The Biblical Recorder. EDWARDS, BROUGHTON & CO.. RALEIGH, N. C.

Office: Cor. Hargett and Salisbury Sts. TERMS OF SUBSCRIPTION :

Remittances must be sent by Registered etter; Post office Order, Express or Draft, ayable to the order of the Publishers.

International Sunday School Lesson SECOND QUARTER, 1882.

LESSON VIII .- MAY 2187. BY REV. A. C. DIXON, Asheville, N. C.

SEEING AND CONFESSING CHRIST

sought him to touch him.

23. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw

24. And he looked up, and said, I see men as trees, walking.

25. After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.

26. And he sent him away to his house, saying, Neither go into the town, nor tell it

saying. Neither go into the town, nor tell it to any in the town,

27. And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, whom do men say that I am?

28. And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

prophets.

29. And he saith unto them. But whom say ye that I am? And Peter answereth and saith unto him. Thou art the Christ.

30. And he charged them that they should tell no man of him.

31. And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

three days rise again.

32 And he spake that saying openly.

And Peter took him, and began to rebuke

33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men.

"Thou art the Christ, the Son of the Son of the living God."-Matt. 16: 16.

DAILY HOME READINGS. T. Parallel in Matthew,....Matt. 16:13-28. W. Martha's confession, ... John 11: 20:27. T. The Way of Salvation, ... Acts 2: 29-40.

F. The Test of Fatal Error, S. Faith and Eternal Life, ... I John ch. S. How Christian Sight is

OUTLINE. HEALING THE BLIND HEARING CONFES-TEACHING THE DIS-CIPLEN REBUKING PETER.

COMMENTS.

I. Christ Healing the Blind Man. V. 22. Cometh to Bethsaida. Bethsaids means "the house of fish," and was doubt less a fishing village on the banks of the Jordan, where it flows into the Sea of Galilee; the home at one time of Peter, Andrew and Phillip. (John 1: 44.) This is the only one of the "mighty works" done there, o which we have any account. They bring blind man unto him. He did not have the earnestness and faith of the blind man o Jericho. The friends of this one had to bring him to Jesus and pray for him: that one did his own praying, and persisted in spite of the crowd and the remonstrances of the dis-ciples. When our friends will not cry to Jesus for help, it is well for us to plead for them. And besought him to touch him. They thus marked out the manner in which they wished Jesus to heal him; but Jesus took his own method. We should make our requests known unto God, without dictating answers prayer in ways we least expect.

V. 28. Took the blind man by the hand. Not the touch of power, but of tendernes and love. When brought to Christ by his friends, the man had faith enough to submit himself to His care and guidance. Happy the poor, blind sinner, who is willing to let Jesus take his hand and lead him. Such submission will insure sight. Led him out of the town. Several probable reasons for this (1) Perhaps, to avoid undue en ment, that would result from such a public miracle; (2) It may be, to impress Himself more deeply upon the man's heart, as he had rejected the evidence of so many mira-cles, that He considered it useless to repeat before them another. When he had spit on his eyes, &c. Not that there was healing power in the spittle. It was used simply as a symbol to denote the transfer of "virtue" from Christ, and to teach us the lesson that almighty power chooses to use instruments Moses, the lamps and trumpets of Oldeon, were simply God's chosen instruments They could have done nothing without his wers In our efforts to do good we are

V. 24. I see men as trees, walking. In times past he had doubtless seen, and hence knew what trees and men looked like. In the flickering vision of partially restored sight the trees seemed to be walking like men, or the men walking about him appeared large as trees. This is the only case of gradual cure among the miracles of Jesus. The reason of it was doubtless in the man's

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BIBIAL BROW

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

VOLUME 46.

RALEIGH, N. C., WENESDAY, MAY 10, 1882.

NUMBER 45.

At ten o'clock Bro. John E. Ray

tells how all can work, and says it is the duty of every one to do all they can to get others to unite with them in the work. Bro. Holloway thinks

that no member should be retained in the Church who is not willing to work in the Sunday School. Bro.

