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International Sunday School Lesson FIRST QUARTER, 1981.

LESSON IX .- FEBRUARY 27TH. BY REV. A. C. DIXON, Asheville, N. C.

CHRIST HEALING THE SICK. Luke 5: 12-26.

GOLDEN TEXT.—The power of Got was present to hear them.—Luke 5: 17.

Daily Home Readings .- Monday, Christ Healing the Sick, Luke 5: 19-26. Tues. day, Parallel from Matthew, Matt. 8: 1-4; 9; 2.8. Wednesday, Parallel from Mark, Mark 1: 40-45; 2: 1-12. Thursday, Leprosy Cleansed, 2 Kings 5: 1-14. Friday, Paralysis Cured, John 5: 1-15. Saturday, Sins Forgiven, Ps. 32: 1-11. Sunday, The Son of Man Bestowing Grace, Luke

CONTEXT.

Christ came from Nazareth to Capernaum Since last lesson He has performed several miracles. Those related by Luke are the casting out of the unclean devil in the synagogue, healing Peter's mother-in-law, mi raculous draught of fishes.

OUTLINE. CHRIST HEALING I. The Leper.—12-16. II. The Paralytic Sinner.—17-26:

COMMENTS. I. The Leper Healed .- 12-16.

V. 12. ' verse gives us (1) The hopeless condition of this poor man-full of leprosy. No human skill could cure the loathsome disease. A fit type of the sinner. (2.) His reverence and humility, fell on his face. A becoming posture in our approaches to Jesus. (3.) His earnestness-besought him. He realized his condition, and this made him in earnest. So we should realize our condition as leprous sinners. (4.) His faith in the willingness and ability of Christ. Lord, if thou will thou canst make me clean.

V. 13. Touched him. Others dared not even approach him, but Jesus is ready to save those who are so polluted that their friends avoid them. Learn: The mere touch of Jesus can do what all human wis dom and skill fail to accomplish. I will. be thou clean. Whatever Jesus wills is sure to be done in answer to faith. The leper's prayer was according to Christ's will, and it is now his will that all sinners ask for cleans ing. Immediately just like soul cleansing. The moment we believe, we are saved.

V. 14. Charged him to tell no man. The cleansing would speak for itself, and Jesus wished not for notoriety. He knew that every miracle would but incense His enemies against Him, and His time had not vet come. We are not commanded new to hold our peace: yet, after all, it is better to show than to say that we are cleansed. Let our lives speak louder than our words. Offer for thy cleansing. See Lev. 14: 4-20.

V. 15. So much the more. Not more than if Jesus had not told him to be silent, but more than ever before. Multitudes come together. The way to get crowds to church and Sunday school is to have Christ there

V. 16. Withdrew himself into the wilder ness and prayed. Lit. Was in the habit of withdrawing, slc. Christ was never too busy for secret devotion. It is in the closet, or "wilderness" that we gain strength for God's work. Luther used to say that he was sometimes so busy that he had to spend two or three hours a day in prayer. Was it any wonder that he turned the world upside

II. The Paralytic Sinner Healed .-- 17-26. V. 17. As he was teaching. No wonderworking did he allow to take the place of teaching. Pharisees and doctors of the law sitting by. Perhaps some of the same doc. ters with whom, 18 years ago, he talked in the temple. The word sitting by implies that they were there rather as critics than learners. The power of the Lord was present to heal them. And yet these learned critics did not readily avail themselves of this power, but began to find fault. This power of the Lord our Saviour seems to have gained in secret prayer, as we have to do.

V. 18. Behold. A word which in the N. T. always precedes something important. Palsy. A disease like our Paralysis, rendering the patient helpless. To bring him in and lay him before him. They did not, like the centurian, have faith that Christ could heal him absent. Still their faith was strong and made them overcome difficulties. We should always be seeking means

by which to bring our friends to Jesus. V. 19. Because of the multitude. The multitude of to-day is in the way of many seeking souls. Even those who, like these, are apparently gathered around Jesus often hinder, rather than help, seekers after Christ. Inconsistent Christians are great obstacles. Went upon the housetop. Not so difficult a task as to climb upon our houses: for the eastern houses had flat tops, and often stairs ascending from the outside.

