

other. Geology was once a bugbeau to Christians. Mr. Cook says a book of Geology is scarcely out of print before it is out of date. It makes us who studied it sometime ago afraid to air our learning. Not long since the corpuscular theory of light haps, it is allowable for one of the was taught. Now we have the underlatory or vibratory theory. We mean no disparagement to science. Its facts and fixed laws remain ever the same. New discoveries require new theories. What we wish to show

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an onslaught on a brother, or on

dent of language, and is to this day, estimated.

one of our very finest models of style. During the Gallic war, he One of his favorite plans was to found a Greek and Latin Library at Rome, and be offered the position of Librarian to Varro, the ablest scholar against him in the war with Pompey-And yer, Caesar, though he fought

the Gauls and Germans, and wrote about their manners, customs and have seems never to have discovered similarity between Lutin and

000 110x cr nob (000 (111000 Gothic, though the two languages are as much alike as are Latin and Greek. How could he fail to notice the similarity, for instance, in the following, indections of the verb to

have ? Gothic. English. Latin. Habe, Habais, I have, Habeo, Thou hast, Habes, Habaip, Habet, Habam, Habemus, Habaip, Habant, Habetis, You have, They have. Habent, We can account for such an over sight, only on the supposition, that the clear visious of the "foremost man of all this world? was dimmed by that absurd term "barbarian." The middle wall of partition between Greek and barbarian had to be broken down, before any place could be found for our Science of Language. Let any Christian man study Ocesar's speechi as given by

Sallust, in his nie account of the trial of the conspirators ; let him see how completely the mighty intellect of Casar was blinded by the God of this world ; and let him compare the spirit of such a man with that of the Christian philosopher, Albutas Magnus, who wrote : "God has given to man his spirit, and with it also intellect, that man might use it for to know God. And God is known through the soul, and by faith, from the Bible; through the intellect from nature," And, "It is to the praise and glory of God, and for the benefit of our brethren, that we study the nature of created things. In all of them, not only in the harmonious formation of every single creature, but likewise in the variety of different forms, we can, and we ought to admire the majesty and wisdom of God."

Or, let us compare the spirit, of the thoroughly, worldly Cæsar, with that manifested by the great Kepler, in that sublime prayer with which he closes his! "Harmony of the World" :-"Thou who by the light of nature hast kindled in us the long. ing after the light of thy glory thanks to thee, Creater and Lord that thou lettest me rejoice in thy works. Lo I have done the works of my life with that power of intellect which thou hast given. I have recorded to men the glory of thy works, as far as my mind could comprehend their infinite majesty. My senses were awake to search as

far as I could with purity and faithfulness If I, a .worm before thine

God is determined to honor his word : and seems to have decreed composed a work on Latin Gram- that even the infidel scholar should mar, and dedicated it to Cicero. not be allowed utterly to ignore the word. No student of the history of linguistic science can advance at all, without taking account of the influence of the Obristian religion, and of hisday, though Varro had fought of the Bible, upon the origin, foundation and progress of the science of

comparative Philology. C. HITDEN. Greenville, S. O.



The Darwin family appear to have evolution. Carlyle says of them :

So-called literary classes in England now proudly give themselves to protoplasm, origin of species, and the like, to prove that God did not build the universe. I have known three-generations of the Darwins, grandfather, father and son-atheists all ... The brother of the present famous naturalist, who lives near here, told me that among his grandtather's effects he found a seal engraved with this legend, omnia ex conchis (everything from a clam-shell). A good sort of man is this Darwin, and well meaning, but with very little intel-In spite of Carlyle's opinion, how-ever, Darwin is pretty generally con-

sidered a great man, He is certain-ly more careful and honest in his statements than are Tyndall and Huxley, who have tried to confirm their relation to the monkey by apeing his opinions. They have so misapplied the term Darwinian that Darwig himself can no longer claim

> Sometime ago I saw posted on the wall of a store a large advertisement of "GARGLING OIL, GOOD FOR MAN AND BRAST." In the centre of it was the picture of a monkey, pouring the healing oil on his bruised knee, and repeating, with a knowing look, these words: e walnes prepares na for an

If I am Darwia's grandpaps, and the It follows, don't you see, Inat what is good for man and beast, Is doubly good for me."

Darwin doesn't believe his own theory as strongly as does that mon-keys: He trankly admits that it has not been established because many links between the orders of animals are missing. No chain is stronger than its weakest link; and since there is a chasm between man and the animal kingdom which cannot be bridged, Evolution will never be established. Never, never, will Christians receive it, until it is proved that God did not create man in His own image. "In the image of God created He bim" must first be blotted from the Bible, And, yet, strange to say, the theory is taught in some of our American Colleges.

