tones cry: "It is enough! now, O Lord, take away my life." Who is this wretched human creature pray ing so earnestly to die? Is he some poor outcast of God ? No. It is Elijah, one of heaven's favorites. What? Not that honored prophet, who was fed by God's ravens, at the brook Cherith ? Not the Elijah who awhile ago was triumphing over the vanquished priests of Baal on Mt. Carmel? Not the Elijah who awhile ago was bold as a lion; now timid as a hare-who awhile ago was soaring on the wings of triumphant success; now groaning on the jagged rocks of failure ? Yes, the same Elijah; his life, like the tide, now swelling on ward and upward, a mighty flood of joy; then ebbing downward to the

bottom of despair. Such is human life; a series of undulations, a concatenation of paradoxes; now on the mountain top of ecstacy, then in the deep vale of de spondency; now wishing for wings to fly away and be in heaven, then ready to die and be lost; now singing like an angel of light, then howling like a lost fiend of darkness; now under great light and power, then shrouded in horrid gloom and insupportable weakness.

So it often happens with churches and with individuals. My brethren, when you have had a great victory look out for some sore trial. When you find yourself on the house top, take care you don't land in the cellar. When you come down from Mt. Carmel, beware of the juniper tree. We may think it was very strange and very silly in Elijah, who just now was so bold in the presence of the priests of Baal, so ready to meet his Creator alone, and mount the chariot flame of fire-that Elijah. so stern, so independent, so far above all human weakness, should in his trial-hour give way to petulance, and wish that he might die.

But many good men, and good women also, have felt and done the same thing with no better reason than Elijah had. The best of us sometimes get under the juniper

The housekeeper, when her domestic matters become hopelessly entangled and everything seems to come up wrong end foremost, gets into a fit of impatience and says, "I had rather be dead than to live." She is under the juniper tree.

Another temale, because of some imaginary neglect or slight, cries out, "I am one by myseli, and nobody cares for me. It would be a blessed thing for me, if I could die." Poor cresture, she too is under the juniper tree.

There is a fond wife, whose idea of perfect bliss is to be loved of her husband. When her sensitive soul looks up for tokens of sympathy and affection, and receives nothing but persistent coldness and indifference. which little by little dries up the fountain of her life, she bides herself in solitude, and with bitter tears cries, "O, that I were out of my misery and in beaven!" Poor woman! No wonder such a mal-treated wife

should get under the juniper tree. How many men, unsuccessful in business, bankrupt in fortune, broken down in character, their property and their prospects all gone, Gallio like. plunge into desperation, saying, "I had just as soon die as live." All under the juniper tree.

Many a tool-hardy sinner, thwarted in his hopes, disgusted with the of holy obedience." world and the God who governs it. says, "I'm no Christian and don't want to be. I don't care for death nor bell." This silly man is under the juniper tree.

Now and then we meet a good Christian man, like Elijah, who, when confronted with sore trials, forgets God's past mercies, and looks upon the dark providences that now assail him with the eye of melancholy, uptil the whole earth and the very heavens are clothed in black. He goes "a day's journey into the wilderness," gets under the juniper tree, and says, "It is enough: now, O

Lord, take my life." Many of us amid the daily conflicts of life, yield to despondency, and in a fit of desperation rush into the solitudes of the wilderness, and sit down under the juniper tree, where suicide bolds his awtul court, and the bleached bones of his victims are piled around him, and say, "now let being an acrist participle, as are

