mit to memory verses 16 to 20. And when they were departed, behold, gel of the Lord appeareth to Joseph in m, saying, Arise, and take the young and his mother, and flee into Egypt, a thou there until I bring thee word: brod will seek the young child to de-When he arose, he took the young and his mother by night, and departed

15 and was there until the death of Herod: that might be fulfilled which was spoken of the ord by the prophet, saying, Out of Egyl have I called my son.

16 Then Herod, when he saw that he was mostly of the wise was according

d of the wise mes, was exceeding and sent forth, and slew all the chil-at were in Bethlehem, and in all the thereof, from two years old and under, ing to the time which he had diligent-ired of the wise men. Then was fulfilled that which was

by Jeremy the prophet, saying, a Rama was there a voice heard, lam b, and weeping, and great mourning, weeping for her children, and would comforted, because they are not, ut when Herod was dead, behold, an the Lord appeareth in a dream to n Egypt, aying, Arise, and take the young d his mother, and go into the land of for they are dead which sought the hild's life.

ad he arose, and took the young his mother, and came into the lan when he heard that Archelaus did Judes, in the room of his father

Herod se was afraid to go thither: notwith-standin, being warned of God in a dream, he turn deside into the parts of Galilee: 23. Ind he came and dwelt in a city called Nazare: that it might be fulfilled which was sporen by the prophets, He shall be call-ed a Nearene. LDEN TEXT-Matt. ii: 13. "Flerato Egypt, and be thou there

FLIGHT FOR SAFETY. V. 13-15. SORBOW IN TETRLEHEM. v. 16-18.

RETURN FIGH EGYPT. V. 19-23. Comments

I. THE FROMT FOR SAPETY. V. 13. Wien they were departed, &c., i. e. the wise mer back to the east from whence

The angel of the Lord, Here the original reads an angi, and not the angel. In verse 19, the same xpression occurs, and is properly rendered Perhaps the same angel of whom we rea in Matt. 1: 20; Gen. 16: 7, 9; Ex. 32: 34; laish 63: 9. Possibly he was Gabriel. SeeLuke 1: 11 and 19; also Dan. 8: 16. Angel are used by God for the welfare of his peele. "Are they not all ministering spirits, ent forth to minister for them who shall be hirs of salvation." Dr. A. B. Brown once gendly said : "Even devils may be God's chaigang, to work on the christian's road to baven."

Joseph. He was the husband of Mary, and the repute father of Jesus. He was a good man (1:9), descended from David, though in humle circumstances. His calling was that c a carpenter or worker in wood. It is pubable that he died before Jesus reached mnhood.

In a dream. God had often speken to man in this way as for instance to a Joseph

The young chid and his mother. "A remarkable expresion to show that Joseph was only the child's nardian." Flee. The eleency required prompt ac-

Egypt. The onderful country in the N. E. corner of Fica, south west of Judea, and reaching to a very border; the land of the Nile, of Pircah, Moses, etc. Many Jews were livinghere at this time, and Joseph perhaps cold find employment in his trade. It was n accessible refuge, and Herod had no athority there. "Egypt the land of tombs theradle of God's people."

V. 14. By nigt, for greater secrecy; i was not unusual t journey by night in east

V. 15. The deat of Herod. He died of horrible disease (se Josephus' Antiq., Book 17, chaps. 6, 7 and). The time of his death after the flight is not certainly known. It has been variousl estimated from a few

Instead of "by the prophet," it should read "through the propet." So also verse 17 should be rendered through Jeremiah," and in verse 23, "through the prophets."

Out of Egypt, & This prophecy, like a many in the Scriptees, possessed a two-fold significance. The himary reference was to the exodus of Israe from the bondage in Egypt. The Scripter was also fulfilled in the call of God's St out of Egypt. "The Old Testament is all of Christ; hence the wonderful unity of to Old and the New." II. SORROW IN BETERMAN, VS. 16-18.

V. 16. Mocked, tried with, made a fool of. It is not meant by Matthew that the Magi intended to helt the King but the children."