Through the tiling. Made usually of hardened clay, and quite heavy. With his couch, or little bed, different from the bed of v. 18.

They seem to have procured a smaller bed,

that they might the better handle it. V. 20. Saw their faith. The faith of the sick man and his helpers. Jesus answers. our faith for our friends. The sine be forgiven thee. He strikes at the root of the disease. Our afflictions are the result of sin. Learn : The best way to cure the body is

first to get the soul cured. V. 21. Beyon to reason, An enemy V. 21. Began to reason. An enemy to Christ, not dead at this day. If Christ's sortions don't accord with our reason, unballed begins to cavil. Whe can forgine class but God close? Their blindness would not let them see that the one before them was indeed God. Such is the blindness of human reason and learning.

V. 22, Personed their thoughts. We have

The state of the s

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not to speak to Jesus to let Him knew what is in our minds and hearts. Let us beware then of cherishing impure thoughts.

V. 28. Whether is easier to pay? Equally easy for Christ to heal soul or body. In our sicknesses now do we look to lim for healing as we should friend V. 24. Power to fargine sint. A power

which He has delegated to no man. He

who has borne the penalty for sin, surely has the right to forgive sin. Arise, take up thy couch. Thus showing that his palsied limbs had received strength. When Christ heals us in soul or body. He demands of us that we give some proof of it to the world. V. 25. Immediately. Certainly this is a case of instantaneous conversion. Departed to his own house. What joy among his household! He seems to have been a man of property, glorifying God. The result of his soul, as well as bodily cure, never fails to glorify God for blessings.

V. 26. Gives us three effects of this miracle upon the crowd. (1.) They were all amazed. Even the caviling doctors had to wonder. (2,) Glorified God. Showing that they had faith. (3.) Were filled with fear. The mysterious is sure to make us fearful. They felt a little shock from the earthquake of God's power.

COMMUNICATIONS.

Reminiscences of a Long Missionary Life

BY REV. M. T. YATES, D. D. NUMBER 45.

CONFUCIANISM.

Confucius, the latinized name of the Chinese philosopher Koong-Foo-Tsz, was the founder of the system which we call Confucianism. He is said to have been born about five hundred and fifty years before Christ, He lived to the age of 72, and died about ten years before the Western philosopher, Socrates, was born. Judging from the effects of his examole and writings, he was raised up and endowed with wisdom that fitted him to be, in the absence of revelation. the light of a great and populous empire. His system of philosophy and moral teachings have been to the Chinese what the laws of Moses were to the Jews. And the Chinese have fallen as far short of the spirit of his ideal man, as the Jews have in keeping the law in the spirit in which it was designed to be kept. They both alike retain the ritual formalities of what is required by their ancient teachers; and both adore their respective sages as they should adore the God of heaven. Confucius was a great and good man, and the tendency of his moral teachings was in the main good. When asked to give in one sentence a rule for the guidance of one's whole life, he said: do unto others what you would not have them do unto you." This is a

His whole system consists in a minute discription of the relations and duties of men to each other, to their parents, to their superiors in age, to the government and to their ancestors; with the view of promoting good manners, good morals and good government. He, time and again, laid great stress on the importance of proper attention to the offerings to ancestors -"filial piety," In his study and meditation on the wants and tendencies of human nature, he conceived that the worship of ancestors-serving deceased parents just as they should be served living-was the foundation of all good morals and conse-

negative of the golden rule.