I meet a brother minister, his face black and elongated. I say to him, "My brother, what's the matter with you?" He answers, "Everything is the matter. My salary, small at best, is only half paid, my family are in want, my credit is gone, my children are growing up without education, and the perseverance of the doctring of the perseverance of the you? He answers, "Everything is the matter. My salary, small at best, is only half paid, my family are in want, my credit is gone, my children are growing up without education, and I am on my way to the poor house. Nor is this all. My throat is alling, my voice is broken, my nerves are shattered, sinners are unconverted, the church is languishing, and I am wearing out my life for nothing. O that I had been a black simith, a hostlet, mything rather than a minister. It would be a bless of recently mand and in the could die." Then I add, participle as expressing what is on to justified they form a pasty of solicing of the perseverance of the grounds that do not justify in non-international converted, the church is languishing, and I am wearing out my life for nothing. O that I had been a black simith, a hostlet, mything rather than a minister. It would be a bless of riches, in the darkness, temper and the participle as expressing what is not so justified, they form a pasty of solicing and are encouraging to a solicing and are encouraging to a mide." Converse and the shadow and the finite second and its finite area, ragned and a mone, but if by secret sim, as discovery one christian dramine. Whenever one christian dramine is right, the latter is right the same rule. Whenever one christian dramine is right the passage to all by the same rule. Whenever one christian dramine is right they form and the same rule. Whenever one christian dramine is right they same rule. Whenever one christian dramine is right they same rule. Whenever one christian dramine is right they ame rule. Whenever one christian dramine is right they ame and rule is right the same rule. Whenever one christian dramine is right they form another, on a solicin solicine of the perseverance of the provided the passage. Whenever one christian dramine is righ

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NUMBER 34

olds For the Recorder

BAPTIST SUNDAY SCHOOL CONVEN-

My brother, you have got under the actual instead of what is possible or juniper tree, the very worst thing bypothetical. Therefore, it is not you possibly could do. That's the matter. Come away quickly or you

Long ago some of us would have perished under that miserable tree had not God sent his angel, and led us from under the death laden

boughs. My brethren, no matter what comes, whether poverty, or misfortune, or the desertion of friends, or persecution, don't get under that aw ful juniper tree. It would be the most feelish act of your life. The heavens above you and the wide earth beneath, are bright with the beauties, and resonant with the songs of a happy world. Its riches are spread out before you. Friends environ your pathway, they cluster in clouds above you. Why should you wish to die ? If one friend deserts another comes to take his place. If one comfort is taken away ten thousand more are left. If one fountain of joy dries up, others are gushing all around you. If old age comes, you need not go moping and bending to the grave before your time. No. Go bathe in the glorious sunlight. Go drink of life's perennial stream and be glad. Go join nature's grand choir and make melody in your heart. Enjoy and improve the blessed life your Creator has given you, and don't allow any evil fit of despair or melancholy to drag you under the aniper tree, If any of you should feel that

black imp called the blues stealthily creeping along your nerves, rush out of doors and listen to the carols of the happy birds, or the music of the babbling brook. If it is night, go look up to the stars, and hear them sing as they shine, the hand that made us is divine." If it is stormy, remember how the clouds, and the rain, and the snow symbolize the divine goodness, and how they preach Don't be in a hurry to get out of this beautiful world which God has given

Dear reader, if any of you are now sitting under the dreadful shadow of that juniper tree, you have my sympathy and my pity. May the Lord send his angel and bring you away quickly, is the prayer of your friend, REUBEN JONES.

Ohurchland Va.

"X. Y. Z." AND HEBREWS 6: 4-6.

I read the exegesis of Hebrews 6: 4-6, by your correspondent "X. Y. Z." I saw nothing in the article that could serve as a foundation for the charge of dodging, or apostatizing from the faith. On the contrary, it evinced careful and honest study of a passage of Scripture over which its advocates, as well as the opponents, of final apostasy have been

much perplexed. The views expressed by your correspondent in the article referred to are, in the main, the views of such men as Dr. J. L. Dagg and N. M. Crawford, eminent, esints whom we would not charge with dedging, or with having missed a good conscience and made shipwreck concerning the faith, as did Hymeneus and Alexan-

Dr. Crawford, commenting on the passage "For it is impossible," &c., says, "There is nothing to prevent our understanding this to refer to the knowledge of the persons spoken of, and not to their grace." He regards the terms "enlightened," "tasted." &c., as descriptive of the unregenerate Hebrews who had an intellectual discernment of the truth without the love of it. - See Christian Para doxes, chapter xi.