Pace says it is the duty of each mem-

the word, to watch for souls, and

rity, he should be honest and upright

world and the adversaries of Christ.

Bro. Bostick delivered the bene-

There was then an intermission of

an hour for us to partake of the re-

freshments, which were prepared in

At 3 o'clock the audience again as-

sembled, and the Chairman announce

as the next question for discussion

"Should every member of the church

be a worker in the Sunday School ?"

which was discussed by the following

brethren: J. A. Beam, W. H. Pace,

version of Sunday school scholars?" was next discussed. Bro. Stringfield

says that we can win souls in many

ways, and that we should try every means we can. He says that we can

win them by smiling or by weeping. Bro. A. T. Hord then entertained

eachers should always try to impress

some spiritual truth upon the minds of the pupils. Bro. Ray said that the conversion of souls should be the chief object of every teacher in the Sunday school, and that we should

often be more personal, and have some special object in all that we do. Prayer was then offered in behalf

of the meeting going on at the Second Baptist Church in Raleigh. After which, Bro. John Ray made a talk in behalf of State Missions, and

took up a collection, amounting to nine dollars and fifty-one cents in

eash, and three dollars in pledges. The exercises then closed, and we all felt glad that we went-

J. W. FLERTWOOD, Secretary. Wake Forest College, May 2nd, 1882.

NOT HOUSES BUT SOULS.

who is always ready for a good word or a good work, in April the 19th No. of RECORDER, voices the perplexity of Baptists. In his article, "What Shall I Do?" he speaks of the numerous calls that were weekly made

ld churches. He wishes to b

all; but this is impossible. Now others are perplexed in the same way. What shall we all do?

To several of these appeals I have responded with my dollar. To many others I was compelled to turn a deaf ear. But for a year or two past I have been thinking—and the result of my thoughts is, that

WE NEED MORE WORSHIPPERS

JOHN E. RAY, President.

Prof. Taylor and the writer.

cannot attend the School.

great profusion.

his flock.

found that he could not see clearly. Jesus never leaves his work half done. His purpose is to write upon everything He under-takes, as He did upon our salvation, "It is finished." Those of us who have been cured of spiritual blindness stand in con-stant need of these after-touches. Our views of truth and duty are at first often imperfect. The Spirit is promised as our "guide into all truth," and it is delightful to have Him touch away the mist, and reveal to us clearly the meaning of the Word. to get this clearer vision we must certainly

V. 26. Sent ham away to his home. When we have been greatly blessed of God it is meet to tell it first to our loved ones, begin at Jerusalem and then go to the "uttermost parts of the earth." Neither go into the town nor tell it to any in the town. Christ knew that it would only stir their hatred afresh; so he sent him where he would be likely to do the most good. This is the only case, we believe, on record, where the injunction of secrecy was kept. Il. Christ Hearing Confession Concern-

ing Himself. Vs. 27-29. 1. OF THE PEOPLE.

Whom do men say that I am? This ques tion of the Master does not teach us to be anxious as to what men may think of us. If we have God's approval, it matters little whether men approve or disapprove. It matters much, however, as to what men think of Jesus, and we cannot strive too carnestly to find out their views on that subject, that we may correct them, if false, and

confirm them, if true. The people all had exalted views of Christ, and yet none of them were correct. Some said John the Baptist, of course risen from the dead, as all knew of his murder. Elias was a great man with the people, and was expected to appear among men. Those who could not admit that he wa honored Him by placing Him among the prophets. None said He was an impostor. His works and character were too convincing. Men may have exalted, and yet false, views of Jesus. Unless we accept Him in His true character as the Son of God, however much we may otherwise honor Him. we are as much lost as if we consider Him an impostor. Those who say that He was a good man but not God, condemn themselves, because He claimed to be God, and it is unthinkable that a good man can at the same time be a hypocrite.

