Such is the heading to a communication addressed by a "Churchman" to the New York Sun, and in which we find the following sentence: "But the churchman cannot be unaware that grave and reverent men, philosophers, scientists, and bistoriographers, men who prove every thing, and ask nothing of faith or special pleading, are standing up in their places, and calling on a system that proves nothing, but leaves everything to faith, to give new reasons for that faith, reasons that shall at least keep abreast of the discovery, the research and the intellect of the age." New "Churchman" must have read his Bible very cursorily, otherwise be would not assert that we are left to blind faith alone, unassisted. by any evidences of the truths of Christianity. It is not my purpose to enter fully into these evidences. It will be sufficient, in order to show the error into which "Churchman" has fallen, to point to only a few of the strong links in the chain thereof. Christ said to the Jews, "Believe me for the very works" sake." These works were such as no one but God himself could have wrought. Not to speak of other testimony, they were witnessed by his twelve Apostles. all of whom, save one, sealed their testimony with their own blood. This fact is attested both by inspired and uninspired history. The Apostle John, who died a natural death, has left behind him a monument commemorative of the truths of Christianity that will survive the "wreck of matter and the crush of worlds." Surely there is positive evidence as to the truths of Christianity.

Again, the effects of Christianity upon mankind are as evident as those of the sun in mid day splendor upon transforming influences must have been felt by "Churchman" himself, and observed by him in others. Lord Beaconsfield, who is himself of Jewish descent, has recently declared that it is to the Christian religion that the Shemitic tribes are indebted for the enjoyment of much of their past and present religious liberty. So, too, it is by the light of Christianty that the scientists and others are discharging their pop guns against its immutable truths. Here then is a religious system attested by a multiplicity of divine miracles, whose truths are self evident, pro ducing upon the hearts and understandings of men effects as visible and well warked as those of the solar system upon the material world. And here we are reminded of the beautiful figure under which the great Apostle illustrates the blessings of faith and obedience, and the curses of unbelief: "For the earth which drinketh in the rain that cometh upon it, and bringeth forth herbs meet for them by whom it is dressed. receiveth blessing from God. But that which beareth thorns and briers is rejected, and is night unto cursing, whose end is to be burned?) In the state, is not a creature of the imagface of all these well attested facts. "Churchman" pronounces Christian deep, in some distant and insecessi ity a religious system that proves

seem or is ever likely to see, but is What does evolution prove or a veritable fact which occured in one rather what does it attempt to proved of the counties of North Carolina, It attempts to prove that the human and in the knowledge of many perrace has its origin in some inferior, sons of whom some are, not improbanimal, and that, consequently, the Mosaic account of the creation of man is false. Suppose we accept the scientists theory, then it would be necessary to discard divine reversible to be baptized, and to unite (we will say, for the sake of be necessary to discard divine revelation altogether, because under the Mosaic institutions. Christ was the great central figure to which all things pointed. It is thus seen that the object of the scientist (I mean those falsely so called) is to displace Christianity, and to enthrone reason "Wo to the rebellious children, saith the Liord, that take counsel, but not of me; and that cover with covering. but not of my spirit; that they may tain on this point, was not a profess add sin to sin." These rebellions tog obristian. After the ha children are the "grave and reverent and who, according to him, have already passed the first, and are now thundering at the second tier of the defences of Christianny, This would be startling news indeed, were it true. But thanks be to God, it is not true. The church of Christ is founded on a rock, and we have the assurance that the gates of hell shall not prevail against it. Let the scientist, who has arrayed

himself against the truths of divine revelation, consider the following questions that were put to righteous Job, and which caused him to abhor. himself, and to go down in sack cloth and ashes in the sight of his Maker: thou has underetaiding. Who hat it is assential to valid septiam the measures literof, if, thou knowest or who hat attended the measures literof, if thou knowest or who hat attended the measures literof, if thou knowest or who hat attended the measures literof, if the more against the color of the more income that the same of conditions are all head the same of conditions are all head the same of conditions are all head the same of conditions are all that is essential to valid any many the more income that the same of conditions are all that is essential to valid any many the more income the more income the more income that the same of conditions are all that is essential to valid any many the more income that is a same income the more income that it is had in the same of conditions are all that is essential to valid any many the more income that the more income that it is a same income that the more income that the more income that it is a same income that the income income that the more inco

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

OLUME 43.