quently of good government. He said, "How greatly filial was Shun," one of the first Emperors of China. "His virtue was that of sage; his dignity was the Imperial throne: (or his dignity was that of the son of heaven,) his riches were all within the four seas. He offered his sacrifices in his ancestral temple, and his descendants preserved the sacrifices to himself. Therefore, having such great virtue, it could not but be that he should obtain the throne, that he should obtain those riches, that he should obtain his fame, that he shoul I attain to his long life." * * *

"How far extending was the filial piety of King Woo and the Duke of Chow. Now filial piety is seen in the skillful carrying out of the wishes of our forefathers, and the skillful carrying forward of their undertakings. In spring and autumn they repaired and beautified the temple hall of their fathers, set forth their ancestral vessels, displayed their various robes. and presented the offerings of the

of a similar character, from the classical writings of the Chinese sage. The advantages and blessings to be expected from "filial piety" could not

"What the great learning teaches is, to illustrate illustrious virtue; (that which a man receives from heaven) to renovate the people; (by example) and to rest in the highest excellence. (The mental process by which the point of rest may be attained.) The point where to rest being known, the object of pursuit is then determined; and that being determined, a calm mperturbedness may be attained. To that calmness there will succeed a a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end. Things have their rest and their completion. Affairs have their end and their beginning. To know what is first and what is last, will lead near to what is taught in the great learn-

"The ancients who wished to illustrate illustrious virtue throughout the Empire, first ordered well their own states. Wishing to order well their own States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge

lay in the investigation of things. "Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were rectified Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole Empire was made tranquil and happy.

"From the Emperor down to the the cultivation of the person the root of everything besides.

"It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for; and at the same time that what was of light importance has

been greatly cared for." This first chapter of the great learning is at once the text of, and key note to, all the Confucian philosophy. It is, of course, the religion of the government and of the literati; and is called by them the religion of China. And while they glory in their sage, and profess to be the followers of his precepts, let no one think for a moment that practical Confucianism of to-day is anything more than the shadow of what was written more than 2,000 years ago. It is a treasured relic, before which all bow, just as a Buddhist will bow to or reverence a tooth, or any other relic, of Buddha. No one pretends to believe that it is possible for any one to observe the teachings of their ancient and revered

While all, who know anything about China and Chinese must admit that much of the teachings of Confucius is high-toned, and has been of inestimable value in unifying and preserving intact this empire for so many ages; it cannot be denied that it has been the cause or the occasion of two gigantic evils, the influence of which cannot be overestimated: Ancestral worship, fungbackwards and downwards instead of thought of the nation, during all these years, has been spent upon the Confucian classics, with the view of securing the literary degrees, and thus entering the portal that opens the way to office, wealth and influence. They have all neglected the axiom of Cenfucius, that "the extension of knowledge lay in the investigation of things." They have investigated nothing but the classics. Until they came in contact with Chinese speaking Europeans, they gave no attention to geography, history, religions, languages—except their own—or any of the sciences. An original thinker could not be found in the land. This is a nation with one idea: the glory several seasons," &c .- Legg's Transla- | ture. The very air is resonant and filled with the fragrance of the one sage under heaven. His classics are taught in every village school; where the boys commit to memory his philo-sophical works but do not comprehend them. And the fact of their

honor of an image of Confucius in their Oh-Koeng. Now just as soon and girls, with strings or ropes tied to the front door steps, in bathing. How convenient to have a bath house ing admitted to the privilege of participating in the examinations at the Oh-Koong, he becomes filled with pride and self-conceit; his cup is full of Confucius and the glory of his position, so honorable in the sight of men, he has no room for anything else.

