BIBLICAL RECORDER.

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BIBLICAL RECORDER

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For the Recorder.

"WISDOM, RIGHTEOUSNESS, SANCTIFICATION AND REDEMPTION."

These are are the golden steps whereby we ascend from earth to heaven. Let us consider them separately.

1. WISDOM.

The wisdom here referred to by the Apostle is not that of the world—it is not the wisdom of that class of philosophers, statesmen, scientists and others who recognize no Deity except reason, and accept her alone as the guide and lamp to their feet in life's pilgrimage. But the wisdom referred to is that whereby the soul exclaims, 'I know that my Redeemer liveth, and that he will stand at the latter day upon the earth.' If the question shall be asked, how is it that so many of the great and wise of the earth reject this wisdom, the answer is, because of the tremendous power exercised by the spirit of evil in the world. Our Lord tells us that he saw Satan fall like lightning from heaven. His offence was rebellion against the authority of God. He is now in the world, and having by his devices succeeded in causing the fall of man from his high estate, he is now most actively engaged in blinding the children of men to the fact of their lost and ruined condition without reconciliation with their Maker, and in opposing the only plan whereby that reconciliation may be brought about. No one but the christian has any just conception of the great spiritual warfare that is going on in the world between the spirit of Christ and the spirit of evil with reference to the final destiny of souls. Good and evil are before us, and it is for us to determine which we will follow. 'Choose ye this day whom ye will serve. If the Lord be God, follow him, If Baal, follow him.' If we'll but hearken to the teachings and pleadings of Christ's spirit, and reject those of the devil, then by the sanctifying influences of the former, we become new creatures, and enter upon the holy way that leads to life and immortality beyond the grave. But conversion is not salvation. There are two intermediate steps between wisdom and redemption, referred to by the Apostle, namely, righteousness and complete sanctification. If we shall remain stationary upon the first step to which wisdom has led us; if we shall make no progress in the divine life, there is great danger that we will never attain to that final rest reserved for the people of God. But, says one, will not the good spirit, that has led me into the way of salvation, go with me and sustain me to the end? Most assuredly he will, if you will but listen to his teachings. Christ himself was tempted by the devil. Shall you hope to escape temptation? Will not that evil spirit seek to take advantage of all the infirmities that characterise fallen man, the lusts of the flesh, the lusts of the eye, and the pride of life, in order to turn you aside from the holy way upon which you have entered. But you are not in darkness, but in the light, God has put into your hands the volume of His word, which will be a lamp to your feet whereby you may escape the dangers and difficulties that surround you. Study it. Recollect the parable of the unclean spirit. Turn to the history of the wanderings of the Israelites from out of their prison house in Egypt to the promised land, which is a remarkable type of the christian life, and there learn that if after having entered upon the heavenly way, we shall cast a longing, lingering look back to the world and its vanities, as did the Israelites to the flesh pots of Egypt, there is great danger that our latter end will be worse than the first. But if our face shall be kept Sionward, and our course upward and onward, then at each step in life's pilgrimage the glorious sentiment, 'Nearer my God to thee' will find a ready echo in our hearts, and fill us with peace and joy and consolation.

2. RIGHTEOUSNESS.

Those who have arrived at this stage "in the divine way are far above the doubts and fears that are continually presenting themselves to the minds of those who have just entered thereupon, or of those who remain stationary and make no progress therein. The righteous have at all times the testimony of the Holy Spirit that they are the children of God, and to whatever trials and persecutions they may be subjected, can confidently exclaim, 'if God be for us, who can be against us?' We have some beautiful illustrations of righteousness in the lives of many of the patriarchs. It is written that Abraham believed God, and it was imputed unto him for righteousness. Why was it so imputed? Not because he simply recognized Jehovah as the great sovereign Ruler of the universe, for devils do as much and tremble, but because his belief was accompanied by good works. Job was a righteous man, and thus after the loss of children and property, we hear him exclaiming, "the Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." Again, when bowed down under the severest affliction to which perhaps any man was ever subjected, we hear him from the very depth of misery, cry out, "I'll trust in Him, though he slay me." David too was a righteous man, and amid all the persecutions and trials through which he passed, and they were many, he ever sought consolation in Him who was his refuge, his Rock, his exceeding high Tower. Hear him in the evening of his days as he sings, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me by the still waters . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." In later times, we can point to the life of the great Apostle as another illustration of the righteousness of which we are speaking. Hear him: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that shall love his appearing." The lives of these men were fitting illustrations of that righteousness which precedes complete sanctification, and which, in my humble opinion, does not take place until at the close of life's pilgrimage.