ed might be shaken out of it? It is

turned as clay to the seal ; and they stand as a garment. And from the

wicked their light is withholden, and

be high arm shall be broken. Hast

search of the depth? Have the

treasures of the snow? or hast thou seen the treasures of the hall, which I have reserved against the day of battle and war? By what way is

the light parted, which scattereth tue east wind upon the earth? Who hath divided a watercourse for the

overflowing of waters, or a way for

the lightning of thunder; to cause it

is no man; to satisfy the desolate and

heary frost of heaven, who hath gen-

dered it? The waters are hid as

that abundance of waters may cover

thee ? Canst thou send lightnings.

that they may go and say unto thee Here we are! Who hath put wis-

dom in the inward parts? or who

hath given understanding to the

heart? Who can number the clouds

in wisdom for who can stay the bot-

ties of heaven, when the dust grow-

eth into hardness, and the clods

cleave fast together? Wilt theu hunt the prey for the lion f er fill the appetite of the young lions, when

they couch in their dens, and abide

in the covert to lie in wait ! Who

provideth for the raven his food

when his young ones cry unto God,

When the scientist shell have an

swered satisfactorily the foregoing

questions, we will then consider his

heory of Evolution more seriously.

CASE FOR THE CONSIDERATION

OF THE ADVOCATES OF ALIEN IM-

We will premise, that the case we

ble island, which nobody has even

most pious we ever did know-earn,

estly desired to be baptized, and to

member until the day of her death

Upon this case we wish to subo

brethren; and as a learned and ex-cellent brother, living not very re-motely from the office of the BIBLI-

CAL RECORDER, is a strenuous ad

vocate of alien immersion, he, per-haps, can furnish us with an suswer, which shall be consistent with this

doctrine, and thus solve for us a problem, which, we are well assured we should willingly try, to the end of our lives to solve for ourselves.

We beg leave to submit the follow-

some questions to our alien imme

ination, conjured up from the misty

O. H. P.

they wander for lack of meat."

begotten the drops of dew! Out of law !

his place; that it might take hold of none? and hence an applicant could the ends of the earth, that the wick-

overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the earth where no man not then a solecism to say that the is; on the wilderness, wherein there same duty can be performed by the

waste ground; and to cause the bud so that each performance shall be of the tender herb to spring forth? equal validity; and claim the same Hath the rain a father? or who hath cognizance, protection and benefit of

whose womb came the ice and the . 7. Is it not still more a soledism to

with a stone, and the face of the | which are different, not only numeri-

deep is frozen. Canst thou bind the cally, but modally? for example, that

sweet influences of Pleiades, or loose a man who is under an obligation to

the bands of Orion? Canst thou build a house, performs his duty in bring forth Mazzaroth in his season? building a ship! As his two acts,

or canst then guide Arcturus with in building a house and building a

his sons ? Knowest thou the ordi- ship, are specially different, if one is

nances of heaven ! canst then set the right, must not the other be wrong !

inion thereof in the earth Caust ... 8 If the foregoing questions ac

or rather, if the first act be valid

lis not the second invalid I. The validity of an act depends upon its conformity to law. If then law re-

quires the performance of one act, it does not require, but forbids the

performance of two; and the second,

say that the same duty can be per-

mit only of an affirmative answer.

does it not follow that if either one

of the three specified baptisms was

valid, the other two were invalid ?

was that one?

9. If only one was valid, which

10. If it be said the first, we ask.

Does the Doctor-we mean our

brother-believe that the language

of the Saviour, "baptizing them into

the name of the Eather, and the

Son, and the Holy Spirit," was in

tended to signify that the command

it contains would be as truly and

validly fulfilled in the baptism of a

subject by himself as by another ad-

ministrator T Does the language ad-

11. Would it not be a legal anom

ally, that the same person should be

both the subject and administrator

of a precept of the hw? that the

person ou whom the law is to ope-

rate should be the officer through

whose agency its operation is effect-

12. Baptism is represented by the

Apostle, as analogous to the burial

of a man that is dead. But would

dead man burying himself I and is

not what is analogically absurd log-

13. If it be said that the second

baptism is valid, to what a humilia-

ting position is the ordinance of bap-tism reduced. It becomes a ques-

tion of mere expediency whether a church shall insist upon the admin-

istration of baptism by her delicate

pastore who cannot, especially unles

go into the water on a nold day, or,

In accommodation to his infirmities

sees ghosts, to take the baptism of

her converts off, his hands. The

but that it would be raise, who that maintains the validity of baptism, as depending exclusively upon the faith of the subject, can deny.

14. If this woman's first or second baptism was valid, was not her third a case of anabaptism; and, as such disorderly, void, and no baptism?