Dr Dagg, in his Manuel of Theology, page 290, says of "those who were once enlightened," &c., (Heb. 6: 4-6) "these apostates had never been true disciples of Christ, distingaished by love to him and works

Your humble correspondent beieves, with many others, that we have in Heb. 6: 4-6 an example of apostacy and a most fearful warning gainst it. Some of the Hebrews who had become united to Christ. not vitally, but professionally, had gone back to Judaism and renounced Christ, thus crucifying him afresh. Paul, fearing that others would follow this example, wrote the "Epistle to the Hebrewa" to prevent them

from so doing. As to the hypothesis " if they shall fall away," it is easier to show that it is the work of the translators than it is to show that it is the mind of the Spirit. We are told that such a translation is nei ther required by the rules of grammar nor in barmony with the design

of the Apostle.

Dr. McKnight, a Calvinistic Commentator, tells us that magantecorras, also the words rendered "enlighten- inations. They have set up their

clear or even probable, that the Apostle, in the passage under consideration, "hypothecates" either the reverse doctrine or any other doc-

I wish to close this article with Convbeare and Howson's rendering of the passage and their comments upon it. Here is the rendering: "It is impossible again to renew unto repentance those who have been once enlightened, and have tasted come, and afterwards fall away : see ing they crucify to themselves the Son of God afresh and put him to an open shame." Here follows a part of the comments: "A reason is here given by the writer why he will not attempt to teach his readers the rudiments of Obristianity over again; namely, that it is useless to attempt, by the repetition of such instruction, to recall those who have renounced Christianity to repentance. The impossibility which he speacks of, has reference (it should be observed) only to human agents; it is only said that all human means of acting on the heart have been exhausted in such a case. Of course no limit is placed on the Divine power. These Apostates to Judaism crucified Christ afresh, inasmuch as they virtually gave their approbation to his crucifixion by joining his crucifiers."

JNO. T. ALBRITTON.

For the Recorder. A RE-SPRINKLING.

Much has been said and written about re-baptism, but it is seldom you see anything about re-sprinkling, and yet it does sometimes occur. Not long since, a person applied

for admission in a certain Presbyte

rian charch, who had been brought up in the Roman Catholic church. The case was taken under consideration and it was decided that though the individual had received a so called baptism, at the hands of Romish priest, it was in effect no baptism at all, and therefore the rite must be repeated. This question opens up a wide field for dis chesion and might be discussed ad libitum. We do not profess, however. to discuss it at any great length, but

simply call attention to it, and make a few inquiries about it. Wby I ask first, is not the admin istration of a rite by a Catholic priest, when it is the same in form. equally as valid as the same rite administered by an Episcopal or Latheran priest or a Methodist minister? Each one of these organizations, along with the Presbyterian church. are offshoots from the Remish church -came forth from it, bringing this rite with them, in its perverted form. attaching to it, at the same time, more or less the idea attached to it by the Bomish church, that it is the means of sealing or conveying spiritnal blessings to those who receive it, whether adult or intant. Dr. Guthrie, in his "gospel in Ezekiel" has this to say on this point: "Prone, as we of Scotland are, to boast that our father's, with Knox at their head. came forth from Rome, with isse of her old superstitions about them than most other churches, to what else, than some lingering remains of popery, can we ascribe the extreme

dving child ! Does not this look very like a ray of old faith ?" Is not the sprinkling part of it too a "ray of the old faith ?" How comes it then that it is not as valuable in the hauds of a Catholic priest as in that of an Episcopal priest, and why should the authority of the mother be set saide, and that one of her children received? If the answer shouldibe that there is too great a dissimilarity between mother and child for the child to endorse what the mother does, I then ask if there is not dissimilarity also between the children. And if the dissimilarity is not great enough to justify a noninterchange of rites it is not great

anxiety which some parents show to

have baptism administered to a

enough to justify separation in any other way. Where shall the line be drawn, between truth and error ! Who is wise enough to say how much truth and how much error shall enter into a certain organization, and yet the rites of that organization be recogniz ed as Scriptural and valid by others? This is a curious question, and involves principles, which, if fully carried out, would result in one or two things-the abandonment of all sectarian organizations, or putting the claim of non interchange of rites on the same ground with the claim to a separate organization. It is upon this ground that Baptists refuse tercommunion with other denom claim to a separate organization, and also to a non-interchange of rites, and non-intercommunion. If the forme is right, the latter is right also. They

