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International Sunday School Lesson. SECOND QUARTER, 1880

LESSON IX.-MAY 30TH. BY REV. J. B. TAYLOR, Wilmington, N. C. GETHSEMANE.

Matthew xxvi: 36-50. Commit to memory verses 38-41,

36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, sit ye here, while I go and pray yonder.

37. And he took with him Peter and the two sons of Zebedee, and began to be sor-

rowful and very heavy.

38. Then saich he unto them, My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me.
39. And he went a little further and fell or his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou will.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour 41. Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but

the flesh is weak. 42. He went away again the record time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. 43. And he came and found them

again : for their eyes were heavy. 44. And he left them, and went away again, and prayed the third time, saying the same 45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of

46. Rise, let us be going : behold, he is a hand that doth betray me.
47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48. Now he that betrayed him gave them a sign, saying, Whosoever I shall kiss, that not, will make you fall."

Vs. 42-44. He seent ag 49. And forthwith he came to Jesus, and said, Hail, Master, and kissed him.
50 And Jesus said unto him, Friend,

wherefore art thou come? Then came they, GOLDEN TEXT.

"Not as I will, but as Thou wilt .-

Daily Readings .-- Monday, Matt. 26: 36-50 Tuesday, John 12: 37-50; Wednesday, John ch. 13; Thursday, John ch. 14; Friday John ch. 15; Saturday, John ch. 16 Sunday, John ch. 17; Matt. 26: 36-50.

PARALLEL PASSAGES. - Mark 14: 32-52; Luke 22: 40-53: John 18: 1-12

Preliminary Note. After speaking the words which constituted our last lesson, the Saviour met with his disciples, in Jerusalem in some "upper room," where they partook of the passover. During its observance, He instituted the Lord's Supper, after which He washed the disciple's feet, and spoke the wonderful and comfort ing words, which we find in the 14th, 15th and 16th chapters of John, and offered the prayer recorded in the 17th chapter of John. Then, at a late hour, Jesus went forth with the eleven disciples to the garden of Gethsemane, where He was to be betrayed and

arrested, and from whence He was to be led to trial, condemnation and erucifixion. With what tender devoutness, should teacher and scholar enter into this solemn and interesting V. 36. Gethsemane. We learn from John it was used for the manufacture oil prob-

semane means "oil press," and indicates that ably from the olives which aroun led in the restored. Eight ove trees remain, all of them very old, but scarcely of the time of our Lord, siece Titus, during the seige of Jerusalem and all the trees of the district cut dows."-Schaff. Uno the disciples. Unto eight of them.

Si ye here. Remain here. Probably at the entering of the garden. Go and pray yonder. Some part of the enclosure, which was further in and more retired, which He pointed out to them. "Christ went to pray alone, though he had lately prayed with his disciples. Our prayers with our families must not excuse us from our secret devotions."-Henry. "Yonder" was probably some spot deeper in the garden's shade. It was almost on the same spot that Abraham's faith was tried, as to the sacrifice of Isaac, Gen. 32: 5, and he uttered almost the same words .-Our Lord unites in himself, Abraham's faith and Isaac's patience."-Steir.

V. 37. Peter and the two sons of Zebedee The "two sons of Zebedee" were James and John. These three were present at the raising of the ruler's daughter, (Luke 8: 51), and at the transfiguration (Matt. 17: 1). struggle. (Query. May it not be that at this time the Devil, who beset our Saviour in the wilderness, etc., renewed his attacks and made a mighty onset against the Son of God. Read and compare, Luke 4: 13; John 12:31;

V. 38. My soul is exceeding sorrouful. Surrounded and overwhelmed with sorrow, He was "acquainted with grief," but new and accumulated sgonies, such as even He had never felt before, now press down upon Him. "We feel ourselves," says Hanna, shut up to the conclusion that the agony of the garden was inward, mysterious, impossible to fathom; the same in source, in ingredients, in design, in effect, with our Lord's piritual sufferings on the cross; a part of the endurance to which, as our spiritual head and representative, he submitted, and which sprang from our iniquities being laid upon him in a way and manner that is not open to to us to comprehend." Unto death. He would doubtless have died before crucifixion would doubtless have died before crucifixion had He not been strengthened. Luke 22:48.