Confucianism, then, with its concomitants, ancestral worship and fung-shus, reinforced by superstition, stands out as the seemingly impregnable citadel, that must be stormed before Christianity can be said to have secured a firm footing under the honest protection of this corrupt governest protection of this corrupt govern-ment. We have laid seige to this citadel. Our agencies, sapper and miners, are at work. True, our number is small, and we have no reserve; but, in this business, "it is not by might, nor by power, but by my spir-it, saith the Lord." With the bless-ing of God, which is sure, and the constant presence of Him who said. "And Lo, I am with you alway, even unto the end of the world," a blessing that is conditional on our observing all things whatsoever he has commanded, we know that it must in time yield to the force of divine truth. The leaven is at work. Already there are commotions in certain quarters; Confucianism will die hard, for it is moored in every heart and backed by the government. We shall have a fierce struggle; but God reigns; and He can make the wrath of man praise Him. Hepe in God and work while

A TRIP ABROAD.

it is day.

NUMBER 20. A ride of 182 miles takes us first through the Tuscan Apennines, one of the grandest parts of Europe, over bridges, tunnels (45 in all) and galleries in uninterrupted succession; then we obtain beautiful views of the valleys and gorges, and of the luxuriant plains of Tuscany, "the Garden of ltaly," pass Bologna, the broad valley of the Po, along by Padus, and at 4:30 P. M. reach

the Queen of the Adriatic. The fields of hemp along the road especially attract our attention. In some places the stalks are ten or fifteen feet high. The corn, too, is splendid, while the yield in the wheat trops seems to be enormous. We step out of the train and, in the language of Mark Twain, "into a hearse,"-gondola. There are scores, if not hundreds, of them in waiting. They are about 30 feet long, and three or four wide, tapering off at each end into a point. They are invariably black, and are lined with black cloth or velvet, and have pillows or moroco cushions for seats. Each has a little cabin with windows, curtains and is mirror. which occupies the centre, and can easily be replaced by an awning. The prow rises in front to the height of the cabin, and is crowned with polished steel. They are propelled by one, two or four gondoliers, who stand, if one, behind; if more, near both ends. Their movements are as graceful as a nymph, but their dress is scant, consisting of a blue flannel blouse trimmed with white. The gondolas were once very gay, but the salt water so changed them that they became very expensive and the Republic forbade the use of colors in the trimmings, and clothed them all in black. There are 2000 of them conshui, and the retardation of the civil- stantly gliding back and forth through ization and material progress of the the canals, as noiseless as a ghost and nation, by causing the people to look | as graceful as a swan. One thousand of this number belong to private famiforwards and upwards; for they have lies, while the others are for public made no progress in civilization or in use, and kept for hire. You can rent the material comforts of the people one by the day for about two dollars for some 2,000 years. The volume of and a half, gondoller and all; go when and where you please, provided you make an agreement before starting. If not, you may look out for trouble. The gondoliers always expect "la bois," (a few centimes extra

for a drink.) Venice, you know, is situated on number of small islands two or three miles from the main land, It was first settled, they say, by the inhabi-tants of upper Italy, who fled hither in small boats to escape the cruel treatment of the barbarian hosts of there was no such thing known then for them to defend themselves from any attack by land, being thus entirely cut off from all communication, save by water. There are 72 islands within the corporate limits and covered by the city, with 32 more immediately surrounding, (104 in all.)
These are connected by 388 bridges, 300 of which are public, -the others private. There are only two bridges eross the Grand Canal, which winds through the city in the form of the letter S, and yet one well acquainted can go to any part of Venice on foot. There are 120 small canals, only six

and girls, with strings or ropes tied to the front door steps, in bathing. How convenient to have a bath house at one's door! Of course, all the fifth and stench of the city are cast into the water, and there seems to be such a thing as coming out in as bad con-dition as when one goes in; for be-sides all this, every thing that falls overboard from the boats which earry merchandise, floats on these streets of alima. And yet, for all this, there are many things to charm, especially when we remember the former glory of Venice. Byron has beautifully ex-

"I stood in Venice on the Bridge of Sighs, A palace and a prison on each hand; I saw from out the waves her structure

As from the stroke of the enchanter's wand. A thousand years their cloudy wings ex-Around me, and a dying glory smiles
O'er the far times when many a subject