Two years old and user. So as not to miss the right one. He would kill all, rather than fail concerning the one Bethlehem had some 1,500 or 2,000 inhabitant. Kitto says, "It would be extravagant a suppose that more than twenty-five children perished on this occasion." Their slaugher in those times would not attract much latice, and it is likely that this strongous act of Heard morelland. According to the time. He had sought to "no end of life."

BIRGAL RECORDER

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

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and out the time of the birth of Jesus, and slew all those born about that time. V. 17. Then was fulfilled, &c. Jer. 31: 15, as typical prophecy. Jerensy, the Greek form

V. 18. Rama. A small town about six miles north of Jerusalem, and ten from Bethlehem, belonging at times to Ephraim and then to Benjamin, of both which tribes Rachel was mother.

Dear Recorder:

among men of all nations.

be of service to such as may be in

similar situations in life, increase the

efficiency of the churches of Christ,

and promote the glory of God, to whom we are commanded to present

our bodies a living sacrifice, which is our reasonable service. What I

shall have to say of the incidents of my life before I sailed for China, in

1846, was written more than thirty

My parents—William and Delilah Yates—lived and died (my father in 1866 and my mother in 1867) in

Wake county, North Carolina, 18 miles west of Raleigh. They were members of Mount Pisgah Baptist

church, of which my father was a

deacon from the time of my earliest

recollections. They reared to matu-

rity ten children, five sons and five daughters, all of whom made a pro-

tession of religion and joined the Baptist Church. I was the second

The neighborhood in which we

lived was not celebrated for its

wealth, refinement or educational fa-

cilities. It was, however, free from

sinks of vice and temptation to the

young. The schools, in my school

going days, were restricted to what

were generally known as "old-field

schools;" probably so called because

the houses in which they were held

were generally situated in, or near, an "old field." The houses were

rude structures-unhewed log buts-

with split board roofs, a log chimney

seven or eight feet broad at one end

of the single room, for log fires; at

the other end of the room there was

a crack, formed by cutting away

part of two logs, to admit light upon the writing beach ;" and a door on

one or both sides. The furniture of

these school houses consisted of a

chair, a lock-up desk, a ferule and a

long hickory switch for the teacher,

and long benches, without backs,

for the school children. These "old-

field schools" were generally in ses-

sion only during the autumn and

winter months. All that was taught

in any to which I had the privilege

of going, were spelling in Noah Webster's spelling book and Walk-

er's dictionary, reading, writing after

a copy set by the teacher, and Pike's

arithmetic, to the double rule of three.

No attempt was ever made to teach

the meaning of words or anything

else, except to find the answer to the

sum given in the arithmetic, the

whole work of which, when it was

approved by the teacher, the pupil

was required to copy in his "cipher-

My father delighted in keeping ar

open house for Baptist preachers

and in fact for preachers and religious

men of all denominations, who chose

to seek or accept his hospitality.

Robert T. Daniel was the first preach

er I remember, and about all that I re-

member of him is that he had a white

head and a red face, and that he and

my father seemed to love each other

very much. A few years later I remember R. B. C. Howell, "Tom." Armstrong, and — Purefoy, father

of Adison, George and James Pure-

foy. I remember well father Pure-

foy putting his hand on my head

and saying, "May the Lord make a preacher of him." This blessing

made an impression upon my young

heart, for his manner was kind and

his tone of voice serious. At some

me if I ever prayed; to which I re-plied, I did not know how to pras.

He looked kindly at me, as I held his

horse for him to mount, and said: "I will tell you, say 'God be merciful to me a sinner.'" This short prayer

has remained with me from that day

sinner. And "Tom" Armstrong's

in which he was considered to be "very powerful," for his voice was like the roaring of a lion-kept it

about my being a sinner. At a sub-

versation with that man of God.
He has gone to his reward, and his works do follow him. His was eminently a practical christianity. His labors were not confined to the pulpit. I have ever felt that his words to me were words spoken in season. I was quite young, but what he said gave direction to my whole life.