Tarry ye kere. Whilst he would not undergo His awful agonies, and offer up His "prayers and supplications with strong crying and tears," in the pressure of even His three favorite disciples, yet it was some relief that I

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

brought to them. Resistance was

movement grew to such proportions

that the attention of the Provincial

authorities was called to it, and a

colonel was dispatched with a force

deemed sufficient to arrest the lead-

ers and crush the whole movement

Hung-Sii-Chuen and his followers

at once began preparations to defend themselves. They made swords and

spears, but did not rely upon these

alone. They drew up, on a sheet of

paper six feet by four, a declaration

of rights, setting forth their right to

worship God in the way they deemed

best. This declaration contained

the first commandment, and a strong

protest against being forced to wor-ship idols, and claiming the right to worship the one true God, who had

been revealed to Hung-Sii-Chuen.

When the attacking force drew

pear, Hung, with all his leaders and

adherents, ascended a very high hill

or mountain, spread their declaration

this declaration. Hung-Sil-Chuen

stood, and with uplifted hands, ap-

pealed to Heaven to defend them in

in that declaration. At the close of

this appeal, the whole body rose,

marched past Hung-Sil-Chuen as he

stood, clasped swords with his, and

pledged their lives to defend him.

and their right to worship God as

set forth in that declaration. By this

time the pursuing force appeared on

thick cloud enveloped the mountain

top and concealed them from their enemies. They descended by the

time they were engaged with the enemy; and, wonderful to relate,

not one of their foes was left to tell

the story of their tate. Hitherto no

other idea had animated the minds

of these men than the right to wor-

ship God who had been revealed to

Hung-Sii-Chuen, and confirmed by

the books they had received. It was

strictly a religious idea, and they

had acted on the defensive. Now

that they had successfully resisted

the Provincial authorities, they knew

that the force of the whole Imperial

Government would be concentrated

upon them. To remain on the de-

tensive was certain and ignominions

death. After consultation, they re-

solved upon aggressive measures;

dom or die in the attempt. They

raised the standard-Fai ping Fien-

quoh (the peaceful and heavenly

reign.) They resolved to march up-

on Nanking, destroy the Mancher

dynasty and reinstate the ancient

Chinese dynasty, "the Mings."

Scores of thousands flocked to the

they would conquer religious free-

the plain below, when suddenly

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hey were near. Benzel, says "In great rials, solltude is desired; yet so that friends

be within reach." They might also watch and guard against interruption. V. 39. Went a little further, "About a stone's cast." Luke 22: 41. Fell on his face. Luke states that he "kneeled down." Probably He fell forward upon his face, from a kneeling posture, as was not unusual in very earnest prayer. Cup. This word is here used to denote trial, suffering; as we now use the phrase "cup of affliction" to express a draught of bitter experience. If it be possible, de. Mark: "All things are possible unto thee." Luke: "If thou be willing." "The three

thoughts doubtless were incorporated into the petition. He desired to have the cup pass from him, only if it were possible to accomplish the divine purposes in any other way, and only if it were in accordance with his Father's will so to do. Even in his agony he thinks first of his mission and of his Father's will, and will not ask anything inconsistent with either." As thou wilt. John 5: 30; John 6: 38; Rom. 15: 3.

V. 40. The disciples. Peter, James and John. Asleep. Luke says, cha . 22: 45, "He found them sleeping for sorrow." It was late | dispute as to whether it originated in the night, and they were overpowered with in a religious or civil idea. As rethe fatigues and excitements of the past day, as well as by the conduct of Judas and the sufferings of their Master. Excessive sorrow often brings on sleep. Swith unto Peter. He had made great protestations. See verses 33-35. What, could ye not, etc. The Bible Union version renders this, "Were ye so unable to watch with me one hour ?"