There is no conflict, real or appa-rent, between the facts of science and the Bible. And why altempt to dis-prove the wild speculations of infidel

is that Christians need not be alarm ed by new scientific theories, which appear to conflict with God's Word I 818 Bible, Which has With-



mity of men and Devils, and has remained the same, while continents and empires have changed, can turn aside any shaft of infidelity. Scientists as well try to batter down Gib-

raitar with pop-guns, as to attempt its overthrow. We may thank Tyndall and Huxley for their scientific discoveries, and laugh at their wild speculations. Hannibal found his army one night surrounded by the enemy. Never at a loss for a strategem, he caught a thousand oxen, tied straw to their horns, and, having set it on fire. turned them loose upon the enemy's lines. The advanced guard were so bewildered by this flery host charg. ing upon them, that they fled in conout his army. Had they looked only at the oxen, they might have

been simply amused at their burning nead-dresses. And so with the Christian soldier Infidels have tied their speculations

to some solid facts, and set on fire with hatred of God, they have been turned loose upon the Christian ar-my. Let each soldier look only at the facts. The speculations will soon burn off, and leave them harm-

oppose thousands of groushops as atheol weise ine olunder of the public For the Recorder.

AMZI.

THEFT

LIQUOR SELLING. "When doctors differ, who shall

decide 1" Recently two D. D's. have expressed their opinions on the liquor traffic. v 1979 BELL JEHT Dr. Pritchard, in the RECORDER,

less.

of Jan. 22nd, says : "To licence by law, the sale of intoxicating drinks, is, in my judgment, a sin against society, since it protects men in a business which protects orime, and destroys life and property by the wholesale." Dr. Jeter, in the Herald, of Jan. 23d. says: "If a merchant so sells spirits as to meet the necessities of his customers, without encouraging their abuse, he confers a public benefit, and is entitled to thanks." Dr. Pritchard utters sentiments which I think every christian man ought to utter, and not only atter, but maintain and sustain by all the

influence that he can command.

For the Becorder. READING HYMNS.

The adage says "a cat may look at a king"-on the same principle, per-American divine once said, "a wosisters to dissent from the utterances man made ont of a woman, is God's of the editorial "We."

In the article on "Reading Hymns" out of a man is his meanest." I the RECORDER commends the suggestion of a writer who wishes the the same opinion. minister simply to announce the humas without reading them, the hymns without said writer taki reading them, writer taking the custom originated years ago,

1 1 when the knowledge of reading was stood, for eighteen centuries, the ennot so general as now. It may be true, that it is a relie of the period when hymn-books and the ability to read them were alike rare, but there must have been other and better reasons for a custom which is so generally practiced by the churches. To me, it seems one of the old customs which we can not afford to

> give up. A good hymn, expressing the out pouring of some christian heart in prayer or thanksgiving, read not acter, those defects will never be surriedly, or carelessly, as if to fill up a gap in the exercises, or to give and abuse through the press. It the choir time to select the music, will only make the parties thus out slowly, and reverently, and with sbused hate the abuser, and to proper emphasis, forms no insignifi- | think less of the paper that publishes cant part of church worship. Such hymn as "Just as I am without one Plea," read properly, can give an en-quirer after truth guite as much aid

is he often receives from the sermon. Many people go to church, too, without hymn-books, and that lass could not possibly be benefitted by the singing of the hymns, unless the words are pronounced more distinctly than they usually are in congregational singing. But the RECORDER says "there

are very few good readers of poetry." How many of our ministers are good. i. e. correct readers of the Bible ? sufficient reason why those services should be dispensed with, I think that in two-thirds of the churches in the land, the public reading of the Scriptures would at once cease. At school our reading teacher often used the Bible as a text book for the advanced classes, and his criticisms seemed to us then almost merciless. But I have since been convinced of their justice on hearing some of our youthful blunders repeated in the pulpit. One passage he seemed to use as a kind of shibboleth, with which to determine the skill of the new girls in elocation. It was the

reply of the centurion to the Savior. "bat speak the word only, and my servant shall be healed." Almost invariably, they placed the accent on "only" as if the word "only" like the "Open, Sesame !" of "Arabian Nights" possessed a magic virtue, which, on its being prenonneed, would effect an instant cure. Some others, besides school-girls read even

that simple passage wrong. We must not excuse the preachers from any duty, simply and solely, because they do not perform it well, if it is possible for them to have the

brethren, let him come out over his own signature and not screen himself behind a feminine name. Let

him come out a real man, and not "a DELIVERED. woman, made out of a man." An

The Apostle Paul says, in his Epistle to the Galatians, 1st Chapter noblest work; but a woman made somewhat half way jucline towards