3. SANCTIFICATION.

The death of the righteous has been compared to natural sleep—as when one, drawing the drapery of his couch about him, lies down to pleasant dreams. It is then that the soul, disentangled of the world—its temptations, cares and solicitudes, and filled with heavenly influences and emotions, becomes fit for the companionship of God and the holy angels. The battle has been fought, the victory won, and the conqueror steps from earth into eternity, and the work of redemption is finished.

4. REDEMPTION.

The soul stands forth crowned with life and immortality. A new song is put into its mouth. It is that of Moses and the Lamb. "Great and marvellous are thy works, Lord, God, Almighty. Just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name? For Thou only art holy; for all nations shall come and worship before Thee; for thy judgments are made manifest."

O. H. P.

WHAT I SAW AND WHAT I THOUGHT.

Then followed some prayers, in which, of course, I failed to join. To be sitting straight and prayerless in the midst of so much devotion affected me strangely. Our minister says we ought to be respectful in a house of worship, and so I tried to be. But when folks kneel to ask the Lord's blessing on what I think the Lord has forbidden, I beg to be excused. The prayers over, there appeared another improvement. This time on the work of the Lord himself. The children brought to Christ were taken by him and *blessed*. *This* child had water put on its head, accompanied with the beautiful baptismal formula. The child was baptized then, I understood. The fashion of baptizing differed, as I humbly thought, from that of the Bible christians. Those unlettered persons, it seems, used to go into rivers and other places where there was plenty of water whenever they baptized. But they told me that *baptize* meant *pour*, as well as *dip*, and that a font was much more convenient than a pool or a pond. So I gave in; but one thing distressed me about that child: *baptize* means *pour*. Then to baptize anything is to pour it. Now I noticed that the *water* was poured, that is, baptized, but the child was not; it remained solid and stationary. And I greatly fear that the poor child failed of baptism after all.

While this baptizing was going on, I sat wondering why the man of muslin should take a notion to read about Christ's blessing children at a baptismal service. The only thing common to that occasion and this was the presence of children. Christ didn't baptize the children as any body knows of. The disciples grumbled about the children's being brought forward, and they were naughty disciples to have done so if they had been used to seeing children brought forward and baptized. And then, those disciples, so far as we are told to the contrary, seem to have forgotten all about the incident, never received nor blessed, nor baptized any children afterwards, and never told any body else to do so. But the poor disciples were human, and they left undone many things that they ought to have done. Still, I thought, that if a passage about children was needed in the baptismal service, that about Moses in his little ark, or about the children eaten up by bears, or the death of David's child, or the slaughter of the children of Bethlehem, or the hosannas of the children to Zion's king, either or all would have been just as appropriate as the one selected; seeing that neither contained the slightest allusion to baptism. At least, such was my view of the matter; but I make no pretension to great acuteness of vision, having been blind from birth.

Before the baptism I heard a prayer like this: "Sanctify this water to the mystical washing away of sin." After the baptism I heard this: "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit;" &c. The first prayer asked for regeneration by water, the last prayer returned thanks that the first had been answered. The regeneration came, then, I thought, with and through the baptism. Does it come in no other way? If it does not, since many unfortunate "innocents" die and go to heaven unbaptized, will there be two classes in heaven, regenerate and unregenerate? If it *does*, can these people say that baptism is essential to salvation, or that without baptism there is no regeneration? Is baptism God's appointed means of regeneration? If it is *not*, why ask him to sanctify that particular ordinance to the washing away of sin, rather than leave him to his own method? If it *is*, why ask him to do what he is already committed to do? May not the minister regenerate everybody he chooses to baptize? Why not go forward and take the world for Jesus, baptizing as you go? But then, why ever baptize infants at all? They are fit subjects for the "kingdom of heaven," we are told. Then they are holy, for Christ's people are called a "holy people," and are addressed as saints; and surely, holy people need no regeneration. Moreover, I fail to see the fitness of praying for holy, sanctified people to be cleansed by the mystical washing of water. Bartimus is blind, he knows, but he can see some things.