V. 41. Watch and pray, etc. Geikie paraohrases this thus : "Watch, and pray as ye do so, that ye may not expose yourselves to emptation to be untrue to me, and to be offended at me, as I have said you would. The spirit indeed is willing to stand by me faithfully, but human nature, with its instinct of self preservation, is weak, and if you heed

Three times was this done. Luke says, gave me a detailed account of the of rights on the ground, with a stone "there appeared an angel unto him from Fal.ping rebellion in its origin. He on each corner and one in the center, heaven, strengthening him. And being in stated that in 1848, his teacher, while the whole body knelt around an agony, he prayed more earnestly; and his Hung-Sii. Chuen, was in Canton atsweat was as it were great drops of blood falling down to the ground." Luke 22: 43, 44. V. 44. Saying the same words. Which were, 'Thy will be done." The prayer was answered, and the victory gained. They are hard words to say, but God can enable us to say them. Kilpin speaks of knowing an instance in which the minister was praying over a child apparently dying : "If it be thy will, spare ----." The poor mother exclaims, "It must be his will : I cannot bear ifs." The minister ceased praying. The child, contrary to the expectation of many, recovered. The mother, after suffering terribly from his course while young, lived to see him hanged as a criminal before he was twoand-twenty. It is good to say, "Thy will be

V. 45, 46. Sleep on now, etc. "The direct tion to 'sleep on' is uttered in semisoliloquy, partly in bitterness, partly in reproach, partly in a kind of ireay, partly in sad earnest. The direction, Rise: let us be going,' is a practical command, uttered directly to the disciples, to arouse them to the danger at hand. The one is a gentle reproach for past neglect : the other is a kindling command for the resent exigency."-Abbott.

V. 47, Judas : called Iscariot. He had been the tresurer of the apostolic family, and betrand the Savious for thirty pieces of silver ; he afterwards hung himself. Came. He found strong denunciations of idola-(18; 1) that it was across the brook Kedror, knew where to come. See John 18: 2. A try, which made a deep impression on his mind. Taking "the imps" to ment of the Roman cohort stationed in the castle Antonia, of the Jewish temple watch, of others, including servants and dependents neighborhood. "The spot pointed out as of the high priests, and, in all probability, Gethsemane lies on the sght of the path to some fanatical-chief priests and elders also, the Mount of Olives The wall has been who wished to witness the capture." Swords and states. These staves were clubs. How useless such a multitude, and that armed, to take the Lamb of God! John says they also

> V. 48. Gave them a sign. Had told them beforehand how they might know which was V. 49. Kissed him. It was the sign agreed

V. 50. Friend. Rather, companion or as sociate. "Why did the Lord call Judas 'friend,' a term of civility, though not necessarily of friendship, and not a villain, or a traitor? and why did he not turn away in holy indignation from this Judas kiss, the vilest, the most abominable piece of hypoc-

risy known in history, which the infernal inspirer of treason alone could invent? To give us an example of the utmost meekness and gentleness under the greatest provoce tion, surpassing even the standard which he holds up for his disciples. (Matt. 5: 89)."

Laid hands on him and took him. That is, arrested him or made him a prisoner by force. John says they "bound him." We can imagine how rough and cruel they were. They could not have taken Him, if He had not given Himself up, and been delivered "by the determinate counsel and foreknowledge of God." Acts 2 : 23. Precious Redeem

such love as this, touch every heart? Lesson of Gethsemane. Wouldst thou learn the depth of sin. All its bitterness and pain? What it cost thy God to win Sinners to Himself again?

saved through a blissful eternity. Shall not

When His tears and bloody sweat,
When His passion and His prayer,
When His pangs on Olivet,
Wake within thee thoughts of care—
Remember, sinner, 'twas for thee
He suffered in Gethaemane!"