Looked to the winged Lion's marble piles,
Where Venice sat in state, throned on her
hundred isles." The cars now run to the city over

the famous bridge which is two and a half miles long, all of brick, stopping at the end of the Grand Canal. Reach ing the hotel, we brush off the worst of the dust and prepare for a ramble. Dinner is served, at which we meet a young man from Alabama, who has somewhat familiarized himself with the places of special interest, and who proposes to stroll with us. We go down to the large open Piazzs or square in front of St. Mark's, where we find hundreds of gondolas waiting, like cabs around public squares in New York. The moon has just made its appearance over the historic waves of the blue Adriatic, and is occasionally veiled by the fleecy clouds which glide through the star-lit sky. Evening sephyrs fan the brows of the mixed multitude, kissing alike the rosy cheeks of the fair American belle, the swarthy dimples of the Italian haggard faces of beggars with a surprising impartiality. Every thing invites to a ride. We enter a "hearse and glide slowly, sweetly, noiselessly away. Up the Grand Canal we go, viewing the palaces of the princes of former years on either side, and ever and anon meeting a gondola with a merry, joyous throng. There is a caffee at the wharf, brilliantly illumi-

nated, having a fine band of music to attract the passers by. In front, there are and settees arranged around tables to accommodate hundreds of people, and they are all occupied. Europe has not some of the luxuries which we enjoy in America-such as ice-cream, soda water, lemonade, etc. They have something that they use in their place, but to me they are poor substitutes. But all over the country their principal drinks are wine and beer-men women and Now we will take a short walk

children drink these. around the square in front of St. does in Rome. There is a kind of gallery or colonnade on three sides of the square, on a level with the pavement. All along this there are little stores, shops and saloons full of their articles of merchandise, which consist principally of jewelry of every conceivable kind, cutlery, photographic and stereoscopic views, books. albums, glass-ware, and notions generally. A good deal of the jewelry is of Venetian gold,—the same as that of which candle-sticks are made in America. One of their principal industries is the work in glass; and it is wonderful how many different articles they can manufacture from it,bracelets, necklaces, cravats, hats, bonnets, dresses and an endless catalogue of other things. The curiosities in this line are sufficient to repay one for a trip to Europe.

But it is time that we were paying our homage to king Morpheus, for the hands of the clock in the tower point to X:30. So we make our way back through the crooked, winding streets, so narrow in some places that you can touch the walls on both sides with your hands-in fact, some of the alleys are just wide enough to admit one person at a time, and if two happen to meet, they have to turn side-

There are no vehicles here, you know, and all their transportation is as ships of war, it was an easy matter by water. Consequently the night's repose is interrupted only by the con-tinuous tread of the passing multi-tude,—not even the barking of a dog, nor the mewing of a cat is heard!
So, affectionately enfolded in the arms of Somnus, the night glides sweetly away. The first sound that attracts my attention Sunday morning is that of a human being, squalling at the top of his voice. I jump up and put my head out of the window to see the cause of such distress, and find a diminutive form passing along amid the mixed throng, bearing across the back of his neck a pole four or five feet long, to each end of

"Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: And saith unto him, All these things will I give thee, if thou wiit fall down and worship me."—Mat: 4: 8-9.

It is with peculiar delight that I this day appear for the first time before the intelligent congregation of Mt. Gilbo Church. Your fame and before you and preach. And

Evidently the devil was a little be-side himself when he uttered this text, and was in for making a big show on rather small capital. Let us hear