I am persuaded that ministers of the gospel, parents and christians generally, do not give sufficient attention to the religious training of

ought, however, that he was talk

ing book."

years age.

child.

Rachel meeping, &c. Rachel (Gen. 29: 16-31), was daughter of Laban, wife of Jacob, mother of Joseph and Benjamin, and the representative of the mothers of Judea bereaved of their infants. She was buried near Bethlehem, and is poetically represented as looking from her grave and weeping for her slain children so loud that her lamentations are heard at Rama.

III. RETURN FROM EGYPT. VS. 19-23. V. 19. Respecting the death of Herod and the appearance of the angel, see notes on verses 13 and 15.

V. 20. They are dead, &c. "There is here a verbal reference to Ex. 4: 19; probably designed to remind Joseph that He who had protected Moses was now watching over the young child' Jesus."

V. 21. He arose, &c., i. e. Joseph, who, as Lange says, is "the model of all foster fathers." V. 22. Archelaus. The elder of the three

sons, among whom the kingdom was divided after Herod's death. To Archelaus was given Judea, Idumea and Samaria. After a wicked reign of nine years, he was banished and Judea reduced to a Roman province. Then 'the sceptre" entirely departed from Judah. He was afraid, &c., knowing that Arche ans was almost as wicked as his father.

The parts of Galilee. The region of Galiee. This division of Palestine was north of Samaria, and reigned over by Herod Antipas. V. 23. Nazareth. An obsoure town in Galilee, about equally distant from the Mediterranean sea on the west, and the sea of Galilee on the east. The first reference we have to it, is as the home of our Lord's mother. Luke 1: 26. Here Jesus lived till 30

Spoken by the prophets. The spirit or substance of their testimony; not the very words

of any one prophet. Called a Nazarene. Jerome was of opinion that the allusion here is to Isaiah 11: 1 and Isaiah 60: 21. "There shall come forth a rod out of the stem of Jesse, and a branch (Hebrew, Nazer) shall grow out of his roots." There can be little doubt that this branch or Nazer, to whom Isaiah refers, denotes the Messiah Ha is a Nacer, or branch of Jesse, being an humble, despised descendent of the once kingly house of Judah. Now connect this with the fact that Nazer (Netzer) is the proper Hebrew name of Nazareth. Another explanation is, that the people of Nazareth were everywhere looked upon with disdain and contempt (John 1: 46). Hence there would be a fulfillment of the prophecies that the Messiah would be despised and rejected. "Jesus of Nazareth" was used as a title of contempt. Calling Jesus a Nazarene was the same as calling him "despised."

We will probably be justified in accepting both explanations as legitimate, and coincident with the declarations of the prophets.

Suggestions Concerning the Lesson.

1. Try to get the scholars to memorize at least the Scripture suggested in each lesson, if not the whole passage. New interest will be added to the study and recitation of the lessons, and who can estimate the advantage which will accrue mentally and spiritually, for time and eternity, from storing the mind with the precious words of Scripture.

2. Familiarize yourself with the geography of Palestine as it was in the days of Christ, so that were any draws a man of it was rest.

so that you can draw a map of it yourself. I good plan would be to prepare an outline map, with simply the divisions, and Jerusa-lem, the river Jordan and Lake Galilee appearing. Then as each place occurs in the lesson, mark its location on the map. Every about the map, so that after a while the scholar can tell the position of Hebron, Em-maus, Casarea, Nazareth, Damascus, the maus, Cosarea, Nazareth, Damascus, Dead Ses, etc. There is a wide-spread an increasing interest in the knowledge God's word. More people are studyn

reverently, lovingly, enthusiastically, than ever before. Let us join them, and gladly avail ourselves of all the helps we can get.

3. Pray for the illumination of the Spirit. If we have God's blessing on the truths taught and learned, then will our eyes be opened that we may behold "wondrous things" in

In the New York Evangelist Rev.