We may sometimes see wide-spread evil and wish we had power by one fell stroke to do it away. But if God gave us the power and we still had but human wisdom to wield it, we should find our triumphs but disappointing things.— G. F. Genung.

COMMUNICATIONS.

Reminiscences of a Long Missionary Life

BY REV. M. T. VATES, D. D. ot Shanghai, China.

The Fai-ping Rebellion.

If civil war in any country dire calamity, what must in not be in a country like China, with a reputed population of 400,000,000 f A true history of the late war in China—an attempt on the part of the Chinese to throw off a foreign Yoke originating as it did in Hwang-Si, an interior Province, will probably never be written. In its extent and magnitude, extending over a terri-tory equal to the whole United States, and affecting a population equal to ten times that of the United States, ie has not been equaled in modern times. There has been much gards its origin, I have had exceptionally good opportunities for arriving at the truth. In 1853, a short time after the fall of Nanking, Rev. I. J. Roberts of our Canton mission, came to Shanghai, bringing with him two young men, aged 22 and 17. These young men, who were eye-witnesses of and actors in this, at

that time so-called rebellion, were in our Shanghai mission for about a year. They were waiting, in the strictest incoghito, for an opportunity to rejoin their father, Foang, the Southern King, who was then with the rebel chief at Nanking. The elder young Foang, who was a pupil and one of the first disciples Vs. 42-44. He went again and prayed. of Hung-Sii-Chuen, the rebel chief,

> tending the provincial literary examination for the second literary degree; that while there, Rev. I. J. Roberts met him in his chapel, became interested in him, and offered him lodging and accommodation in hishouse, which were accepted. While there he attended all the religious services held by Mr. Roberts, and also the services of other chapels, and received religious books from all. That sometime after Hung-Sii-Chuen returned to his home and school, he had a dream, in which " he was taken up to beaven, where he saw the Heavenly Father, the Son, and the Son's wife, who treated bim hindly, and by whom he was ordered to return to this world and destroy the imps." He awoke, and thought much about this dream, and about what he had heard in Canton. He remembered, too, that he had read something about these things in a book which he received in Canton. As soon as it was day, he searched for and found the book that he hoped would assist him to interpret his dream. It was a portion of the Old Testament, in which, on a closer examination—for he had not yet carefully read that book-he be the idols, he felt impressed with the idea that he had received a commission from heaven to destroy all the idols in the land. Foang, who at that time was Hung-Sii-Chuen's pupil, said that his first act, after he was satisfied in regard to the nature and extent of his commission, was to remove and destroy the picture of Confucius which was suspended in the examination hall. (One of these wood cuts of Confacius is to be found in every Chinese school. Students on arriving at school, first make their obeisance to this image, and then to the teacher.) This "insaue movement" caused much excitement and gave great offense to the patrons of the school. They came together

to inquire the reason of this rash act.

Hung-Sii-Ohuen explained to them

his dream, and the reason of his ac-

tion-it was the will of heaven-and

they all became his converts. The

head men of the village and of the adjoining districts assembled to remonstrate with him. He expounded had been with his father and Hung-Sil-Chuen from the time that the image of Confucius was removed to them the truths he believed, and the reasons why he believed them; and they too became converts, and teachers in their villages, of the new from the school room, and was familiar with every movement and the religion. In this way the new reve-lation was, rapidly diffused. Subse-quently the officials were notified of reason why. Imagine, if you can, the strength their convictions, the bravery and heroism they displayed, in re-solving to oppose and overthrow an had transpired, and strongly protested against the cause of Hung. organized government; and that too while they were violating the me sacred religious ideas and prejudic literati, to whom Hung-Sii-Chuen was subject, and who had the power to degrade him, called and remonstrated; but Hung was unmoved, and continued to teach all who called to know the truth of what they had Thus the new doctrine spread from district to district. When all in a district to district. When all in a village became believers, and had no further use for their village temples and idols, they destroyed them. This wave of war against the gods, caused an intense excitement in the border districts, for it was generally understood that any one who dared to offer an insult to an idol would meet with instant death. The new religious party continued to teach and destroy temples and idols, diffusing their faith over rapidly increasing areas.