uceless divisions in the church of

Ohrist. To be consistent, they must re-sprinkle the Episcopalian as well as the Roman Catholic winged on had noxonad Love Jesus in symbol,

ment most in and For the Recorder REBREWS 6: 4, 6,

A word, if you please, in courtes; and brotherly love to my reviewers. And first to Bro. Oxford. If you will of the heavenly gift, and been made partakers of the Holy Spirit, and have tasted the goodness of the word of God, and the powers of the world to understood me. I have not said that the writer of the Epistle to the Hebrews, was not addressing christians. It is, on the contrary, very clear that, at least, a portion of the Epistle is thus addressed. But my position was and is, that this passage is not descriptive of christians. A man may be just such as the apostle describes, and yet be no

christian. Of such I gave several examples in ny former article. Hence their "falling away" does not, by any means, prove that any true christian can ever be lost. On the contrary, the contrast is presented in the same chapter between those described in this passage, and "the heirs of promise" whose faith rests on the immutable counsel of God. The one class are enlightened; the other regenerated. The one class may so fall away as to be lost; the other class "are kept by the power of God, through faith unto salvation." All this is necessarily implied in my former article.

To avoid an appearance of wishing to make a display in my exegesis, made no reference to the inconsistent cause of our translators in their rendering parapesontas, "if they should fall away." The true and literal rendering would be, "(those who) have fallen away." This participle is in the same form and tense of those rendered have been enlight ened' 'have tasted'" &c. Why our translators should have rendered it. hif they should fall away," we are left to guess. They had just as much anthority to render, "It they should be enlightened, and if they should taste the heavenly gift," &c. The idea of the passage is that it is impossible to renew to repentance those who have once been enlightened, and have tasted of the beavenly

gift, and have fallen away, &c. The falling away is not expressed in the original as a fact contingent and in the future, but as one already existing. They have al ready fallen away, and can not be renewed to repentance. But this language does not describe the true child of God, but only such, (as I showed in my former article,) as have bad great advantages, and having seen their danger and their duty have deliberately made up their mind to reject the offers of salvation through Christ Jesus. This rejec tion is expressed in the "have fallen

away," of this passage.

As to Bro. Pitchford, when I read
the first sentence of his article I was struck with surprise. But upon reading the whole of it, I was the more surprised to find Bro. P. much more discordant with himself, as portrayed in his said first sentence, than with any thing I had written His chief complaint, after all, is in my manner of putting the case. condense my views as much as possible, may have caused some obscu-

With much love to these dear brethren and in deference to the wishes of several of the brethren as expressed in your columns, I drop my nom de plume, X. Y. Z., and subscribe myself, Yours in love,

THE PARABLE OF SHADOW.

J. B. SOLOMON.

A man was given al garden, which all kinds of beautiful and fra grant flowers, and delicious and nuritions fruits were to be cultivated For a time the flowers perfumed the passing breeze and the fruits refresh ed the weary traveller, but the man decided to build a tower on the southern side of the garden. The tower grew rapidly, no one knew how, it appeared to be built in the night. It was built of polished stones and glittering gems. When the tower had been built to a great height, though not as high as the builder desired or intended it should e, it cast a shadow over the garden Under the shadow the flowers withered and lost their odors. The fruit was tasteless and worthless. The garden became a useless waste. That garden is the heart, given t us in which we are to cultivate all

the beautiful flowers of cence and purity, where are to grow the fruits of the spirit, love, joy, peace, long-auffering, gentleness, goodness, faith, meckness, temperance, but if by secret sins, as dishonesty, we make a fortune, build a tower of riches, in the darkness, it will enst a shadow ever the heart, arill enst a shadow ever the heart, and shadow ever the heart, are longered to church followship and one restored to church fellowship a

HILL For the Recorder. LETTER FROM BEAUFORT.