Theo. Cuyler says of the Book of is biography, history, theology and poetry combined in one—nobody knows. Some claim that Moses was the captivity some gifted Jew colaround its origin, we can be sure of a few facts. We are sure that the hero of the work was not a native All the children, dr. Greek, "all the male and was a great lord of the manor among the wandering tribes of the taught me. I replied, I did not know children."

Coasts. The neighborhood. The word "coasts" here, has no reference to the sea, from which Bethleben as comparatively remote.

Two years ald and univer. So as not to miss the right one. He woulk kill all, rather than fail concerning the vite Bethlehem had some 1,500 or 2,000 inhabitan. Kitto says, "It would be extravagant a suppose that more than trenty are children perished on this cocasion." Their slaugher in those times would not attract much hites; and it is likely that this strocious act of Hared would not have been recorded, attagt that fit is connected with the life of Canas.

According to the time, Ha had sought to the sand is the like of Canas.

According to the time, Ha had sought to the sand is supposed as a suppose without any known human father, and like Melchisedeck it has "no end of life."

tamperature to pray. And he said, "Go into the woods where none but God can hear you. God is every where." That was my last interview and conversation with that man of God. He has gone to his reward, and his works do follow him. His was eminently a practical christianity. His labors were not confined to the pulpit. I have ever feit that his words to me were words spoken in season. I was quite young, but what he said appears without any known human father, and like Melchisedeck, it appears without any known human father, and like Melchisedeck it has "no end of life."

For the Becorder. the children of their congregations —I mean personal appeals to them to love and trust the Lord Jesus. Reminiscences of a Long Missionary Life They usually have a high respect and reverence for a minister, and, BY MATTHEW T. YATES, D. D. judging by my own experience, a solemn word spoken to a child of ten years, when there is no one present to distract attention, leaves a lasting impression—an impression that may I deem no apology necessary for consenting to write a series of letters about myself and work, which must of necessity contain much of auto-biography, for my sole aim in doing so is to promote the glory of God in the extension of Ohrist's kingdom ultimately be blessed to the salvation of the soul. It is what we learn in

our youth that remains with us through life. Then why should not the youthful mind be guarded against the evils which beset the paths of In pursuance of this design, I shall the young by a knowledge of God's take the liberty to pursue trains of thought that were suggested, at the time, by the various situations in which I have been placed, at home and abroad; and to animadvert freely upon whatever I may think will power and love in Jesus Christ, which will be given to all who love and obey him. (To be Continued.)

For the Recorder. G. WASHINGTON JONES STOPS WITH OLD BROTHER HOLDOUT.-HIS LIKEMAY BE FOUND AGAIN. &c. &c.

I neglected to say that I am travelling on horse back, riding a nice sorrel pony that I have owned for some time, and with which I am closely identified. If my readers shall hear of the sorrel pony, they will remember that he it is that takes me to see the strange people and things in the world.

In a narrow mountain hollow, in a snug cottage with many comforts and the beauties of nature about him. I have found old brother Asa Hold-out. He is advanced in life, but is still vigorous and full of vitality, and bids fair to attain a ripe old age. He thinks that he will be sure to go to heaven when he dies. and regards his good health and old age as a special mark that he is one of the Lord's favorites. But some are mean enough to say he is spared to earth these many years because long as possible, but I have no opinion in the premises and can only say that he is old and is very strange in some things.

Brother Hold out, is rather small. with sharp features, blue eyes and though he is 65 years old, he has not a dozen white hairs in his head. He professed religion at the age of 21, was baptized into Mossy Hollow church, and continued a member for many years. He is not a member now but attends church and appears to have interest in church work. He would pray in public when called on, but was not forward. He declined to serve as a deacon because he said he knew that he was unworthy, and he says now that he knows that he was never called to preach. He has a nice family and is evidently proud of his wife and chil-