15. If she had applied to our brother for admission into his church, reconneing her first and second bap.

tiems as of no value, saying that she had submitted to them under the

engage some old, negro weman, who wells ginger cakes, tells fortunes, and

to passed a vote constring Dr. Hoy! forf be

mit of such a construction ?

RALEIGH, N. C., FEBRUARY 26, 1879.

For the Recorder.
THE TRUE LIGHT.

validly baptized three times f The natural san imparts a portion of his own sovereign glory to the meanest object that he shipes upon. The lovely flower that drinks in his beauty as if with conscious gladness, is rendered not merely visible but lovely by his light. The little violet, that gleams like a thread of silver in his beams, reflects his glorious image. So God impresses a portion of His own infinite greatness on all that pertains to Himself. Thus in regard to the hold He has on the conscience and the sense the soul has of the holiness which He exacts; this is strictly infinite. No attainment can satisfy it; the higher he accends the The natural son imparts a portion valid baptism is eligible to church thou entered into the springs of the the supposition that each of the three seaf or hast thou walked in the baptisms, in question, was valid, that they were none of them valid ? that search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou per ceived the breadth of the earth? decisre if thou knowest it all. Where is the way where light dwelleth? and as for darkness, where is the place baptism? thereof, that thou shouldest take it 6. If a duty is performed by one to the bound thereof, and that thou act, is it not complete in that act ? shouldest know the paths to the and if it is, how can the same duty satisfy it; the higher he ascend the more distant apparently the object before him. house thereof? Knowest then it, be performed by another subsequent because then wast then born? or beaut? If the first performance of an cause the number of thy days is act be valid, what additional validity great? Hast then entered into the does it acquire from its repitition?

The horizon of duty expands in-definitely on every side. The man feels that he can never come up to his obligations do what he will. The more and the purer the light let in on his conscience the meaner and the more mixed do his best affections and noblest deeds appear? And what he is satisfied with, and it may be secretly glories in, when in a cold and worldly frame of mind, seems wile and hateful when seem in the light of God and shope upon by the to us the practical paradez that a growing Christian becomes more numble as he becomes more holy,

After Job had heard the voice and seen something of the glory of God, he cried out, "Wherefore I abhor myself and repent in dust and ashes."

The real and adequate corrective of self-righteous, self-complacency is Truth; austere and unbending because not a flattering falsebood but truth. We all feel, in our better moments, when we see ourselves by the light of truth, that we ought to be what we actually are, and what we know ourselves to be. This makes the doctrine of grace. the fact of redemption, the very name of Jesus so congenial, so delightful, so soul-satisfying, to the man who has attained any adequate sense of bis sins; who has once seen his own image in the gospel glass; who knows what an evil and bitter thing sin is and what

The light of truth and of God

shines upon as in the midst of our weakness. We are the conscious subjects of influences and agencies, totally conflicting Our very nature is at war within; at war with itself. Though entirely devoid of holiness and alienated from God, it is yet possessed of reason which pronounces against its own errors and excesses; of conscience which conemps its own conduct and state; of immortality which capacitates it for endless progress in a higher sphere. We are livile to be wrough upon by evil teaching, by evil associa-tions, by evil example. We have dispositions of our own which are earthly, sensual, devillant "We are prone to selfishness, lust, cruelty, in-justice, envy, jealousy, all forms of practical abomination. Xet we are the subjects of good influences, of sacred precepts, of wise coursels, of good examples, and of choice associates; all the gifts of heavenly grace; lights that shine upon the midnight of the soul like the stars of beaven, and illuminate our path-way through the wilderness of this world like the broken beams of the

mid-day sun.

We know that the present day abounds in isms and schims roo, but we presume that all thoughtful people bave some idea what hardshells ism is. They know it is a nic name given to a sect of Baptists, because of their anti-missionary spirit, and revival of religion, but soon become cold and inactive in regard to religion, and seem to think they have done all that is required of them, and say by their actions, "The Master delayeth his coming." They believe so firmly in Predestination, (or rather have an erroneous idea of

so many of our dear brethren preach Hardshellism from the desk.

