

BIBLICAL RECORDER

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of our party, and... to the mountain top.

Here we find oak and hickory trees fanned by a constant breeze.

The top of the mountain seems to be a great camping ground, and here, 2220 feet above the plains below, we prepare our breakfast and for tea.

Elder Allison builds a windbreak, and for blankets and spread. All feel that we need divine protection, and Elder Allison, by request, leads in prayer, and we close our eyes. A sheep bell rattles near us, and foxes bark in the distance, but previous to this we are asleep, and the halcyon breeze wafts it sweet. Before we are wakened by our mountain bed, day dawns, and we repair to the East, each climbing a tree and awaiting the king of day.

Soon a fiery globe arises above the Brushy Mountains, and smoke enables us to gaze upon it, and see it leave the mountain, and with calm deliberation, ascend the vaulted sky. A halo, by degrees rests upon its apex, and six belts of light encircle it. These gradually widen, and the illumination becomes too intense for naked eyes. Yellow jackets screech all the publicity of Elder Allison, and we rush to the westward look, to view the landscape.

On the South is the beautiful valley of the Catawba, carrying a flood of crystal water from the mountain sides and mooring the study plains of South Carolina; the mountains, the hills, the farms, and forests for miles in every direction. Marginal in the distance, Lenoir with steeples shining in the sunlight, Grand Father and Table Rock mountains rising in the west with the long snaky back of the Blue Ridge behind them, the sheep no larger than the lilies in the valleys, the winding streams, the quiet groves and peaceful homes furnish such a feast for human eyes that we cease to envy the joys of even mountain-climbing Moses.

The mountain is not remarkable. It is made of rocks and dirt. Ordinary trees, wild game being the principal undergrowth, grow there on. On the north-west corner is a cave of three rooms accessible by a small hole. But we gaze at our sublime surroundings till we "begin to feel as well as sight." The keen demands of appetite.

Descending our rocky steps and walking and running down, we soon reach the hospitable home of Mr. Hagler. Such a breakfast! Your dishes of peacock brains, your pies of nightingale tongues, your soda-fountain gas may stand aside. Mr. Hagler's spring bursts out in large volume from the foot of the mountain, and even in August, his rich buter is cut in solid slices. But then Mr. Hagler knows how to load a table, and our party with grateful hearts wend our weary way to Lower Creek Church.

The exercises are opened with a prayer meeting.

The roll is called and the proceedings are read.

Dr. Wingo, representing Wake Forest College, and brother Pritchard of the Sunday School Association, and Moderator Tatum of the Yerkon Association, are welcomed to seats.

The Committee of Arrangements report.

Report received.

Elder Sherrill reads the report on Missions.

The report is an essay on the great Commission without giving any details of our missionary operations.

Elder Gantley makes a speech on christian benevolence and sacrifices.

Meanwhile Elder Moody preaches at the stand. Text, Revelation xxii: 17.

He discourses the character, the nature and purposes of the gospel invitations.

Elder Walters addresses the association and exhortates those who love Christ and make no efforts for the extension of his kingdom, and urges all to make God first in their affections, and his commands, their constant delight. A collection amounting to \$24.50 is taken.

Adjourn to dinner.

(Concluded next week.)

For the Biblical Recorder.

John L. Fritchard, Robt. F. Jones, and M. T. Yates.

These honored brethren were benedictors of Wake Forest College, and were instrumental in giving form to this institution.

Brother Fritchard was spiritual and stirring preacher; a great efficient pastor, and man of large enterprise and great faith; he fell at his post in the service of his duty.

Brother Jones was a vigorous thinker, an able theologian, and a preacher of strong logic power; his influence for good was great while he lived, and the memory is blessed among the faithful.

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the work they have performed, they would have been simply repaid for all the labor and expense incurred; but they have done more than this—they have educated a good and true man, who is now a source of power and usefulness to the cause of Christ.

The Board of Education does not propose to do preachers. They propose only to educate, and thus qualify for more efficient usefulness those whom God calls to preach, and those who are recommended by the churches. They have nothing to do with the question whether this or that young man is called to preach. That matter is left where it belongs— with the churches. When a church has decided that in their opinion a certain man should preach, the Board of Education receives him on probation for a limited time. If he gives evidence of ability to receive an education, and seems to possess the indispensable qualification of genuine piety, he is encouraged, and aided to complete the full college course. If on the other hand, his piety is questionable, or his progress in study does not promise well, his name is quietly dropped from the list of beneficiaries.

Surely, there can be no valid objection to this course of procedure, and there is none of our enterprises to which the churches should more liberally contribute than this.

We must have an educated ministry. That question does not admit of a moment's debate. The people are being educated more and more, and the pulpit must be higher than the people; the pastors must be the teachers, if they would be the leaders of the people. The people will rise in moral and mental qualifications just in proportion to the advancement of their pastors in piety and intelligence.

Our College does not require students for the ministry to pay tuition fees—they only have to pay for board, books, and clothing. About one hundred and twenty-five or thirty dollars will meet the expense of one of these young men for a year. The Board of Education have now under their care twelve or fifteen of these young ministers, for whose support they need some sixteen or eighteen hundred dollars. From all the information I have received from different parts of the State, if we had the means, fifty worthy young men, duly endorsed by the churches, would promptly put themselves in the hands of this Board to be educated for the gospel ministry.

Brothers, we shall sin against the cause of Christ if we do not promptly meet the wants of this Board. It can easily be done if all the churches will give something; and all the churches will give something if the pastors will ask them. Brother pastor can't you preach a sermon on ministerial education and ask your church or churches for a contribution to this object? T. H. P.

"Do You Pay for the Recorder?"

The above is the caption of an article over the signature of T. H. P. in which the writer complains of the injustice done to the subscribers by a class of persons who do not take the paper, but nevertheless read it. Perhaps said persons ought to be reminded of their duty; but the reminder, it seems to me, would come more appropriately from him "that leaped."

But T. H. P. makes special complaint of the editor's account, and asks "is it honest?" Now, if I imperiously pay for the paper, have I not the right to read it, lend it, sell it, or give it away. And is my neighbor who receives it from me and reads it, to be charged with dishonesty? Or suppose I send it to my father or brother in Virginia, or somewhere else, and he reads it, is he acting dishonestly?

As for myself, I could wish that every subscriber to the Recorder would read it and then circulate it. I honestly believe that the cause of truth would thereby be advanced, and the editor's subscription but increased four fold. Will our dear brother T. H. P. reflect but for a moment, and see if he has done justice to all concerned?

Rippon's Friend.

To the above I have only to say that my article does not apply to "Recorder's Friend." The man who pays for the Recorder can do as he pleases with his paper, and it is certainly a good idea to lend the paper, and to recall it to distant friends. My remarks were meant for those who are anxious to read the Recorder, and who are able to do so, but do not pay for the paper.

T. H. P.

FRANK OVERTON says: Some of my churches are not taking the Recorder as they ought, and at present many of them would not raise the amount necessary, but they shall have no rest, until they begin to take it. That paper is unique and does not labor to have a good article published circulated among all his members, it will see his best, and the circulation of his paper.

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