I must protest against the farther desecration of the bonored names, "Smith" and "Jones," by such aboy

mous censors and "Smiths" can do as they please, but I don't intend that my family name shall any longer be a refuge and shield for every anonymous carper that wishes to satirize and lampoon his brethren incognito. No. I mean to drive them from behind their masked batteries (if they have got any shame) and make them go forth to battle under the shield of their own proper name.

Admitting that preachers and others have serious defects of charremoved by anonymous criticism the abuse. 158 a some Now, if anybody takes exception to this article, and wants to hit the author, he may know who he is and at the spirit giveth life, 2nd Cor

where to find him. dintity on REUBEN JONES. Churchland, JVanat rd barga ed of ec ward Bly diat will For the Recorder. STATE MISSIONS AND MISSIONA-

From the Mt. Zion Association we take a North-western direction to the Bedlah, where we find Bro. H. A. Brown, laboring as only he can, If the fact that many of them cannot in his quiet, modest, yet effectual perform certain services well, is a way, to bring sinners to Jesus, Hist special field is Winston, in Forsythe God's, Word and preach the letter county. In the same Association is instead of the spirit (preach from Bro. Wmo Se Fontaine, preaching the unsearchable riches of Ohrist at Oh, how it kills. Christ nor his Sharon church. Ally through this section Baptist principles are at a low ebb; and as far down as Greens-boro, Graham, Company Shops, and, even Hillsboro, there is much desti-tution that ought to be supplied with gospel preaching at once. In the South Yadkin, we find Bro. J. B. Boone earnestly at work at Salisbury and Statesville, two very

important stations on the W. N. C. R. R. Salisbury, as we have been so often told, is one of the oldest towns in the State. Bro. Boone has been preaching at these two places for two or more years and his efforts have been far from fraitless. At Scatesville they are building a church and have it nearly completed. Also a good Sunday School in successful operation.

We go next to King's Mountain Association, West of Charlotte, where we have two missionaries zealously pushing the cause of Christ in sections much neglected. Bro. J. H.

For the Recorder. THE GOSPEL OF JESUS CHRIST-HOW RECEIVED AND HOW

and 12th verse, that he did not receive it from man, but from Jesus Christ. I find no Scripture authoriz-

ing any other authority. The question then arises how do we receive it from Christ; it certainly must be through the same medium through Fall received in Christ

made choice of certain men whom he has called, not with the natural voice but with the spiritual voice, and he by the spirit speaks to their spirits and they are made preachers of the Gospel of Jesus Christ, and the full Gospel can only be written with a spiritual pen with spiritual ink in a spiritual heart, to be known and read of all men. God calls men to preach the Gospel, but there is no necessity for a divine call to read the Gospel, this can be taught by men but man cannot teach man to preach the Gospel of our Lord and Saviour Jesus Christ. Obrist is the only teacher and the spirit the only channel through which we can be taught those blessed truths. Paul says, he was not made a minister of the letter of the New Testament, but of the spirit, for the letter killeth

The meeting was called to order a 3:6 (Too many death pills given in this age) that is too many lettered this age) that is too fow spiritual ones 10 o'clock, and a good many churches were found, to be represented, also the following visitors, Elders J. S. Purefoy, M. V. McDuffle, W. L. Wright and Professor L. R. Mills. Linave seen some of the preachers (if we should call them preachers) carry those death pills, into the pulpit and actually administer them to their The committee of Arrangements reported the subjects as published in hearers and thus suck their spiritual the RECORDER, of December, 11th. The second subject : The Sabbath School Work-State and county life out of them and they die for want of better medicine Surely those ministers forget God when they rise to preach, open the Bible announce their text and then take another Book and cover the face of ing resolutions, which were unanitheir own book instead of the Bible. monsly adopted, was the tenor of the discussion :- pupples and arong oils Resolved, That in the opinion of Apostles never gave us that example. this Union Meeting, each denomination can and will do its Sabbath School Work more satisfactorily and successfally without than with State and County (Union) Sabbath to have pastors who cannot preach School Conventions. Resolved, That in the opinion of without having their own book or some one else besides the pastor must conduct it, hence many of our Union State Sabbath School Conor any member of it to organize a Union State Sabbath School Convention will injuire its work among

churches are now almost frozen to death under such preaching. Let us enquire for the old paths and a large number of our churches in the State. walk therein, and we shall find rest to our souls. J. M. HOLLEMAN. Aper, N. C. The fourth subject : The Missions of the churches was ably discussed

by Elders C. Durham, J. S. Purefoy and Professor L. R. Mills. miner) of all as mad that it has the o Owing to the sudden death of Mr. di ssora madi tegitomsForithe Recorder.