He got out of the church in this way. Some 20 years ago he was a candidate for sheriff, and was very anxious to be elected. He canvassed the county very faithfully and at the election, his opponent defeated him by a large majority. He expected that all the brethren in his own church would vote for him, but five (5) of them could not see his fitness for the office, and they did not exactly vote against him by namethey voted for the other man. This gave him offence and he complained madly to them for their failure to support him. They thought that he was excited and would soon cool down and be the same. But they were mistaken. Bro. Asa Hold-out never cools down when he once warms-up, and if he is crossed in his

plans, he is certain to warm.up. He talked about the bad treatment of his brethren to everybody far and near, and refused to attend all his meetings; and also refused to pay anything to the church unless these brethren would apologize to him, and ask his pardon! I They felt no sorrow, made no confession and let him alone. Thus it drifted from bad to worse till the church took it in hand and sent a committee to say

When the committee called on ted his conduct to the church, but bastily to extremes. It was dec turn him out and it was done. He

but "quit of his own free will and accord?"

Two of the five brethren have died and the others like himself, are growing in years and in grace also, I judge from what I saw of them. He has never offered to return to the church. He now says that he is really glad that he was not elected, yet the treatment was the same—"it was an effort to keep I'm down."

I reached his hour on Tuesday.

I reached his hour on Tuesday, p. m., and intended to leave early next day, but the hin detained me till Thursday. The gave him simple time to rehearse the whole matter and at the same time for me to impart to him some very safe and wise advice.

emphasis and never lost sight of his own perpose and interest. His example, growth in grace, religious happiness, peace of mind, influence and usefulness, never seemed to enter into the question. It was usually "what I bave decided to do for my own interest," &c. "They did me a great wrong and they must repair the evil before I can tellowship or forgive them," &c. "The church was wrong," &c. It was a sad sight to see an old saint thus out of joint and on the verge of the grave and almost in heaven with such a spirit!

Interest in the experience of a Presbyterian preacher, as told to me by himself. He began his business the Christmas."

New York, as pastor of a small church. An old man was very regular, for a few Sundays and them stopped coming. He inquired about him and found that he was sick. He visited him and in conversation with blm learned that his mind was very dark and his state very unsatisfactory. The preacher told the friend told him that he had off ringing all such a spirit!

forgiveness, and I got the concord-ance, to find and show what the Bible teaches on the subject. He give them as the Bible directed. The consented to hear what I could find man promised to think about it.
in the Bible, for he as a Baptist had great respect for that book; but he visit, and asked him, if he had believed that his mind was made up already. I read him among others the following passages. "For thou Lord art good and ready to forgive."

Ps. 86:5. This shows God's character and we who need forgiveness intend to wait till I get to the judg-ought to exercise it to others. "For-give us our debts as we forgive our so will I, and if God does not fordebtors" Matt. 6: 12. (Also 14-5). give him neither will I." I said to "Forgive and ye chall be forgiven" brother Hold-out, you seem to be Luke 6: 37. "And be ye kind one waiting till the great day before you

calmly but without any impression. And again, "For he shall have I sought to impress it upon him that judgment without meny that hath to heed it. "Yes, yes brother Jones, It will be a terrible day to those I understand all that better than you who go there unforgiving in spirit, to heed it. "Yes, yes brother Jones, do-my mind is made up, for I am for God will never forgive them, man, church nor wife." I said: But yield to God and do what he says-forgive as his word

directs. "Ah! yes. I submit to God-am ready to do anything he says." I urged him to exercise forgiveness towards those who had wronged him -that is what God commands in his word. "Ah! brother Jones, those Scriptures have no bearing on my case at all-your Scriptures are good, but they do not suit me. The church ought to hear them and I do wish that you would preach on that subject at Mossy Hollow church." I saw that he was Asa Hold-out and a pitiful man he was and I also saw that I could not move him even with the Bible before of two torus, carrier and mass. The latter a derived from the phrase with thich the early bishops distributions; Ite, misse est concio, i. e., go, the assembly a dissolved. The term missa (here, mass) gradually came to be

and said to him. "Ass you are wrong and brother Joses, is right—I trem-ble for my det boys that are has-tening to run and you are in their uary, which festival was the prioriknow me will enough-why talk to as the date of Christ's birth by

I then appealed to him in behalf of its own feelings and happiness. part in the Lord's work. He said

I remonstrated with him and urged had trouble with some men and him to bury it all forever. I referred would not forgive them—no wonder to the death of those of them and to be was in the dark. He visited him his dwn age &c. "I am Asa Hold-out—he never yields to man, church nor wife," was his reply.