2. OF THE DISCIPLES. Peter spoke for all : Thou art the Christ. Here a few were right, while the many were wrong. Dockers after truth need not look for it among the masses. Popular apinion is more apt to be wrong than right. A pitiable sight it is, when a follower of Jesus refuses to take a stand on any question until he finds out the opinion of the majority. Let us confess our Saviour though, like the disciples, in opposition to the views of all

V. 80. Charged them that they should tell no man of him. Though they confessed Him as the Christ, they were yet ignorant of His true mission. They were looking for s temporal kingdom, and would have preach ed Him, had He allowed them, as the Christ to reign and rule upon the earth. The cross was not yet a part of their theology.

III. Christ Teaching the Disciples.

V. 31. Began to teach them (1. His suffer ings) that the Son of man must suffer many things. (2. His rejection,) and be rejected b the elders, &c. (8 His death.) And be killed (4. His resurrection,) and after three days be raised up again. From what follows we see their ignorance of these four great facts, without which their preaching would have

IV. Christ Rebuking Peter.

V. 32. Spake that saying openly. To the the people also, as they needed to under stand it, to be saved. Peter took him and b gan to rebuke him. Showing that Christ's teaching was opposed to their former views of His mission.

V. 33. Get thee behind me Satan. Satan had tried to tempt Christ away from the cross by offering him the glory of the world;
Peter was now trying to do the same thing,
and thus put himself in Satan's place. It
may be that the Devil was in Peter, In either case the severe rebuke was merited. Those who would tempt the Christian from the cross, occupy the same position. Thou secores not, de. The old word secor is aldure the cross; your visions of earthly glor are worldly, and proceeds from the man the old Adam in you, and not from God. God's way is one of humility and cross-bear-

'MY CHURCH."

SERMON BY REV. ALEXANDER BLACKBURN.

18t 1t - 2 So far as the words of our Savior are recorded, we find that He uses the word Church only on two occasions. In our text, and in Mat: 18: 17, where directions are given as to how we shall deal with an offending brother. In both these cases He refers to the Church as a distinct, organized body. As we read further in the New Tes-The reason of it was doubtless in the man's very weak faith. "According to your faith be it unto you," is a law never broken. This indistinct vision strengthened his faith, so that he could now trust for a perfect curse. The spiritual vision of these whom expected for some appearal purpose; but in the could now trust one that they need to pray "God increase our faith," in order to give more light and clear to now, it refers to a company of believers. The spiritual vision of these whom a company of people called together faith, in order to give more light and clear to now, it refers to a company of believers. The spiritual vision of the could now trust for a perfect of the same and doctrines—Bapton, as God has the two mands and doubtless in the man's time, his thought, and his money are to be used for the Church, as God has time, his thought, and his money are to be used for the Church, as God has the mand ourselves according to our people in the charge and doctrines—Bapton, it is all the towns and distinct, of the Church as a whole. His time, his thought, and his money are to be used for the Church, as God has the mand ourselves according to our people in the charge and doctrines—Bapton, he food has the could now trust for a perfect on the church as a whole. His time, his thought, and his money are to be used for the Church, as God has the mand ourselves according to our people in the charge and doctrines—Bapton, he had his hold in the could now trust for a perfect of the charge and doctrines—Bapton, he had his to bare in should now trust for a perfect of the church as a whole. His time, his thought, and his is doctrines in the could now trust for a company of people called together for some appearal purpose; but in the New Testament designation, "the Church" would have been sufficient in all ages. We are not of those who are the church would have been and doctrines and doctrines in the twent is a sufficient to college, where there is not a deduction on the could now trust for a company of people called togethe

ast his eyes supon the ground, when he and our translators in both the old and new versions here use the word

> Our text tells us that Christ is to have a "Church," a people called out. It is to be built on a foundation solid as rock of adamant, and lasting as eternity. We do not discuss, this morning, the interpretation of the passage in its surrounding words any more han to say that occasion of the utterance of our Lord was Peter's confession, "Thou art the Christ, the Son of the living God." On Peter, as a representative of men thus confessing, the Church has been built, and to them have been given the "keys of the Kingdom" in all ages—the "foun-dation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone."