Beaufort is an old town, incorporated 1723, when laid out I know not. It is named in honor of Henry Duke of Beaufort, whose name found to a grant for land as far back

The county was formed in 1722. then called a premoct not exlled counties till 1738. This is the most quiet town I ever saw. With a pop-ulation of 2 500 scarcely any sound is heard except that of the wind and waves. Only one road leads to it, which is sometimes travelled. The stillness is almost oppressive. The saud is so deep that nothing passing over it makes any noisevis No ashrill whistle of the engine, only boats gliding silently over the waves, and you know not when they come and go. This is a place where things are run by wind, mills and all. No wind no go; and the wind bloweth where it listeth. What a place! Yet it is a popular and fashionable sea side resort, delightful in Summer and much more pleasant in Winter than asually supposed. There are three denominations, Baptist, Methodist and Episcopal. Only the Methodist bave preaching. The Baptist church was organized 27th of April,1851, by Wm. P. Biddle, Jacob Utley and Nathan Askew. Bro. Biddle preached; text, I Cor. 1: 2, "The church of God which is at Corinth." 1st pas tor, J. Utley, 2nd J. P. Montague, while he was pastor in 1853 the house of wership was built. It was dedica ted in Nov. 1853, though unfinished. Bro. J. Lansdell preached. 3rd pastor, Rayfield, 4th Weatherly, 5th W. B. Jones, 6th E. A. Best. After him J. Utley, our lamented Thorne, Cohen, Harrell, Kennedy and Sandling. Shall their work cease. O Lord, revive thy work. Their first Sunday School was organized in 1857 with Bro. John Nichols, of Raleigh, church was organized many years before the Baptist, and the Episcopal about 130 years before. I have, through the kindness of Mr. Alexander, been looking over their church

the clerk of the church and persons for killing wild cats, wolves, panthers and bears. I am moving on in my work, trying to put a Bible in every house and tracts in the hands of all. I love it because I think it a great work and

record, which goes back to 1739, (the

church further) and ends in 1841.

In this I find before the Revolution-

ary war the church officers assessed

the people to build churches, pay the

preacher, read divine service, and

take care of the poor. Also to pay

will result in great good. J. K. HOWELL. ENGLISHER For the Recorder. DEAD WEIGHTS.

The Baptist churches of North Carolina are constantly "adding to their members," but are these additions "those who are saved for I'm In a great number of our religious

organizations that unconverted element proponderates. "The world has joined the church. The good work is hindered. The dead weight of indifference hangs like a millstone around the neck of the church. The drift wood chokes the stream, and the waters run sluggishly. Pocketbooks are not baptized along with the owners, and impecuniosity is am glad of that. Being unxious to driving some of the best preaching talent from the pulpit and empting the parsonages. andeasag What are the causes!

> I may be mistaken, but I verily believe that the misguided real of selfappointed evangelists bas caused very many persons to unite with churches. who have no knowledge of the way of salvation. Loud words and awful denunciations may strike terror into the heart of a sinner; and fear of coming wrath may cause him to "join the church;" but this is not conversion. The so-called convert makes a vow to himself, not to God, to sin no more. This method of increasing membership does as much real good as signing a temperance pledge. The pledge must be made to God with prayer for his guidance and faith in his promises, else it is worthless. So-called revivalists bring thou-

to God and with hearts unchanged. They have plenty of zeal, "but not according to knowledge." "It is a very serious, very solemn mestion, how shall the churches get rid of this dead material ! Some of these bodies have a majority of members who know not "the way, the truth, the life." How long-O how

sands into the churches, unpledged

FROM FAYETTEVILLE.

ARACHEL.

There have been additions to the Fayetteville Baptist church every Sunday morning after sermon for the

All persons who made pledges to me for Judson Baptist College are hereby requested to forward the same to me at Fayetteville, N. C., in registered letter or Post Office money order. Beetlets of Joinds will be not nowledged in the Bunklean Buschings. OUR NEEDS-OUR DUTIES.