I spoke to him on the subject of

I spoke to him on the subject of

The man frankly confessed that he

to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us," Eph. 4: 32. "Forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye," Col. 3: 13.

He listened to these passages waiting till the great day before you forgive.

We know how it will be with you and all like you then, for Jesus has told us. "For if ye forgive men their trespasses, your heavenly Father will also forgive you to tresspasses," Matt. 6: 14, 15.

And again "For he shall have

Asa Hold-out, and I never yield to Reader, is that likely to be your

G. WASHINGTON JONES. For the Record

While the ad and the young at thinking about the holidays, may be interesting and beneficial to inquire into the origin and history of this fee The name Christmas is composed of two words, Christ and mass. The

him.

I then referred to his children—
what influence he was exerting on
them, and that two of them were not
christians and quite wild. How in honor of Christ, performed at the could they ever respect much less supposed date of his nativity.

desire the religion of Jesus when It is surprising that the disposithey saw it in him as only bitterness towards those who opposed him.
"Yes, but they understand it and they have confidence in me." I told him that they were not christians—

It is surprising that the disposition to commemorate the prominent facts of Christ's history overlooked for several centuries his advent. The observance of Easter may be traced in the age immediately succeeding were tar from it, and he here wating that of the Apostles; while the inhis time fighting old battle that cught to have been forgonen 20 mas barely antedates the middle of years ago. He had better look to the fourth century. As late as the his skirts, less their blood se found year 386 Chrysostom said at Antioch on them in the day that they perish! He paused a moment and said with less than ten years before. But it evident satisfaction. Jones, was introduced into the East from it is not I but Mossy Helow church, the West, where it first appears as that stands in their way—that a feast generally celebrated in the church will be called to a fearful ac- Roman church, under the bishop count if my children perish in their sins!" Thus he shifted the quilt to others and acquitted himself and added in a half unter tone, "I am of the year fixed upon for its obser-Asa Hold out, I ever yield to man, vance corresponded with the period of many pagan festivals. The Sat-His amiable of wife wept freely urnslia were celebrated on the 16th

me in that manner! my mind is appointed for this purpose by the made up-I am Asa Hold-out and Roman bishop Julius I. (337-352). ield to man, church nor Before this time the feast of the Naed knows my heart, come tivity was observed, if at all, on the church, the date was settled by the authority of some historical tradition, founded upon apocryphal re-

now says that he was not expect, but "quit of his own free will and accord."

Two of the five brethren has died and the others like himself, are growing in years and in grice also, I judge from what I say of them. He has never offered to remre to the church. He now says that he is really glad that he was not elected, yet the treatment was he same—'if it may not derive the restrict the restrict him of any here better than I amy next believed that he experiment of the major of them." When asked whether he believed that he experiment of the major of the major of misrule, "or "about of unreading to leave early next day, out the find data here to impart to him som very acts and wise advice.

He always toke with considerable

larder was crowded with eatables and there is an Italian proverb which | do the work. testifies this fact: "He has more business than English ovens at

It was believed upon tradition that Christ was born about the middle or the night; and hence the practice which prevails throughout Europe, of ringing all the bells at midnight, followed in Catholic churches by the mass, for which they are adorned with evergreens.

been originally an institution of Germany and the north of Europe. It is there erected on Christmas eve, and is substantially the same as ours. There is this commendable difference, however: the tree being generally a home festival, the parents call to-gether the members of the household, and review before them what has been praiseworthy in each, as well as what has been displeasing, so uniting profit with pleasure. Christ-mas in England is not so boisterous as it once was, its principal features now being the making of presents, smily reunions and evergreen decorations. This last practice is sup-posed to have been derived from the ancient druidical belief that the spirits of the wood found shelter in the evergreens till a milder season.