Come to think of it, it strikes me that this baptismal-regeneration idea is another "improvement." I read frequently in my Testament about persons washed in the blood of the Lamb, and of persons saved by grace through faith; but never once of any body sanctified or saved by baptism, especially in the case of such persons as *can have no faith*. And then, baptism seems to be a *duty*, and I never thought duties were required of unintelligent persons, or that these were capable of performing them. If so, the infant who is baptized never performs the *duty* of being baptized at all, since a person can hardly be said to do as a duty what he doesn't want to do, can't help, and knows nothing about.

Moreover, the prayer after baptism assumes that in every case the prayer for mystical washing, regeneration, has been answered. Is it true? Then every baptized infant who grows up a swearer, lives a drunkard and dies a murderer will go to heaven. Will he not? Then there will be some regenerate persons in hell. Once "born again" (which our minister says is the meaning of regenerated) can a person become unborn? That is not true of the natural birth, and Scripture seems to affirm the same thing of the spiritual. Does the infant "forfeit" his baptismal privileges? Then he falls away, and according to Paul, there is no more hope for him. Would it not be better to wait till the child knew what he was about, and hence would be more careful to preserve his baptismal privileges, than to baptize him when unconscious, let him "forfeit," and thus cut him entirely off from heaven?

Such skeptical thoughts as these would come to me, do what I might. Then I heard the Robe proceed to say to the ladies and the gentleman, (baby again left out): "Ye are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the creed, the Lord's Prayer, and the ten commandments, and is sufficiently instructed in the other parts of the church catechism set forth for that purpose." What new blessing confirmation conferred I was left to guess—something necessary to the child's spiritual welfare, I knew. Then, I thought, those Sponsors, in consideration of the child's soul-exposure, will hurry up his education and put him to memorizing the creed, &c., as soon as possible. But then, there are some poor souls who never do learn how to read, and can't repeat the creed, Lord's Prayer and ten commandments. These, alas, are to be denied the touch of the Bishop's healing hands, and hence debarred from heaven. There used to be an old saying about the way of salvation being so plain that a "wayfaring man, though a fool, need not err therein;" but "times change and men," &c. One who has been regenerated in baptism and then confirmed by the Bishop ought to be tolerably secure for heaven. And yet, I remembered seeing some who had enjoyed these great privileges, living like persons who, the Bible says, are tolerably secure for a place somewhat below heaven.

After all, I thought, there is an old Book which tells me "Believe on the Lord Jesus Christ, and thou shalt be saved;" and though a poor ignorant one like me know little about confirmation, baptismal regeneration, and Bishops, I am not afraid to rest my hope on the faithful saying about him who came to save sinners. There is more comfort for me in that one verse of Scripture than in all I heard that day.

BARTIMUS.

MYSTERIOUS YET WISE.

How mysterious, yet how wise God's dealings with us. Often we murmur because of our disappointments, when they were designed for our blessing. The great Horace Bushnell says: "How absurd our desires have been. The marriage we sought would have kept us from a good one, and would have been itself a bitter woe; that the bad weather of yesterday, so much against our patience, kept us from the car that was wrecked, or the steamer that was sunk; that the treachery of a friend, so much deplored, saved us from the whirlpool of temptation into which we were plunging; that the failure of an adventure we were prosecuting with high expectation, was the only thing that could have sobered our feeling, and prepared us for a penitent life. Sitting down thus, after many years, and looking back on the desires that have instigated our feeling, we discover what a smoke of delusion was in them, and how nearly absurd they were. How often has their crossing been our benefit, and how many thousand times over have we seen it proved by experiment that they were blind instigations, thrusting us onward, had they not been mercifully defeated, or results of unspeakable disaster. * * * Besides, we do not see far enough to govern them (desires) understandingly, or in any but a certain coarse way. Such as are most plainly wild, vaulting as it were above the moon, we can well enough distinguish and repress. We can know something, and can see a little way, but if we could just see one inch further, how often we should stand back from a desire that seems to be quite wise, even as from a precipice. You would see for example that the horse you are desiring and bargaining for to-day, will kick you into eternity to-morrow. And so a single stage farther of perception would almost every hour set you back in recoil from some other and still other desired object."