The question, "What are our needs and duties?" is one that comes Brother Ray asks, shall we have such a Convention this year, in North up to my mind very often, and to de-termine these is no small matter. It Carolina? Of course we must. There can be is true that if we only look over our State and take even a glance at the destitution, and then just think of Sunday School work cannot be well, Jesus, in regard to this matter. Our Sunday School work cannot be well, and earnestly, and vigorously carried forward, with hope of large and permanent success, without a grand gathering, and enthusiastic rallying the rich harvest that awaits the Baptists, our needs rise up in such numbers as to dazzle the most penetrating intellect. The State at large is better prepared to receive Baptist principles—the principles of God's blessed Word—than ever before. of our forces at some point, central or convenient, for consultation and mutual advice, and the sooner such a And yet we lie back upon our oars Convention is decided upon, the betand suffer the interests of the cause Name your place, brethren, and set your time, What is it worth do to wane simply for want of a little fort on our part. Now the quesing at all should not only be well done, but done quickly. Time is short, so don't let us be too long contion is what are our duties & I want to give you the views of a good brother who lives in one of these destitute sections. Brother S. Trivsidering what we shall do. Let us ett, of Marion, writes me the follower, Thorne and Wingate preside Every body wants a Sunday School Convention. It is needed badly, and if the Baptiats of North Carolina, don't take steps, in that direction, soon, some other denomining :- "Newton, Hickory, Morganton and Marion are all well supplied with preaching by other denomina tions. Do they preach the truth? It so, then the State Mission Board should not trouble itself about either ation will; and so we shall be beof the places. But it otherwise here is Newton with its 500 inhabitants, Hickory, with its 2,000, Morganton with its 800 and Marion with

want of means, to which I answer,

the Baptists of North Carolina have

these needs, they will meet them.

We are said to be poor. We are

money. If the men have no liber-

subject was properly presented, they would respond by the work of their

own fingers, knitting and sewing, and thus sustain a living ministry in

every city, town, village and neigh-

It is not more money we need, it is

more grace. When the soul is full of

grace, there is never a lack of means

the clear, unvaraished truth, work

more, pray more, and trust in God.

I cannot refrain from believing that

in the last nine months about \$300.00.

one-third of all I am worth, and

what say you to your duties in such

PROGRESS.

The Baptists of North Carolina

are surely a progressive people. It did my heart good to see the edito-

rial of last RECORDER showing the

great number of churches that are

being built over the State. It shows

that we are going ahead. The great need now of the Pamilico region is

houses of worship. The country in

many places is densely populated

and large congregations can be se-

cured almost anywhere. Baptists progress more or less with railroads,

and now there is a prospect of having railroads interline this country, it is

expected that we take this whole

According to Dr. Boyce's calcula

tion the Baptists in the last century

have increased eight times as fast as

the population of this great nation.

But it is not best to count too much.

G. Washington Jones, in a late Reli-gious Herald produced a capital ar-

ticle on the subject of counting. It ought to be read and re read by

everybody, especially by revivalists.

Would it not be better to count men

by their value, or, in other words,

what we do for Christ than how many

our progress. It should encourage every Baptist to see that the pros-pects of our College are brighter than ever before. Wake Forest has

been a blessing to other denomina-tions as well as Baptists. I saw a Methodist, minister of prominence the other day who told me that he

Wake Forest has much to do with

Secretary Board Missions.

cases 7

JOHN E. RAY,

mountain summits.

ality, the sisters have, and if the

hind, following in somebody's wake, instead of *leading* others ourselves.