There are many superstitions con-nected with Christmas. Of them may be mentioned that one which affirms that at midnight all the cattle fall on their knees, yearly repeat-ing the adoration of their predence, sors in the stable at Bethlehem.— Shakspeare refers to another, founded upon old tradition that ghosts for sake the earth, and "no witch hath thoroughly young ladies and little power to charm" on the eve of Christ-

generally observed in the Middle and the Southern States than in New England. With us Christmas sometimes seems to be the feast of Bachus rather than of Christ. Yet it brings much innocent amusement; old and young conspire to increase the sum of happiness; and domestic joys bubble up from a fresh fountain, which flows all the year. But the generous will remember the desolat mes which even Christmas cannot brighten, and the hearts that ache more sorely in the surrounding gladness which they cannot participate. W. L. POTEAT.

December 19, 1879. This article was unavoidably crowded out of our last issue.-ED.

WHO ARE DISCOURAGED?

I have often been impressed with the hopefulness of foreign missiona ries in their work. In their letters from the field, in their speeches at our conventions, in their conversa-tion at our firesides, there is a faith in the success of Foreign Missions so uniform, so firm, that I always won-

If there is any reason to despend. they are the persons to see it-to feel ments of the enterprise in which they are engaged. They contend with the difficulties; they know the converts. But while we, who scarceingers," are often despondent about ccess, they who do the work are

home, had need, for years, to beg and entreat and exhort them not to despair. And though he waited air years for the first convert, he seems never to have faltered in his confi-

In the same Presidency, the fa-mous mission to the Telegoos, after

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orers have faith and enthusiasm to

Yet we have better proof. Mr. Judson, writing from the field, says: "If they ask again, What prospect of ultimate success is there? tel them as much as there is that there is an almighty and faithful God, who will perform his promise—no more. If this does not satisfy them, beg them to let me stay and make the them to let me stay and make the attempt, and let you come, and give us our bread. Or, if they are unwilling to risk their bread on such a forlorn hope as has nothing but the word of God to sustain it, beg of them at least not to prevent others from giving us bread. And, it we

they may hear from us again."

Thanks be to God, the missionaries do not doubt the success of Foreign Missions. I believe it is a sin in any man to doubt it. WHITFIELD.

Bro. Bailey: I have just returned from a con-cert given by the young ladies of Thomasville Female College on Christmas Eve. The general impression was that it equalled if not surpassed any ever given there be-fore. The execution of each one's part, from the little girl of only a few summers to the young lady of many 'toens, whether singing, playing or acting, was so perfect that not the least failure was detected.

The Quartettes, the vocal and in-strumental Solos and Trios, and the Amateur Drama—the Greatest Plague in Lite-of the young ladies were so artistic and yet so easy and natural that one could but admire "habit becoming second nature." But it was in the "Christma Cantata-"Santa Claus"-the de-lighted audience could realize how though acting before the large con ive audience were interested and delighted for near two hours, retiring with loud praises of Misses Brewster who were the managers of the entertainment. Of course many lingered for awhile to catch the last notes of the vocal utterances of the happy

From an intimate acquaintance with Prof. Reinhart's School, I can say the proficiency of the young ladies in this concert is but a sample of the training given in all the de-partments of instruction. With the accommodations of the new building everything is being fitted up, so that no pupil can have an excuse for not studying. In truth, bro. R. is laboring to make it in every res second to none in the State. had just as well rally around him and give him the desire of his heart, as when he shall have, as soon he must, won the victory, he will have all the rejoicing to himself.

High Point, N. C. REPORT OF TREASURER OF EXECU-

H. G. Barre, Treas. En. Board of South

Aug. H. J. Duncan, 17 50 R. Fisher, 2 50
E. T. Townsend, 3 75
Pd out by K. Vann,
Treas, pro test:
R. Fisher, 15 00
H. J. Duncen, 15 00
J. T. Townsend, 3 75

H. G. Britt, T