How true! How slow we are to accept the divine assurance that all things work together for the best. Those things we do not realize yet, which are and have been, to us the occasion of sad disappointments, often prove blessings in disguise. Once the writer was denied the coveted privilege of accompanying a flag of truce. The escort was ambushed and the officer who occupied his position in the ranks killed. How thankful was he that his wishes were not yielded to; and how evident that God knows what is best for us. I could cite many like instances, even in my own brief life, illustrative of the lamented Bushnell's thoughts.

B. G. M.

Tazewell Tenn.

INDEPENDENCE HILL.

The only Baptist church in Mecklenburg county, N. C., except the church in Charlotte, is located at Independence Hill, near the residence of Bro. Burwell Cashion, on the A. T. & O. R. R., nine miles from Charlotte, on the identical plat of ground on which, it is said, the Mecklenburg Declaration of Independence was first made, on the night previous to its publication in Charlotte, May 20th, 1775, hence the name, Independence Hill. The church building is small, but neatly and comfortably arranged. It was built in 1874, at a cost of about $700, of which $285 was paid by the South Yadkin Association, $11 by the Brushy Mountain Association, and the balance, about $400, was paid by Bro. Burwell Cashion. The membership is small, consisting of brother Cashion and a few of his neighbors with their families, earnest workers in the cause of Christ. They were collected and organized by the labors of Elder J. B. Boone, who did for them a considerable amount of work for but a trivial remuneration. They have also been occasionally visited by missionaries sent by the South Yadkin Association, and by other ministering brethren of the neighborhood. In September last they called to their pastorate Elder D. K. Bennett, who, though forty miles distant, and working for but a nominal salary, is prompt and punctual in his efforts to serve them, and the work appears to be progressing satisfactorily in his hands.

The church is situated in the midst of an intelligent Presbyterian community, and to succeed, the truth as it is in Jesus must be advanced, as error or incompetence would be immediately detected and exposed. This is a portion of the State to which every patriotic heart reverts with mingled emotions of pleasure and pride. Our ministering brethren are respectfully invited to visit us. Though few in number, we are contending against the powers of darkness, and are endeavoring to do, spiritually, what our patriotic ancestors did in a temporal and civil point of view, viz: Plant the standard of our Leader in Mecklenburg, and respectfully ask that our brethren and sisters throughout the State aid us, at least by their prayers. H.

EARLY BAPTISTS IN GRANVILLE.

Some weeks ago I read an interesting paper in the RECORDER from Elder Hufham on the early history of Baptists in North Carolina. Probably the following will not be uninteresting, as it will supplement in part what he said so well.

In Foote's Notes you will find some entertaining extracts from a diary kept by Rev. Hugh McAdden, a zealous and useful Presbyterian minister from Pennsylvania, who was educated at Nassau Hall, now Princeton, New Jersey. On August 14th, 1755, he records that he was at Grassy Creek, in Granville county, where he says was "a Baptist meeting house," in which he "preached to a people who seemed very inquisitive about the way of Zion." The next day he accompanied his host, "an elderly gentleman by the name of Lawrence," to Fishing Creek to a Baptist Yearly Meeting, and "on Saturday and Sunday preached to a large and deeply interested audience." He says: "Here, I think, the power of God appeared something conspicuous, and the word seemed to fall with power." He remained until Monday afternoon, preaching with unction and effect. He says he was told that the inhabitants "were principally from Virginia and some from Pennsylvania and Jersey."