an insult to an idol would mest with instant death. The new religious party continued to teach and destroy temples and idols, diffusing their faith over rapidly increasing areas. The remonstrance of the head of the literati having faited to arrest the movement, the local officials were appealed to, to have the leader of

this sacrilegious war arrested and punished. Hung-Sli-Chuen's adhe-NOTES OF TRAVEL. rents resolved that he should not be G. Washington Jones Finds a Gloomy arrested, as he had violated no law, and Chinese worship what they like. So the police had to return without him. A larger force was then sent, for the authorities were aware that senold They have many Comforts But not all, &c., &c. It has fallen to my lot to visit a gloomy household and I am to-night afflicted with a sadness that hangs the matter was rapidly spreading, and must be stopped. They gave strict orders, that dead or alive, the leader of this innovation must be over my weeping soul like a cloud.

On last Sunday I went to Shallow
Hollow church to meet the dear
brethren in the annual celebration of

offered, and a conflict ensued, in which many were wounded, and some killed. By this time Hung-Sil-Chuen's adherents numbered many thousands. They saw that serious resisted the officials. Not that they preacher to halt for the night-at wished to have any conflict with the least my sorel pony found it so. government; they only wished to be allowed to worship God according to their own consciences, and in their own way. In a short time this new Deacon Fowler has at excellent wite and two quite sprightly sons

and three daughters-all now among and three danghters—all now among the young people and grown.

Brother Fowler has many comforts in some particulars he is a capital provider for his family. His family is above the average in intelligence and I have not often found a more af fectionate household. The deacon has a good comfortable house well

furnished, a good farm well supplied with orchards and vineyards. Pro-visions for the body are abundant and his table "groans beneath its load." Seldom have I seen nicer beds for a weary body to rest upon. His teams are among the best and he boasts of a good carriage, a strong top buggy and a Jersey wagon. He and his wife dress well, and his children make considerable display with their finery and fashions. They are among the "leading" members of Shallow Hollow Church, they think, and they would be if they only knew how to

They are a healthy family and their physicians cannot find any exwith clever people. But I was made sad by my visit to that family, simply because they do not take any rethe right to worship God as set forth said and done in Shallow Hollow Church and that community, and they suppose everything is done everywhere just as it is done there. They read little and know nothing of their own denomination and its enterprises for advancing the cause of Christ. They get a copy of the minutes of the Bald Knob Association annually, and that is the source other side of the hill, and in a short

ot their Baptist knowledge.

It was sad to hear them confess that they do not know the number of Baptiste in their own State, nor who is President of the Baptist College. They supposed that it was a man named Wayland, as they had heard that he was a President of some Baptist College, and they "reckoned" that it was in their State

They did not know the name of the College, and do not even know exactly what a college is, but they nearly know they said-have an idea of it. When I mentioned some able ministers in their own State and in other States they had never heard of them. I was bound to feel sad there was no help for it. They said that they read their Bible, but at worship that night the Bible gave no evidence to me that it had been thumbed or was more free from dust than the Bibles of those who take

They know their own neighbor-

hood for a radius of five or seven

miles and hear and respect its gossip

This is the world to them, and out-

side of that all the earth is no more standard of the new government. than a big swamp to that family. They speedily organized a military They never hear from it. The mail government, with Hung-Sii-Chuen has very little for that household. as chief. Fung, the father of my in- The result is, they are in trouble formant, was called the Southern with several families among their King, and other kings were appointed. From this time forth the Manchers and Imperial officers and soldiers were classed with the idels for neighbors, because they must have society and have a very small stock in trade, and in attempting to repeat all the floating rumors they fail to destruction, and were all called "the repeat aright and war results. They sought to entertain me with their imps," and their mission was to destroy the imps. It was at this juncture that young Foang,my informant, was but I felt no interest in their little sent to Canton to place his mother and other members of the family in personal controversies and disputes. a place of safety, from which place he came to Shanghal by steamer. He not know what the words meant. though they are "Missionsry" Bap-

