13.47	12 53	
South Yadkin,	225.00	43.48	182 52	
Tar River,	250.00	48,82	201.18	
West Chowan,	500.00	268 09	231.91	
Yadkin,	50.00	62.00	****	
Individuals	105.00	40.00	65.00	

\$5,600.00 \$1,890.57 \$3 779 51 From the above it will be seen that three of the Associations have already over-paid their pledges. These are Associations which have already held their annual meetings. In this list I wish to mention specially the Beulah, which gave me \$100 in cash more than was promised. Of the other Associations which have met, every one has provided for the full payment of its pledge, and one or two have gone over the

This is very encouraging, and I have no doubt but that the \$3,779,51 which yet remains unpaid will be received as soon as the Associations meet, and have an opportunity for consulting over the matter. The churches generally are coming to see the importance of pushing the work of State Missions-carrying the gospel into the destitute portions of the State-and I am sure that they will not allow the cause to suffer or

God has more signally blessed t'e laoors of our missionaries this year than during any previous year. Hundreds have been brought to Jesus through their instrumentality, and several new churches have been organized, and not a few houses built. A great many Sunday schools, too have been organized, and many families given the Word of God. Now, brethren, all we need, with the presence and power of the Holy Spirit, is the hearty co-operation of every one of you. Shall we have it? JOHN E. RAY.

According to estimate made one hundred and eighty five lives in all have been lost in Arctic explorations. This loss of life, occurring at different periods, has produced a sensation over the civilized world, and the most intense interest has been manifested in measures for the rescue of those imperilled, and to recover the remains of those who have perished. This is all creditable to the humanitarian spirit of the age. But suppose we turn over a leaf and read what there is written upon it. It is but a few years ago—not five—since Arabi Bey attempted a revolution in Egypt, which called for the intervention of England. This was followed by other events yet fresh in the minds of all. and one of the most serious, the revolt or uprising of the Mehdi in the Soudan. is still in active existence. Since the English occupation, statisticians estimate that twenty thousand men have perished, and the world makes little account of it; it creates no sensation; it excites but little interest and calls forth no protest from humanitarians. Science sacrifices its tens, and war its tens of thousands, human beings all, but how differently the world is affected The one is looked upon as a great calamity, the other as a matter of course. -Standard.

Let him who would envy John the pleasing task of being a support to the mother of Jesus, reflect on a previous expression of our Lord's: "Whoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."-Krummacher.

A modest person seldon fails to gain the good-will of those he converses with, because nobody envies a man who does not appear to be pleased with himself.

—Steele. recording soreprehality.