Granville was erected in 1746, and nearly all of its leading men of that day came directly from Virginia, or were the immediate descendants of those who had come from that State. Whilst that portion of the State lying east and south of Raleigh was settled by immigrants who worked their way into the interior from the seaboard, the Northern tier of counties were mainly settled from States lying north of them. Granville being on the line was chiefly settled by people from Virginia, Pennsylvania and New Jersey.

It is evident that by 1755 the Baptists were comparatively numerous in Granville. There were at that time, as we learn from Mr. McAdden, itinerary, at least two Baptist churches in that county. Granville was then much larger—three or four times—than it is now. I take it that the Fishing Creek Baptist Church referred to was in what is now Warren county.

Although I have no time for newspaper writing save that which I prepare for a daily that exacts from fifteen to twenty five columns every six days, I thought the above had interest enough to demand of me a half-hour additional work.

Wilmington, N. C. K.

For the Recorder.

MISSION TO THE CHINESE IN CALIFORNIA.—REV. J. B. HARTWELL, D.D.

The suggestion made at the North Carolina Baptist Convention recently in Charlotte, that the Home Mission Board of the Southern Baptist Convention would gladly appoint Rev. J. B. Hartwell Missionary to the Chinese in California, provided the means could be secured for his support, without interfering with the vigorous prosecution of their work in the Domestic and Indian department, met with so much favor with the brethren that it was repeated at the meeting of the South Carolina Baptist Convention a few days later, and received with enthusiasm.

Thus encouraged the Board have appointed Bro. Hartwell to that work on the condition that he shall raise as their agent an amount sufficient for the transportation of himself and family to his field of labor, and for their maintenance one year after he shall reach it.

The presence of these people in our own land, Bro. Hartwell's experience in labors among them, his knowledge of their character, and modes of thought, his ability to address them in their own tongue, and his ardent desire to bear the gospel of salvation to them, the providential hindrances to his return to China, the open door to California, so far as those obstacles are concerned, all look very much like a providential adjustment of the means to the end—a fitness of things, which in our survey of the fields of missionary labor, deserve serious consideration and earnest effort to seize the opportunity.

Bro. Hartwell will enter upon his agency on the first of January next. Will not North and South Carolina undertake the support of this mission? The Board will anxiously await their response.

WM. H. MCINTOSH, Cor. Sec.

Marion, Ala. Dec. 18, 1878.

For the Recorder.

PENCILINGS BY THE WAY.

Before the smoke of battle had cleared away, or the scraps consumed after the Convention, alas, poor agent! I had to leave the home nest in the care of the Gracious One, without whose knowledge a sparrow doth not fall to the ground. A tedious day's travel all around by Raleigh and Goldsboro brought me to Warsaw after nightfall. I had scarcely touched foot to the ground when I was kindly saluted with the friendly inquiry, "Wish to go to Clinton, sir?" Just that same was what I was after, but it seemed surpassing strange that a stranger should so readily divine my wishes or have any interest in their accomplishment. One however, may be readily taken for a good looking man in the dark—and the moon was not up yet. But the mystery was soon in solution, and the vanity in dissolution, when I learned that the trifle of a couple of dollars was the oracle of his divination, and would heal the breach his disinterested (?) kindness might cause in his night's rest, particularly since he was to go by proxy. As the clock was striking twelve in the Clinton hotel I stood at the door shivering with cold and asking for lodging.

Early next morning our good Bro. Spivey, still active in labor and zeal, called and took me in his buggy to the South River Association. We were in time to hear only a part of the introductory sermon.

The proceedings having been already reported I will note only an item or so; after entering a demurrer in behalf of all agents to the effect that reporters might do a kindness to agents and may-ban to their future hearers by omitting to mention the subjects of their sermons. For, strange as it may seem, even agents sometimes repeat, and it might happen that some hearer would say, as soon as the agent should take his text—"Humph! he preached from that at —— Association"!!

The South River is a new association covering the western part of Sampson county and much of Cumberland. It is quite a working body and is addressing itself, through its excellent Executive Board, earnestly to the work of cultivating the waste places within and adjoining its borders, particularly in the Southern part of Johnston county. At Oliver's Grove, in Johnston, their missionary found two brethren who wished to be constituted into a church, and after mature deliberation on the part of judicious brethren, it was determined in view of all the facts to do so; and so, Oliver's Grove church was constituted with two members. Four have since joined and this church of six members have set to work to build an house for the Lord. I did not ask them to give any thing for the Seminary. They will forgive me this wrong.