The Sunday School is taking its true position, among us, at last; and its 600, without the truth as we unmany who once felt only undifference derstand it. Shall the standard of to the whole matter; are waking up to the vastness of this grand christian instrumentality for building up the kingdom of Jesus in the earth. gospel truth be planted in these fast growing towns in almost the Eden of North Carolina, the fertile Pled-mont Region of our State, along the The question, "Shall every church W. N. C. R. R, which, when finished, have a Sunday School 12 is a very silly one indeed. We had rather will be one of the grand trunk lines of the nation? And these towns, ask, "What is any church soithout one?" In this day, no Baptist life sternal." Ah, my brother, are we to church can long retain its vitality, be among these? Yes; if we are only willing too, are the summer resort of the invalid and the pleasure seeker. Newton has no house of worship; Hickthat does not see to it, that a Sunory has a good house; so has Morday School is opened at its place of ganton; and as months roll on, not a worship, and faithfully kept up. Its sermon preached at either place. life and name verily depend upon it. Marion has a good house of wor ship just completed; and here are a And let the hosts of God's laborers few poor Baptists who have expendcome together in the name of Jesus, ed almost every dollar they are and that right early, W. B. HARRELL, worth in building this house; and. with aid for the present year, they

would be, for the future, a self-sustaining church in a fast growing A PAINFUL NECESSITY town. Is there an ear open to the Compels the Home Mission Board Macedonian cry? If so will not the wants of these, four towns be sup-

Graham, N. C.

to reply No, no, no, to many earnest appeals for help to sustain their pasplied. The Board may plead the tors, from churches at important centres, and for the ministry of salvation from sections destitute of the preachthe money and if you will show them ed Word. But what else can we say when the means are not sent us to meet these importunate and increasnot poor; and if I were in the fields ing demands. that some have. I would have the

At the last meeting of the Board applications from prominent and growing towns in Florida, Alabama, Tennessee, Arkansas and Texas, to say nothing of other calls which are not few, were, of necessity, laid upon the table.

The Board is not in debt, and is borhood from the seaboard to the endeavoring to enlarge its work in the domestic and Indian field. Rev. J. B. Hartwell has been appointed to labor among the Chinese in California, as soon as he can raise, as the to support the gospel. If our minis-ters would study less to please the Agent of the Board, the funds to take him and his family to his field fancy of the people, and more about ot labor, and to pay his salary for a

But we are not doing our duty, nor half, her a fourth of it, to the multiwe would soon conquer the world.

May God help us, and help your tudes who bover our land, destitute of the bread of life, many of whom Board to remember my little Marion church upon which I have expended are asking for it. What shall we do? The Board cannot go further or faster than the lovers of Jesus and his cause, by their contributions, bid many of my members have done not them. WM. H. MCINTOSH. much less." Bretbren and sisters,

Cor. Sec. H. M. B. S. B. C.

A writer in a late number of the Evangelist says: For the Recorder. "During a revival, many years ago,

in Princeton College one of the students was deeply impressed with the importance of religion. He sought religious advice, and his friend told him that the interest in the college was fanatical, and not truly religious. He went away relieved, and his augiety about his soul ceased sltogether. That youth left college, became a con-spicuous man in the nation, and oc-cupied prominent offices. He fought a duel, in which his autagonist lost his life, and from that day his infigence and happiness were gone. At the age of seventy he was a resident of New York city, where he practiced law. A society of Obristian ladies made the condition of this old man the subject of conversation and special prayer. As he had descended from an ancestry who had been prominent in the Christian Church they came bopefully with his case to the God of prayer. They secured five minutes late, he falls fifty per cent at the services of a minister to converse once. If he doesn't shake hands with his with him, and to assure him of the interest of the Christian ladies in his And if he hasen't his lesson, we suppose that salvation. After all these efforts he remained in his hardened condition, and after a few years died in obscurity. That old man was Aaron Burr, and the key to his avostate career, it is said, were the few words spoken in disparagement of the re-vival, which impressed him so much

ship our of theory Versells to the "Artely OUR motives are never quite so good as we think, and never quite so bad as our enemies suppose. Our

in his youth," seroes add at skill add "

BIBLICAL RECORDER

Then shall he answer them.

Saying, Verily I say unto you, Inc

JOHN E. RAY. Oor, Sec. S. S. Board, and Sec. Bd Mission

se ye did it not to one of the lesst of these ye did it not to me. And these shall go away into everlasting punishment: but the rightsous into life eternal. Matt. 25: 45, 46.