Every minister should carefully,
and prayerfully consider this matter
before it is forever too late, and ask

ignorant, is a work of the devil, a not, the way or means by which satan keeps with men from coming to the light, lest uncle their deeds should be reproved. God invites grant to send the Holy Spirit into many for it is sad indeed to think that when there are men claiming to be teachers in Israel, too ignorant to take good counsel, even boasting of their ignorance, and it is to be feared, will merit continue to boast like Bunyan's man, "Ignorant," till they come to Ride. man, "Ignorant," till they come to the river and are carried over by "vain hope," and arrive at the co-lestial gate, and find that they have not a certificate, and that there is "a way to hell from the gates of the celestial city, as well as from the city of destruction." God forbid

that any of us should ever realize the factoud disoit at such mer Marth With Ashpole Institute, N. C.

> of say on tall the Por the Recorder. - LIQUOR SELLING I was pretty size few perm-

If it were possible to weigh instead of count, the sentiments of the people of North Carolina, with regard to this sintal practice, a large majority would be found opposed to iquor selling, liquor drinking, liquor n every torm lineba Dr. Pritchard in the RECORDER of Jan. 22ad, says: "To license by

aw, the sale of intoxicating drinks, is, in my judgement, a sin against society, since it protects men in a business which protects crime, and destroys life and property by the wholesale." Admitting the truth and correctness of these sentiments; there is in low midst, a missing thropic monster dealing demuation round the land," while philanthros pists are bolding the balance of ething of the last of a man whom I layewoo

Many, even in our own beloved

State, are bending body and soul to

viter thraidomsthad that from which the heroes of 1876 released thema christian legislators think of this One of your number recently remarked, that he did not expect to Dr. Jeter, from the supposition that all men are good and honest, life himself, concludes that, "If a merchant so sells apirits as to meet the necessities of his customers, without encouraging their abuse, he confers a public benefit, and is entitled to tunnes," but unfortunately all merchants with their anatomers. all merchants with their customers are not good ment so the conclusion

denominates if, stalks abroad with un-bridled away. It has been said that the voice of the people is the voice of God; then let men, women and children enter their pleas in church and State. God will hear and answer, then let legislators heed the petitions of their constituents, and men in authority everywhere, teach persistently, by example as well teach persistently, by example as well as precept, and the foul field may be driven from our otherwise happy land.

D. K. BENNETT.

C. E. Skinner writes from New York

her? We cannot believe that he would. Her rejection would be too hard a crust to be digested by his and allow as they please, of the writer many pleasant hours as they hist, and allow as they please, of the writer many pleasant hours principles, he could only receive her as a disorderly anabaptist, who had renounced valid baptism for one that was unlawful and void: in other words he would receive her into the could receive her into the could receive her into the could be be obliged, either to receive into his of God, or read his word of the many incredality. He replied:

The congregation was cured.

The congregation was cured.

A PLAIN STATEMENT.

Said he: "Sir, pardon me for seeming to instruct a man who has the appearance of wisdom which the appearance of wisdom which the appearance of the Board of Foreign and a crust to the writer many pleasant hours are pent in his Society some six years and a crust her word of God, and the letter seeming to instruct a man who has the appearance of wisdom which the appearance of wisdom which the appearance of the Board of Foreign and a crust to the end shall be saved."

A PLAIN STATEMENT.

Said he: "Sir, pardon me for seeming to instruct a man who has the appearance of wisdom which the appearance of the Board of Foreign and the consequently we have a great asking through your column of him his recollections of the years he many "Sunday christians," who had the letter and the consequently we have a great asking through your column of him his recollections of the years he many "Sunday christians," who had the letter and the convertence.

The congregation was cured to populate the wild the well to populate the wild the wild to he writer many person, of the Board of Foreign and he convertence.

A PLAIN STATEMENT.

A PLAIN STATEMEN

nary line between the two States, and lead captive at his will a fair citizen of this section, well known for qualities of head and heart in before it is forever too late, and ask before it is forever too late, and leave their duty? But alse this last espectable to the many of other left undone, too many of our ministers having charge on the local different to lay and as he come of years ago, he could afford to lay and as he propose a month, and then go to some secular employment, and leave their ard prople to attain a whole month for able to encess, which the denominated ard prople to attain a whole month for all to encess, which the denominated are the bread of life at the last of the many friends over here which the benefit of science) of one who was a good editor; his last words education, and preach "green ser mons," half prepared, and served in consideration which, it is hoped he such quantities, cold, that their people can't digest them. Dividing the hoof but not chewing the cud, with low of thunder but no lightning, with the friends and trustees of much wind but no rain, scoffing at Wake Forest College in securing prepared sermons, entiting them for him, from that institution so dear death pitis, or a work of the devit, to Carolina Baptists, the D. D. so and many such things; but I think eagerly sought after by some of the this Hardshellism of keeping men ignorant, is a work of the devil, a not, therefore, dear BECORDER join with your correspondent in giving uncle Renben a polite, but urgent invitation to make use of your column in giving to your readers, and his many friends, a history of the times, when he upon horseback, with and dle-bags, went forth to fight for the cross in the mountains of Tennessee?