The Association gave me a patient hearing, at a favorable hour, on the Seminary. I received quite a number of subscriptions. One good brother who gave me a contribution afterwards doubled it when I went to his church and home, and says he is not done yet. That is the sort of timber to make Boards of, isn't it? I afterwards had a pleasant visit with several of the churches.

In some places I found pleasing evidences of progress, while at others the unceiled houses without glass in the windows and without stoves, seemed to indicate that the dear brethren needed stirring up. It is sad to know that such houses of worship are not evidences of poverty, but of the spirit of "*make do*," among some of our people. I have yet to find a community so poor that it cannot build a comfortable house of worship and put a stove in it. The most liberal response I obtained was from a feeble band who are struggling to complete a house of worship lately erected, and yet the most thrifty man among them would give nothing. And that one failed to be at my appointment, whether from design or necessity I did not learn. I think he ought yet to send me a good subscription to the Seminary for his "making use of Sunday."

Salem Academy, in charge of Bro. Isham Royall, a successful teacher of large experience, is nearly in the center of the Association. It has done and is still doing great good for that entire section. I was not expecting to find away off there in those long-leaf pine woods young men and boys who had never been away from home give such signs of culture and such evidences of pretty extended reading as were shown in their public debate which I attended one night at the Academy. Salem Academy in the few years of its existence has exerted an influence which will be felt for years to come. Those Salem brethren were wise men, no less wise in their selection of a teacher than in building the Academy. I trust many years and increasing patronage are in store for Salem Academy.

Isham Royall will live over and over again for generations to come in the lives and labors of his pupils as they shall fill stations of usefulness and honor in the varied walks of life and in the churches, and leave their impress upon those succeeding them.

Some six and twenty years ago Union Academy, Davie county, was opened under the management of two Wake Forest graduates. It has long since waned, often been closed, and may be now for aught I know. The senior member of the faculty left the neighborhood years ago. The junior settled in the vicinity and after years of working and exemplary living for the Master, was called home, and the green sward marks the resting place of his body. Yet the influence of that school is still living in the men who were "school boys" there, and much of the activity and zeal that have marked the short history of the South Yadkin Association may be traced to Union Academy, nor is its influence confined to that vicinage, for some of it is within sound of ocean's roar. A few of those who built the Academy are still living, to whom I would say: Your labor was not in vain nor your money thrown away. You never did a nobler work, and if it had stood only five years it were a noble investment.

There is a growing interest in the matter of education in all the "Cape Fear region." Some brethren about old Grey's Creek church on the west side of the river have in mind a project for starting a school. I hope they will persevere and conquer success.

While on the subject of schools, I may add that I think there is a fine opening for a good teacher to build up a first rate school at Sulphur Springs in Montgomery county. In addition to the growing repute of the water of the Springs, the location is in a rolling country just where the clay and sand meet and proverbial for its healthfulness. There is a good school house and facilities for boarding in the vicinity. Should this fall under the eye of some live teacher he might do well to open correspondence with Rev. W. M. Bostick, Sulphur Springs, N. C., who could give all needed information.

I crowded my appointments so as to reach Providence church in Robeson the first Sunday in the hope of hitting their regular day and meeting our good brother Monroe, only to find that I was a week too soon. My mistake caused me to miss Bro. Monroe, and the list of appointments lost a week by reaching the RECORDER two hours too late, thereby giving me a small congregation.

Coming on up into the Pee Dee, I missed some appointments on account of rain and high water. At Pekin and at Mount Gilead I found brethren who added to the subscriptions they made two years ago.

There is very deep regret expressed by the brethren of the Pee Dee at the prospect of Bro. Cobb's removing from their borders.