1. In the first place he went up on a high hill, where he could see a long way, and I think I can see him taking a wide sweep with his long bony arm, and still more bony fingers, and he calls the attention of Jesus to one kingdom after another, and points out the resources of each in detail. It was a grand time with him to show off his possessions. It is true he did not exactly say they are all "mine," but he strongly implied that they were when he said: "All these will I

spirit in us, or much of the devil in how I would dread it if I could have us, for when we do like him I think it! The roaring cataract, the deafenthat we are like him in spirit. We ing thunder, the enraged lion and the will strain every nerve and devil-like burning prairies, are not more fearful exaggerate a little to show off well be-

borrowed or stolen capital. He laid claim to these kingdoms, yet his title wastnet good and he knew it. He was promising more than he ownedsubscribing liberally, when he did not expect to pay. I do not say that any of you at Mt. Gilbo church ever did such a thing in your lives, and I don't want you to do so, for if you should do it, you would be so much like the the devil that I could not love you as I now do. Your good name would suffer. The devil knew that he was really a bankrupt when he made this promise, though he claimed to be so stout in kingdoms. He knew that the Law of God and strict justice held Mark's Cathedral. This occupies the claims against him that would sweep same place in Venice that St. Peter's away all his claims to these possessions. And he also knew that he could not well escape a fair settlement of these claims, and yet he promises to "give all of them?" He was very liberal with what did not belong to him. That is his way. I do not say, my wakeful hearers, that you are so. but I refer to the devil alone in this matter. For to say you were of this spirit would be about equal to saving that you have the spirit of the devil. I do not say it, and almost deny it. My private opinion is that the devil had made a desperate grab at these kingdoms, and had just gone far enough to put a claim upon them, and he knew that his effort was a fraud and his title not good, and yet he put them down as his in his talk, and brags on them while ing to and fro in the earth." now meets one who he knew could hold them, and the Law and Justice could not reach them in the hands of Jesus. Hence he seeks to "get in" with Jesus, have everything put in his hands, (the devil had no wife) and thus he would escape all claims and yet keep up a show of great possessions, while it would be hard to tell who did hold the lawful title. He would thus hide his fraud, escape settlement and payment, and yet have the privilege of speaking in a mysterious way of his kingdoms! It is no wonder Paul referred to "his devices." Now, I do not say that I could prove this—it is my opinion, or, at least, it is just like the devil to do that thing, and of course he did it. But mark, my weeping hearers, I do not say that any mortal man ever did such a thing. Nav. for me to say that of you, or any

one, would be to indulge in that fear-ful profanity which we sometimes hear from the lips of the profane, when they say, "you are like the 3. Again. I call your attention to this offer of apparent liberality in the text. "All these will I give thee, if," etc. This does seem to be liberal ings has been adopted by the whole people, and has come down to our own temple. Most of these temples have temple and the people and has come down to our own temple that the people and has come of the form of idolarty one that the Units his tables, elaborately carved, or his attached a huge tin vessel, his tables, elaborately carved, or his attached a huge tin vessel, his tables, elaborately carved, or his the temple that the people may we can give up the worship of our fields, but do not ak us to the worship of our fields, but do not ak us to the worship of our fields, but do not ak us to the worship of our fields, but do not ak us to the worship of our fields, but do not ak us to the worship of our fields, but do not ak us to the worship of our fields, but do not ak us to the worship of our fields, but do not ak us to the first our ancestors. We are indebted to Contracius of the first of the devil in him and he wall one. He says, "all the says and the table and the upin to the will not people may we can give up the worship of our fields, but do not ak us to the worship of our fields, but do not ak us to the worship of our fields, but do not ak us to the distribution of the form of the

Mount Gilbe Church. THE DEVIL ON DRESS PARADE, ETC.

Presched by G. Washington Jones at

good works, my hearers, have gone abroad in the land, and my heart has long panted to meet you and stand hold the good time has come, and I assure you that there is at least one appy heart here to-day.

I call your attention to the language of the text, which is the lan-guage of the devil, as you perceive. select this text because we have so much of its author in us, and we ought to look after ourselves sometimes as well as to give so earnest at-tention to others. We must examine ourselves—2 Cor. 13: 5.

give thee," etc.