For weeks and months we have been giving some of the most blessed promises in God's word to those who engage in the gracious work of pointing the children to Jesus, with some slight comments thereon. In the pasage queted above, we have the opposite class pointed out—those who do nothing for Christ—with the terrible results accompanying such conduct. Nothing done, nothing received. "Nothing but leaves." On just think of this, ye church members, who do nothing for Jeans, or for the salvation of souls And the saddest of all thoughts to us should be, that there are some of us who will even think we have done something and yet be ceived in the end. Lord is it I? May each of us be enabled to ank ourselves this question with true heart-searching. Shall I be among those who come up to the Judge at the last day, thinking that I have my sheaves, and find that there is "nothing but leaves?" Will it be so with you my brother? God forbid it. For "these shall go away into everlasting punishment; but"-blessed be God, there is even a promise to those who will work in connection with this terrible statement; while there is a "way to hell from the very gate of heaven," there is also salva-tion to the thief on the cross, to the chief of sinners; Christ can, and thank God, he will.

be among these? Yes; if we are only willing to trust Him and work in His vineyard. "Help thou mine unbelief." "And Whatsoever Ye Do.

Do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance for ye serve the Lord Christ." Col. 3 : 28, 24. How unlike our natural inclinations to do in accordance with the mandate above. We are so prone to do what needs as to men and not to the Lord. We just reverse things and take them backwards. How like buman nature to thus spoil everything. Would that we might always keep this thought before our

eyes, that we are doing whatever we do unto the Lord. And then the manner of our work is prescribed. We must de our work "heartily". Wonder if a great deal more would not be accomplished by christians, and especially Sunday School workers, if they would only adopt this way of doing things? There are so many of us who go to the class-room with a doleful face and so little zeal for the salvation of the little ones under our charge. Let's quit this way of doing, and do as the apostle Paul tells us. Well, then we know that the reward is "of the Lord." Do we ever do anything for Jesus for which he does not give us a rich reward? I think not. Even the giver of the cup of cold water in His name shall receive the reward of a disciple. This is so strange, viewed from a human stand point; but not so, when we think

the Lord Christ," Take Notice.
In connection with the Sunday School Institute to be held at Mt. Vernon church, in the Central Association on the 5th Sunday in March, there will be a meeting on Bathrday preceeding, beginning at 10 : 30 e'clock, a. m. The object of this meeting is to take into consideration the expediency of organizing an Associational Sunday School Convention. This matter will be brought up Saturday

of the nature of our Master; "for ye serve

In the afternoon there is to be a discussion on the subject of Temperance, at which time speeches will be expected from a umber of brethren.

morning, and the first part of the day devoted

Speakers for the morning, B. B. Buffalo, J. M. Heck, J. J. Dunn and W. B. Royall. Aftermen, N. B. Broughton, J. S. Ray, J. J. Betrow and J. S. Allen. It is hoped that a full attendance will be had, and that Bro. Mills will be promptly at his post Saturday movin-ing at 101 o'clock.

The Sunday School Black-board. A Weekly Sheet designed to illustrate, in the exact form and style of a Black Board, transport bag prodebled) of some war

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es and parts of the Bible he would charge against his name a minus fifty, &c. Mr. Moody's Sunday School book-keeper is of a sort that enables him to strike a trial-balance without delay."—Nat: B. S. the Christian sympathy it system

acted based the well star work Some Editte Ecader Commissions, sand on your order at once to the Burtlet Sunday School Board, Saleigh, N. G. They sort you nothing, but give you a great deal.

Don't forgeto visition un best

Methodist, minister of prominence best is invoven with evil, and our mesting of the Sandry School Board best is invoven with evil, and our on any Wednesday alght the 12th inst, at was educated by a graduate of Wake was educated by a graduate of Wake worst, let us hope, has some strands of good.

No man has come to true great and than see the outlook of the Baptists in the world.

No man has come to true great ness who has not felt in some degree that his life belonged to his race and that what God gives him he gives him the gives him for mankind.

Washington, N. C.