In a portion of the field that I canvassed there was a drought last summer which cut off the crops very much and some brethren could not give to the Seminary who wished to do so, and others felt constrained to make their contributions less than they would otherwise have made them. I am under obligations to the brethren every where I have been for their kind consideration and attention, and for the cheerful alacrity with which they have "brought me on my way," sometimes at some inconvenience to themselves. I have been greatly gratified at the patience with which they have heard my pleas, and the growing interest in ministerial education. Their kindly sympathy in my work has done much to lessen the hardships and smooth the roughness of agency work.

What a mighty power for good are the Baptists of North Carolina. May the Lord bless them and make them many times more numerous and useful. I've reached 20 thousand for the Seminary. Now, brethren, for the other five thousand.

Dec. 20. RICH'D H. GRIFFITH.

CURE FOR DIPHTHERIA.

We find in the Belfast (Ireland) *Witness* the following cure for diphtheria, and publish it by request. It is certainly simple enough, and if it is indeed what is claimed for it, ought to be widely circulated:

"Should any of your family be attacked with diphtheria, do not be alarmed, as it is easily and speedily cured without a doctor. When it was raging in England, a few years ago, I accompanied Dr. Field on his rounds, to witness the so called "wonderful cures" he performed while the patients of others were dropping on both sides. The remedy to be so rapid must be simple. All he took with him was powder of sulpher and a quill, and with these he cured every patient, without exception. He put a teaspoonful of flour of brimstone into a wine glass of water, and stirred with his finger, instead of a spoon, as the sulphur does not readily amalgamate with water. When the sulphur was well mixed, he gave it as a gargle, and in ten minutes the patent was out of danger. Brimstone kills every species of fungus in man, beast and plant, in a few minutes. Instead of spitting out the gargle, he recommends the swallowing of it. In extreme cases, in which he had been called just in the nick of time, when the fungus was too nearly closed to allow the gargling, he blew the sulphur through a quill into the throat, and after the fungus had shrunk to allow of it, then the gargling. He never lost a patient from diphtheria. If a patient cannot gargle, take a live coal, put it on a shovel, and sprinkle a spoonful or two of flour of brimstone at a time upon it; let the patient inhale it, holding the head over it, and the fungus will die. If plentifully used, the whole room may be filled almost to suffocation; the patient can walk about in it, inhaling the fumes, with doors and windows shut. The mode of fumigating a room with sulphur has often cured most violent attacks of cold in the head, chest, etc., at any time, and is recommended in cases of consumption and asthma.—*Bap. Weekly.*

THE NEW YEAR.

Silent and white
Thro' the dim night
Fell the soft snow,
Now fast, now slow,
Making the posts
Like sheeted ghosts,
Robing the woods
In finer goods
Than ever were spun by mortal skill,
And bleached on the sunny side of the hill,
Fringes were woven by weavers, where
The warp is mist, and the woof is air;
The world is dressed like a bird, in white,
Although the poor old year died last night.
Drop not a tear
On the cold bier
Of the brave year
Whose course is here
His work is done,
And battles won,
And he will be
Named with the free
Through future time
For deeds sublime
We welcome here
The new-born year
The snow that falls
From the grey walls
Of the thick clouds
Is not for shrouds
For the days fled
Or, the year's dead,
'Tis the white fleece,
Emblem of peace,
Sat down to cheer
The soft young year.
May no red vein
Make a red stain
On the robe white
Wove last night.
So ring the soft
Sweet bells aloft,
Ring the true chime
Of the good time,
Ring loud and clear
For this New Year.

Retribution, atonement, grace; redemption, a great perdition, a great salvation, a great and divine Saviour, all become credible when there is truly realized the idea of sin.—*T. Lewis.*

There are three things which the true Christian desires with respect to sin: justification, that it may not condemn; sanctification that it may not reign; and glorification, that it may not be.—*Cecil.*

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Sunday School Department.

CONDUCTED BY
JOHN E. RAY,
Cor. Sec. B'd Missions, and Sec. S. S. Board.

"The fruit of the righteous
Is a tree of life; and he that winneth souls is wise." Prov. 11: 30.