tists and turn up their precious noses trange family and rare, and I must report it. It is not strange, however, that they do not know these words, being the resolve, formed on the mountain top, to defend and establish their right to worship the true God. There was a sublime religious herotam in all this movement. And I am persuaded that if foreigners had kept their hands off, the idols of China would to-day have been among the things of the past.

The law holds a very important position in Paul's destrine of sin, being that by which ally said that he had heard of it and had seen a copy or two, but had never taken it. I showed him a copy; he read it and was astonished about what Dr. Yates said about that first dinner in China. I asked him to subscribe for the paper—only \$2.00 for a whole year and we pay the postage, set the type and lurnish news and paper. He looked at it and asked the price three times, and fig-

much did the tobacco of his family cost a year. He replied promptly, at least \$40 00. And when I referred to the expense of drinking, he said that he and his boys drink a little occasionally, but all together did not spend more than \$20.00 for drink! 1 bushed, grouned in spirit as I looked upon a nice Baptist family that can spend \$60.00 every year for tobacco and whisky and yet have not the pitiful som of \$2.00 for their church paper to keep them informed in Dantiel and the paper to keep them informed in Baptist matters. The time came for me to leave and I did so very readily and I do hope that I will never see the like again. If any reader knows of such a family, I do ask him to use better arguments than I could command, and persuade them to take some good religious paper, or that family must always be

behind the times. G. WASHINGTON JONES.

The Roman Catholic Apostacy commenced in A. D. 250; but it was not fully established until 606. In order to give a just view of the rise of this auti-christian Hierarchy it will be necessary to give a brief ac-count of the early propagation of Christiauity in the Roman Empire. When Christianty was first introduc-ed into Rome, the Roman Empire was in its full glory, and governed, not only Palestine but a large por-tion of the world. The Romans were pagans, and their religion was so intimately connected with the Governcase to visit them, except that he ment, that the progress of the Gosmay wish to have "a good time" pel alarmed both their pagan and their political fears. It is probable that the Gospel was first preached in Rome in A. D. 34 or 35, and a Chrisligious paper. They know what is tian Church formed there soon afterwards. The management of the Jews was committed to Roman Governors; therefore Caligula and Claudius suffered them to persecute christians, by the instrumentality of the Jews. But when Nero came to the throne, A. D. 54, he took the sword into his own hand, and from the time he set fire to the city of Rome, and charged it to the Christians, A. D. 64, to the time he be-headed Paul, A. D. 66, and finally up to the time of his death in 68, he continued to imprison and destroy Christians, Here began the pagan persecution. Passing over the conduct of Galba, Otho, Vitellus, Vespasian and Titus, we find Domitian, in the fourteenth year of his reign, engaged in a merciless persecution, in which the Evangelist John was banished to the Island of Patmos.

where he wrote the book of Revelation. The short reign of Emperor Nerva was mild, but when Trogan came to the throne, A. D. 98, his edicts drenched the earth with Christian blood, and Adrian, although petitioned by Quadratus, Aristilles and Serenus Graniames, to have mercy on Christians, made their condition but little better. During the reign of Antonius Pius and Marcus Antonius, that is, from A. D. 142, to 180, there were great persecutions in Asia. Here Polycarp, the pastor at Smyrna, suffered martyrdom, A. D. 166. Towards the close of the reign of Marcus Antonius, say 177, the persecution began in France; Lyons, Vienna and other places suffered inhuman tortures and bloodshed. Passing by the reigns of Commodus, Pestinox, Julianus, Niger and Albinus, we find Severas, A. D.