> merit and receive the thanks of Riddickspille, N. C. We heartily endorse the request of Bro. T. D. B. and assure Dr. Jones that the RECORDER is open to his reminiscences of early life in Tennesse, With Dr. Yates thirty years in China, Bro. Mills experience as Editor and Dr. Jones' reminis- wagon into the forest, and the gloom cences, &c., we can promise our is fearful at mid-day. readers a rare and instructive paper. -EDITOR !!

Do so, and if you succed, you will

SELECTIONS.

HE EDITOR IN ANTIPODE-A LEC-TURE. BY BEV. L. PHILETUS DOBBS. D. D.

To THE EDITOR.—Really, sir, I don't know how to describe our favored situation. We are indeed exalted in point of privilege. Another of these massive, gorgeous, resplendent, uminous lectures upon Antipode. I send an imperiect sketch of it; you can judge what it must have been to hear it. I will not longer keep you from enjoying this intellectual and moral treat. Bracon Spinz, Sexton. de la Lecture. Ow

During the time that I spent in ntipode, I paid especial attention whatever related to the press, ghtly judging that berein was to be ound the index and the source of rue enlightenment. La police ou

I took an early opportunity to call

on the editor of a leading religious journal, and made myself known to him. After I had explained to him the position which I held in my own fand, and especially the relation in which I stood to that mighty ergan.
The National Baptist, he was pleased to say that he felt honored by my e was determined to show to his visit. In the course of our interview, constituents a will to do so. Will you I said to him: "Sir, I do not won-show the people of North Carolina der that you look worn and furrow-a will to remove this great evil and the lock worn and furrowto have to find metter to put in your paper every week." . He made no reply, but looked at me with a counte-nance expressive of surprise and per-plexity. I repeated the remark in substance: "It must require a great deal of work, and a great deal of mind,—a great deal of mental perspiration, so to speak, to fill up al your space. I am sure you must denominates it, stalks abroad with most anything to help out, to serve un-bridled away. It has been said as padding as it were?" Again he that the voice of the people is the gazed at me with a face which seemall his capacity for amazement. At lest he seemed to find words, and he hesitatingly said: "Pardon me, air; do I hear you aright! or do my ears mislead me! Do I gather from your remarks that you con with—that he devote his main efforts

to putfing in matter?
"Sir," I replied, "you have correctly apprehended my meaning." "And yet," said he, "you tell me that in your own land you are reckthe country disern off

thing.' Yes, eir, it is leaving out

heap of matter."

At this point the sudience were so affected, that the Doctor was

obliged to close his lecture. -- Nation-

DR. J. R. GRAVES ON THE BIG TREES OF CALIFORNIA.

The Redward Trees.

for us to return without seeing a specimen of the forest and lumber

trees of California, and he kindly proposed to take us up to the Redwoods some twenty miles distant, and we gladly accepted. We reached them before twelve o'clock. Bro. McFadden, of Covington, Tenn., in describing to us the timber of Dyer and Object countries.

and Obion counties, Team, said, "why you have to look up twice to see the tops of some of them." It was a fact that we were compelled to look up three and four times to see

the tops of these trees,—some of them were three and some four hun-dred feet high. We measured with a tape line several, fifty and fifty-four

feet,-and they are so thickly set

By the roadside, two miles above

Gurneyville, in the almost unbroken

forest, we came upon the most beau-

tiful camp grounds we ever saw.

Some hundred feet square was en-tirely inclosed by well built plank

houses, and well covered with plank,

and this plaza or court was well seat-

ed, with a nice preachers stand on

the east side. But the Preacher's

Palace is the object of greatest in-terest. A tree stands near on the left of the stand, the heart of which

has been burned out and up for some

fifteen or twenty feet : the ax and

the adze have done the rest. The

first floor, full eighteen feet in diam-

eter, is fixed up for sitting room and

around it are beds for a dozen sleep-

ers. There is a second story filled

with wide banks for sixteen more.

What a tree, and who will believe this story? What were the seedars of Lebanon in comparison with these?