These are the words of the wisest of mankind. The words of him who had experience in the wicked, as well the upright, ways of life. Now let us look at these few words for a moment. "The fruit of the righteous"—the results of his daily toils and efforts to advance the kingdom of our Lord Jesus Christ—"is a tree of life." We are reminded of the words of David, in the first Psalm. "He shall be like a tree, planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." But what is this fruit? And what is meant by the "tree of life?" The latter clause above tells us—*souls, immortal souls*. "He that winneth *souls* is wise." And this is wisdom of the highest type: laying up treasures in heaven—the fruit of one's labors, the harvest of souls. And then there is the intimation; nay, the plain statement that we may be *winners of souls*. Winning them to a Saviour's love. Bringing them to Jesus. And how? In the Sunday School, in the class meeting, as your scholars are all gathered about you and you can tell them in your own language the simple story of the Cross—the love of a dying Saviour for dying men. Who would not have this wisdom? Who so vile as not to covet such an attainment as to win souls? Brother, sister, Sunday School teacher, are you winning souls? Or are you like the barren fig-tree, with "*nothing but leaves?*" Now which? "He that winneth souls is wise."

What Bro. Delke says.

In a private letter a few days since, Bro. J. A. Delke has this to say with reference to our plans for the next year: "By all means continue the 'Little Leader' element. I am a 'Life Member,' self-appointed, in that noble institution. Let it live as long as there are children, that they may meet the Lord at his coming. If our Union Meetings would take the matter in hand, I think they might do much good in the way of securing a Sunday School in every church, and in discontinuing the custom of going into 'Winter Quarters.' I shall bring this subject before our next Union Meeting. Perhaps it would be well for the Board to appoint a general Sunday School agent in each Union Meeting, or at least in every Association, who should devise and suggest some plan for increasing the number and efficiency of the Schools. *Our ministers could give us much aid in this direction.*"

I think Bro. D. has struck the key note exactly. This is the very plan which we have desired to devise. Bro. D. does not mean paid traveling agents, but some one to represent the Board as a labor of love, and to superintend the general work of the Association. This is the work that our *ministers* should do, but it is a lamentable fact that scores and hundreds of them seem to take no interest in this great work—of all other works among the greatest, the most important.

Mill Creek Sunday School.

Bro. T. H. Street, the Superintendent of this interesting little School, writes us as follows: "Our School has concluded not to go into 'winter quarters,' but to continue, something never known before in the history of the church, so far as I know. It has been a very difficult matter to carry on the School through the summer months in the past, but we have had a School going on seven months of this year. We now number nearly 60 with an agerage attendance of 30 or 35. Our great need now is funds and teachers. We have a small Missionary Society, but it is with difficulty that we get boys to persevere with their Commissions. Therefore we have done but little in this respect. It is almost impossible to get brethren and sisters that are competent to teach to take hold of the work. But we have members hardly able to read that are regular attendants, and seem to take great interest in the School, which is very encouraging to me. We hope by perseverance and prayer to be able yet to have the banner School of the county."

It is very strange that the very best people of our country and those who are competent to teach in the Sunday School seem to take so little interest in the great work of evangelizing the rising generation. There are but few communities in the State that have no competent teachers—*no* one to take the lead in this noble undertaking. And yet in so many instances where brethren and sisters are well qualified to lead, they employ their time, or rather waste the precious Sabbath hours in benefiting nobody, thus throwing away the precious moments God has given them.

Andrew Fuller.

The Young Folks' Weekly has the following concerning this great and good man: "It is related that when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said, "Well, Andrew, I'll give five pounds, seeing it's you." "No, I can take nothing for this cause, seeing it's me," said Mr. Fuller. The man was stung, and said, "Andrew, you are right. Here are ten pounds, seeing it is for the Lord Jesus Christ." This is the true motive.

Song Books.

We have just received three hundred copies more of "Songs of Gratitude" that popular Sunday School song book, of which we have already sold nineteen hundred copies. If you wish to supply your school with a good active book, write us at once. We sell them at publishers prices, $3.60 per dozen by express or $4.20 by mail. Address Baptist Sunday School Board, Raleigh.

Don't Forget

The Sunday School Institute at New Bethel, Wake X Roads and Franklin on the 5th Sunday in December. A good time is anticipated, and it is hoped that much good will be accomplished. Be sure to go.