202, waging war with Christians in Africa, and soon after, Asia, Ezypt and most of the nations of Europe were fields of slaughter. From the death of Severus, A. D. 211, to the reign of Decius, Christians had a little rest; but from 250 to the close of the Dioclesian persecution in 311. Christians were hunted and killed with greater eagerness than the worst of wild beasts. The mischief done in this persecution will only be known at the last judgment. It consisted in burying the books and writings of Christians; in banishing and killing, indiscriminately, men, women and children, beyond all ac-count, Godean, a French writer, says that not less than 17,000 were put to death in one month, and within one year 150,000 were slain in Egypt, bethat they do not know these words, for they never hear them at home to at church. When I told them of the great Baptist hosts in this doubtry and the great works in the hand of the enemy. At the which they are engaged, they opened their eyes with amazement and said that they were very glad to hear it. West, and at the death of Maximinus When I told Descon Fowler about the Recorder and its aims, he re-

And they have a hymn book and the minutes of the Association and alminutes of the imperial power, and community and the imperial power, and community alminutes of the imperial power alminutes of the imperial Pontiff; Prince of the Apos Prince over all nations and kingdoms; Master of the Universal world; His Holiness; God on earth; Light of the World; Most High; King of Kings the World; Most High; King of Kings and Lord of Lords; Most Hely and I Most Blessed Lord God the Pope; and declared that Jesus Christ had granted a two fold power to the church, that is, the spiritual and the church, that is, the spiritual and the temporal sword, and subjected the whole human race to the authority of the Roman Poptificand whose of the Roman Pontiff—and whose-ever dare disbelieve it, were deemed heretics, and stood excluded from all of the Roman Pontifi—and whoso ever dare disbelieve it, were deemed heretics, and stood excluded from all possibility of salvation—and that in good sense and independent of the New Testament, good sense and judgment Christ had given to Peter, and consequently to the Pope, the power of making that to be sin which was no sin, and that the model of the New Testament, and was, therefore, fully competent to carry on and advance the Kingdom of Jesus Christ.

2nd. That a Baptist Church conwhich was sin to be no sin; "for the Pope holdeth the place on earth, not simply of man, but of the true God."
Thus he had power as God on earth, not only to make and pardon sin, but to dethrone kings and emperors; to make and change church ordinan-ces; and to change the church itself into another thing, and bind her members under a terrible anathema to believe "that it was not only law-

ful, but even praiseworthy, to de-

EDUCATION AND LIQUOR. The great necessity of our country is cultivated brains, but our people say they are too poor to educate their children. We know one man | truth ? Or is it that a stranger has who has an intelligent how of 18 would not let him go when another offered to take the boy, clothe and educate him without one cent of charge to the father. Many of those who are too poor to educate, in the midst of poverty, go to liquor dealers, and in a few days spend enough money to send their children to near at hand. I have stated the school a whole year. One sad fea- facts as they present themselves to ture of this ie, that church members my mind as briefly as I could with and even Baptists, are engaged in the manufacture, use and sale of this | pared than I, and with more time destructive evil. Men who profess | may ventilate the subject fully. I to love the Lord Jesus Christ, make the devil's rum to impoverish their neighbors, and to sharpen the wail of sorrow-stricken wives and homeless orphans! Still another feature darkens this cloud of sorrow; and that is, that so few of our brethren have boldness enough to take a firm stand against these things. What is to be thought of a man who has not backbone enough to assert his generation, and He uses only the own rights? Then what is to be truth, and the Pastor and his church thought of a Christian, who does not love his Saviour enough to as- | that sinners are not converted, it sert his cause? The Christian is can that pastor train the converts? the salt of the earth, but if the salt | And do we not need another order. has lost its savor-if it does not preserve, of what use is it but to be cast out and be trodden under foot of man? The Christian exerts an influence for good. Then how shall we judge those who drink liquor, and even manufacture this greatest scourge that ever came upon any us as we write and hear the Macedonian cry, "Come over and help us," coming from various parts of our own State, and from the millions in China, knowing that many of our pledges have not been redeemed, and that they were far too small. If the love of Christ has reached the soul, surely it will reach the