Edward Farrington, of Catham county, a Local Methodist preacher, who dropped dead near the church. What should be done with church members, who can, but will not do anything for the support of the min-istry 1 As this question is worthy of consideration and frequently asked, At 7 o'clock, the first subject was

to do something else for a living be- age her. Send tickets if you can. sides preaching, and thus being forced to divide their energies, they never can become more than very ordinary expounders of the Word. The truth is, the cheapest preaching they can get, whether good, bad or indifferent suits such members best.

MT. ZION UNION.

The Teacher's Infinence During the Week. When Sunday School teachers appreciate the fact that little ears and eyes are as wide open during the other days of the week as upon Sunday, and that the life teachings are J. R. JONES.

really as potential as the class instruction. then will we begin to reach our ideal in Sunday School work. The model teacher contin The Union Meeting of the Mt es his work seven days of the

HENRY SHEETS.

Zion Association, met with the Bap-tist church at Durham, on Friday enanti); Hathilinen, and the life his mission petore the 5th Lord's day in Decemands ; but he expects his pupils to look to his ber, 1878. Elder A. C. Dixon preachdaily life and personal habits for an exemplied the Introductory Sermon, from

fication of the principles taught. Think you a lesson of temperance could be impressed upon an intelligent boy who had seen his Hebrews, 11th chapter, and part of 10th verse : the yied the lo The congregation was small, and teacher emerge from a beer saloon with but few churches thus far representcigar in his month, on the previous day! ed owing to the weather being so dis-How would the thoughtful girl judge of sinagreeable. omt Veel

cerity of the instructress who urged benev-At 7 o'clock, in the evening, the congregation and delegates, (a lar-ger number being present) again asolence, but who wore very fine clothes, and never put a penny into the mission-box? None are quicker than children to notice the sembled, and was entertained by an consistencies of those who are showing them interesting sermon, by Elder Jesse the way of life. The scholars must respect Howell, from Nebemiah, 4th chapter latter clause of 6th verse : "For the before they will be influenced. people had a mind to work."

A young man about to be ordained for the After the sermon, Elder J. C. Wilministry acknowledged that at one time he son was chosen Moderator, and Rev. was nearly an infidel. "But," said he, "there was one argument in favor of christianity LO. Lougee Secretary. A.Committee of Arrangements being ap-pointed, the Union then adjourned until 10 o'clock to morrow morning. which I could never refute, the consists conduct of my father." On the other har

professed Christian, at bomb, Went into theater when in a distant city. Years afterwards he was sent for to visit a dying man,

who charged him with the ruin of his soul He had seen his Sunday School Superinten dent go to the play-house ; had followed been fascinated ; become hardened, and now

lay dying, hopeless, to tred a takel in inte Even the personal habits, such as neatness

of dress, use of slang, etc., are quickly no-ticed. The grast aim of the Sunday School is (Union) Conventions-shall we have the formation of character; and some one them 1 Was taken up and discuss- has well said, "By the influence of early im. ed thoroughly by Elders A. C. Dix-on, J. S. Purefoy. Professor, L. R. Mills and others. The followformed."-S. S. Times

Christian Work. A christian sometimes from inactivity or neglect becomes chilled in his religious feetions and loses in a measure the joy of salvation. Occasionally he has a sense of his condition and wishes it was as in time past when the candle of the Lord shone around about him. He saks, it may be, "How shall I recover my spirituality, shake off this death-ly slumber, and be able to go on my way rejoicing." The following incident may be ossible. The work sha nossen i brow

"A traveller was crossing a mountain height alone over almost untrodden snow. Warning had been given him that if slumber pressed down upon his weary eyelids they would inevitably be sealed in death. For a time he went bravely along his path. But with the deepening shade and freezing blast of night, there fell a weight upon his brain which seemed to be irresistible. In win he tried to reason with himself; in vain he strained his utmost energies to shake off that fatal heaviness. At this crisis of his fate, his foot struck against a heap that lay across his