And yet there is much of this

It is a very stong and undying passion fore those that we like and dislike.

and oh, my beautiful audience, with 2. But I call your attention, my atwhat an emphasis and a bite of the tentive hearers, to the fact that the lip did the devil use it here to Jesus. devil was making all this show on He did it just as we, or rather you, do to one another! It is fall down, down, down in the dust. Get low. let me put my foot on your neck. must rise, but you must come downthat is the devil's nature, and this part of him crops out very freely in us, or in you about Mt. Gilbo church, and all over the world. And that other part-"worship me"-means much. Not only must you come down, but I must be worshipped, honored, petted, exalted, magnified enlarged and glorified. That was the way the devil felt and talked, and that is human nature as well as devil nature, or rather, it is the devil nature controlling our human nature. It would take ever so many whole years to tell the history of the cases of this sort that I have seen in my travels. I must name a few and call upon my valued congregation here to supply others from their own obser-There was Sam. Drapshot, who had money and vanity of mind, who married Jane Simpkins. Now Jane was poor but pretty, and it was a rising step with her to get into the Drap-shot family. So the Simpkinses liked the match, encouraged Jane and spent the last dollar in the family to see her wedding day all right and set off. Yes, and the Simpkinses wanted to cultivate Drapshot because he was a little up in the world, and they thought that he might help them. But as soon as he got Jane and learned what they were in for, he frowned, put on airs to the whole family and cried, "fall down, come down at once, and let me be the he-, and he was a tyrant, and the

was because he was the devil and not

a christian. If he had been a real

christian he would not have wished

to have these things, when he knew they were not his by right. All

4. Then I call your special atten-

tion, my sobbing hearers, to another proposition in the text, and that is

the point that I wish to bring before

you. "All these will I give thee if

thou wilt fall down and worship me."

This brings out very clearly the na-ture of the devil, and I sometimes

think that we do not resemble him in

anything more than in this "fall thou

down and worship me" disposition.

This disposition is found in every age, in every clime and in everybody—but

me. As I go jogging over the earth

on my sorrel pony, I see it, deplore it, condemn it, and sometimes I al-

most fear that I may some day feel it.

devil was in him, and they had no

love, no peace, no joy and Jane died!

All this because Drapshot was forever

crying, "Fall down and worshir

Il that he ought and might have been.

some were really offended by his

walk. He was excluded, but Peter

saw his error and came with tears and

Highstrung said, "Nay, that is not meet to be done. Let him fall down

to me. Let me set my foot on his

neck, roll him in the dirt, slime him

over with the devil's slime, and let

me be great and let him be little, meek

and tremble before me, and then I

will be satisfied with his confession

and petition. Let him fall down to

me and let me humiliate him, and all

will be well." That church was ruined by that cry of the deacon.

That deacon said about the same of

everybody, and all feared him far

more than they loved him, because he

christians know that by experience.

Why did he thus put in conditions that would spoil so elever an offering 5. We sometimes learn what is the that would spoil so elever an offering? He knew that Jesus could not accept this condition, and let he makes it! I do not accuse you, my dying congregation, of ever making a vain show of liberality by putting in an "fif" or a condition that others could not comply with, and thus gain to yourselves all the honor of disinterested liberality, while at the same time you retain all your possessions! Nay to nature of true religion by direct teaching, and sometimes by contrasts. Let us learn of Jesus and the nature of his religion, by contrasting his spirit with this seen in the devil in the text.

Jesus is "meek and lowly of heart."