One of these trees would furnish

lumber enough to build a meeting

house sixty by forty and fence the lot from 75,000 to 80,000 feet. Lumber at twenty and twenty-five dollars

per thousand makes these trees val-

The Redwood evidently belongs to

order or ble race. The origidar

that it is quite impossible to drive a

Bro. Crane said it would not do

al Baptistical ad at hewette tar

thing. Yes, sir, it is leaving out that costs. Here is what tries the spinal column and the faith and the piety and the conscience. He added, in a mournful tone, "I shall not last very long. Soon my widow and my orphaned children, will weep over my silent remains. Flesh and blood cannot long endure the strain of leaving out so much matter. And when all is over, (here tears fell from his eyes) I wish this simple inacciption to appear above if shall we deny ourselves? The respect of our Missionaries have never been more cheering and hopeful. The present gives occasion for us to rise to a sublime moral obligation, and to enjoy an inestimable spiritual privilege. The times may be hard: but, were they not hard with the Master, who said: "My meat is to do the will of Him who sent me?" Trust Him: trust God. Give, and it shall be given unto you, good faith and love. Shall we deny Him

JOHN E. RAY.

in March, at the places named below. lat "Why is it that so many Sund

a successful Sunday School ?" 3rd "What relation does the Su School sustain to the church?" 6th. "Ought anything except the Bible to be taught in Sunday School ?"

5th. "Shall we organize in the Central As-sociation a Baptist Associational Sunday School Convention ?"

Flat Rock church; speakers, Forencon 1st subject: W. L. Wright and C. A. Bominger. 2nd subject; P. M. Harrison and R. P. Johnson. Afternoon, 3rd subject: T. H.

Perry's chapel; Forenoes: J. R. Jones and H. Montague; Capt. Sid Joyner and G. P. Hamrick, (Alternoon: Wm. Mitchell, Rev. E. F. Beacham and C. E. Gower; W. L. Potest, M. R. Pernall and W. T. Jones. Mt. Vernon: Forenoon: L. R. Mills and J. D. Allen; J. N Holding and E. S. Dunn: Afternoon: W. N. Jones, W. T. Lewellen and B. H. Phillips John Armstrong, M. V. McDaffle and N. B

The 5th subject is for general discussi in the afternoon. The exercises are to begin promptly at 10 o'clock, and it is hoped that each speaker appointed will make it a point to be present. The first named brother in each list will set as conductor of the Insti-

Hope the brethren will fully dis 5th subject, and let me know the constraint

Associational S. S. Convention 1 73 210 . The Baptist denomination in North Careline is a vest unuseldy body, especially in respect to the Sunday School work, and. I think, greatly needs subdividing for specific and particular departments of the work We have seen this exemplified, too, in the State Mission work. While there is a State Misson Board, and one that is doing a great Boards through which to more throughly carry on the great work of spreading the gos-pel throughout our destitute sections. And In so part of the State is the cause butter promoted then where these Boards are ascisting the State Board. I think something of this kind is needed in the Sunday School work. We need, first, a Baptist State Sun-day School Convention, properly officered should have an organization of its own, with President, Secretary, Treasurer, Statistical Secretary, Executive Committee, &c., these of course, to report to the State Convention Now will not the brethren in the differen

pamphlet gotten up by Bro. E. Payson Porter, of Chicago, Ill., which contains some of the very best Sanday School information to be had, all in a sut-shell. Every Sunday School worker in the United, States should own a copy. It costs only 25 cents, and gives the all the States in the Union, together with the Provinces of the Canadas; also forms for city, township, county, State and Provincial organizations, with the best hints at the way to get them up. It gives also sketches of the history of the National and International Sunday School Conventions, from their first

Old-Fushion Bible School. "And all the people gather then

the cypress family, judging from its bark and foliage, but its wood is mallogany color, the grain course, and fibre brush. It is as enduring as cedar, but will not make fine forniture. It is an invaluable wood to Californians.—The Baptist. HOW HE CURED THEM. eart of their religion, to twist their tecks out of joint to witness the en-

trance of every person who passes up Being sworried one afternoon by this turning practice in his congrega-tion, Mr. Dean stopped in his ser-mon and said:

'Now, you listen to me, and I'll tell you who the people are avench one of them comes in."

He then went on with his dis-course until a gentleman entered, when he bawled out like an usher: Deacon A, who keeps a shop over the way, blaisoull us

He again went on with his ser-mon, when presently another man passed into the sisle, and he gave his name, residence and occupation. So he continued for some time. At length some one opened the loor who was unknown to Mr. Dean. when he cried out:

"A little, old man, with drab coat nd an old white hat. Don't know im : look for yourselves."

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