pocket. Our people are neither too poor nor too stingy, but where the heart is there is the treasure also. Our motto and practice should be, "Pray much, hope much, do much."
Our system of free schools has been a subject of much thought with us for several years, and judging from those that have come under our observation, they are absolutely a curse to our country. Why? In the first place, no one can sit down in one of our old field school houses with its furniture, and teach 40, 50 about one-half or three-fifths of the time. In the second place, the cheap est teachers are always prosured and they are unqualified to teach even if they had a house and school furniture. The object with many of them is to kill time and get the money. In these schools children are taught habits of idleness, and anything else but good manners Another thing is, that teachers are compelled to teach Pike, Emmerson, came Emperor of the East. An edict was now published which equally tolerated Christianity and paganism. Soon after this a civil war began between the two Emperors, in which Maxentius fell at Rome, in 312, and Constantine became the sole Governor of the Emperors. While he was marching his army from France to Italy, he professed to have seen at midday, a interest of the sole of the secondary of them to understand than to learn. Then at the close they must have an empty of this conquer."

The sight so affected his mind that it resulted in his conversion to

The Biblical Recorder. ADVERTISING RATES.

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his attention to his children, but he declared that they were well employed—always busy or in company.

And they have a hymn book and the minutes of the Association and alminutes of the Association

A letter in the RECORDER from 2nd. That a Baptist Church con-

sists of a regenerated baptized membership, a corps of deacons and

3rd. That the regeneration (or conversion) of a sinner was exclusively the work of the Divine Spirit, through the truth: Or in other words, that the Spirit of God took the truth as delivered by His ministers, or taught by any other person, or read in His word, and made it "the power of ful, but even praiseworthy, to deceive and to use the expedient of a lie, in order to advance the cause of truth and picty."

God anto Salvation." If my views are correct, how does it occur that in these latter days, we can rarely have a revival (as they are called) without sending for an evangelist or re-

Has God's plan failed or has buman wisdom found out a better way, because a faster way ! Or is it because the pastors don't preach the work better, &c. Why is it! If my heart does not deceive me. I do rejoice in the advancement of the Master's Kingdom, whatever the instrument used. I can understand how a pastor might be over-worked and need help, but such help is always the hobe, that some one better predon't know what others may think. but to me it looks to be a serious matter. If it be a necessity (as it seems to be) in order to have a revival to send for an evangelist; if the pastor and his church can't do that kind of work, another trouble present itself, viz, who is to train the new members ? If so it be true that the Spirit is sole agent in rehave so failed to present that truth, viz: Trainers?

A WORD FROM BRO DODSON

We have had several revivals. I hope we shall see the fruits of these revivals. Many subscribers for the RECORDER, Kind Words and Foreign Journal should come from them.

David had perpendicular and horizontal gratitude. He remembered that God had preserved his life in many battles, and he built him a house; that he had had friends in reward them. After these revivals. will not the Baptists do something for the RECORDER, State Missions, Home Missions and Foreign Mis-

Making the Best of it.

During a recent trip in the country, I saw beside the way two rustic cottages. Doubtless very plain, simple kind of folks lived in them; yet very opposite must have been the complexion of these characters. The cottages were much alike in shape and size; in building respects per-haps just the same, yet they were vastly unlike. One had a trim fence, a neat garden, a pretty bunch o honey-suckle, clean, white windowblinds within, and a few flowers on the window sills without. The other was-ah, well the opposite-fer mer day there, would be a test of temper and a trial of endurance. The little cottage landscape became impressed upon my memory, and all

Again, the pupils are taught wrong in these schools, and it is harder for them to understand than to learn. The sight so affected his mind that it resulted in his conversion to Christianity, and soon after he was master of Rome, he prohibited pagaism, and used every laudible means to gather and establish the churches.