When he saw the evidence of true repentance he readily forgave.-Luke vii: 47. He "reviled not when he was reviled." He prayed for his eneretain all your possessions! Nay, to make even a hint of such conduct on mies, while they mocked him on the cross. He commands us to forgive and to love and pray for those who "persecute" us. Such is the spirit of your part would be to say that you are a devilish set, and that would be pro-fane, and I never was that. The Christ, and we must have that spirit right and noble thing for the devil to or we are none of his.-Rom. viii: 9. have done was to have said to Christ: It is not according to Christ's religion "You see these kingdoms. I made a savage grab at them, and laid heavy claims to them, but they are that we cry to others to fall down to us, but that we humble ourselves and be "clothed with humility." The not mine. All that I possess in them is ill-gotten, and I will not have ill-gotten gains about me. I hereby remeek inherit the earth, and a quiet and peaceable disposition is of great value before the Lord. turn them to their true owner. Thine they are and thou shalt have them all back again without any "ifs." But the reason why he did not thus act

Now we can judge whether we have the spirit of Christ or the devil, and we may well know that we are Christ's if we have his spirit and follow him, and we shall be with him in glory forever. But with the devil's spirit in us, and manifested, we may well know that we belong to him and will go to him when we die. Whose spirit have we, my beloved hearers? This question will soon be answered at the Judgment Seat of Christ, and its answer will fix our destiny.

The Biblical Recorder

ADVERTISING BATES.

Space. | 1 time. | 1 m. | 5 m. | 6 m. | 12 m.

Obituaries sixty words long, are inserted free of charge. When they exceed this length one cent for each word must be paid

OUR MISSIONARIES AND THEIR WORK.

From Mt. Airy Bro. C. C. Havmore sends the following: My field of labor is a very encouraging one; have good congregations. I thought last year that I could not stay in this field another year, the opposition was so great; but I have determined to stick as long as I can do any good. I have to work against three regular Methodist preachers living in the place, so you can get some idea of

Bro. Thos. Carrick reports favorably of the work at Washington. The bad weather prevented him from securing an audience once or twice. There are thirty pupils in the Sunday School, and it is doing good work.

Bro. W. B. Knight occupies one church and four out-stations in Greene and Pitt counties, and reports 15 sermons, notwithstanding the cold He says: "there is but one place where I preach where we have a fire; but one Missionary Baptist church in this county (Greene.) I have hunted up seven of the original members, two males and five females. I have also drummed up seven more in the vicinity who have written for their letters to join with us. They have had no. pastor here for six or seven years, and very little Baptist preaching during these years. No Sabbath School, now, nor prayer meeting in the village, (Snow Hill.) no Baptist living in the town. I have appointed a weekly prayer meeting, but the bad weather kept the people away. We shall see. Religion is at a low ebb in this section. There is a Bar attached to most of the drygoods houses in the place; drunkenness and profanity all around, particularly on Saturday. Oh for a prohibitory law! and oh! more yet, for an outpouring of the Holy Spirit upon the people in this part of our State. Pray for us, especially that the Lord will bless our

labors amoung this people. Brethren, the 1st quarter's salary of our Missionaries is now due and we have not the wherewith to pay them. I am glad to see that so many heeded my appeal the 5th Sunday in Jan. This will aid us very much, but unless a good deal more comes in we shall fall very far short.

JOHN E. RAY, Cor. Sec. ELDER E. DODSON SPEAKS

I went to Asheville the 3d Sunday in January and raised in cash and pledges over fifty dollars. The weather was against me but brother Dixon was a fellow-helper (not a fellow-hinderer) to the truth. 3 John 1:8. On the 4th Sunday in January I collected about forty dollars in Charlotte, though some good members had died. Members were not numerous. Elder Turkeyville church, and he was not Whitfield was a fellow-helper and not a fellow-hinderer. If all our charches had such pastors as Elders Whitfield and Dixon I could raise ten said: "I repent, do forgive and let me serve the Lord." But old deacon times more money than I do for mis-

My P. O. for February and March is Milton N. C. It is a money-order office. The people can send either by registered letters or by money or-

An English actress, passing along a street one day, heard singing. She looked in at an open door upon a little prayer meeting, and caught the

Depth of mercy can there be Mercy still reserved for me? She entered, listined awhile, and then went away; but the hymn went -