> This we can grant, and must grant, but in doing so we do not in any sense make Peter a Pope. Certainly not an infallible one, for he committed the most gross and cowardly sins after this; and Paul withstood him face to face. In no sense was Peter or any other man ever head of the Apostolic Church. Christ has never given up His place as sole Master and Lord.

What did the Saviour mean by "My Two extreme views of the Church are found side by side among us. One the Roman Catholic view, closely imitated by Episcopalians and Lutherans, and in some degree by other bodies. It is that the Church is a peculiar institution, in such a sense that it has special powers and may confer or withhold spiritual blessings; even salvation itself. To be in the Church is salvation; to be out of the Church is Jamuation. Its officers have power above all other men, and its voice is the voice of God. It nay formulate statements of doctrine or creeds, which must be accepted and its rule of iron. It is thoroughly organized, and claims exclusive control even over conscience itself. This type of the Church is intolerant, and abusive, and it holds in its bondage millions to whom the name of Christ is known. The other extreme view of the Church is that somewhat popular doctrine of our own day. The Church is the loosest of all organizations; indeed scarcely to be called an organization, so easy is it twisted and pulled about to suit the caprice or convenience of men. It has no fixed order; no law. You may believe and do almost anything in the Church ex cept to believe that you are right. is hard to believe that when the Master said "My Church." He had in mind either Roman Catholicism or a "Young Men's Christian Association." Either would be a dishonor

archy; freedom without confession. What was it?" In answering this we are not to look for a formal constitution, such as we find in human organizations: not for a constitution and by-laws. Have any of you framed and hung in your homes the constitution and bylaws of a family? There are certain well understood principles which underlie the family organization. These show themselves in the home-life, and we need no law to know that bigamy and polygamy are monstrosities; that the man is to be, with one wife, the united head of the family, and

each to enjoy equality of right.

The Church is the "household

to him as an organizer. In His

Church there was order without hier-

faith"—a family. The great underlying fact that binds together is the birth; all who are redeemed belong to "the assembly and Church of the firstborn, whose names are written in heaven." This has been called "the invisible Church." All true believ ers, known only to the mind of God, separated from all unbelievers. To longed, as do all who accept Christ even in their last hours. So our little ones, redeemed by the blood of Christ, who he takes to himself, not because they have been baptized ecause they are his own and he takes them. But, however pleasant it may God and not man knows, it is not the Church of our text. Christ said, "On this rock will I build my Church." To build is to organize, to set in order, to compact and shape so that certain purposes may be accom-

The pile of brick yonder, that has been tempered, and molded, and dried, and burned, may be very good building brick, but they do not make a brick building. So converted peo-ple may be the living stones, the ma-terial out of which to build a Church, but they are not yet a living tem together in love, and built by the plummet of God's exact truth. The Church is an organization.

"The Church of the Living God," Disciples," "Christians," "Brethen;" but the most common designa-

OBJECT OF THE CHURCH. In short, this is to perpetuate the Kingdom of Christ on earth: (a)—By preserving a standard of discipline in the members. Hence, we covenant together to exercise a watchcare over each other, and to help each other in the Christian life, and we are commanded "to withdraw from such as walk disorderly." Impurity within is the cause of the greatest disaster that has ever come to

(b)—By bearing each other's burdens, in fulfillment of the law of Christ. We do not find any command or example for a community of goods in the Church, yet, there is such a common aim and interest, that the practical result is better than a com-

munity of goods.

Just here let me say, that there eems to have been something of failure in carrying out the objects of our founder. We do not make enough of the "Especially unto them who are of the household of faith," which we find in Galatians. (c)-By preserving the ordinances. Christ left only two ordinances, and those so beautiful and so simple, yet so full of truth, it is strange that

they should ever have been pervea-It belongs to the Church to hand down to the future; Baptism and the Lord's Supper as he gave (d)—By preaching the Gospel to the world, "beginning at Jerusalem," the world, "beginning at Jerusalem," the Church was to carry the Gospel around the world. The Church at

Society, and Paul and Barnabas their

messengers preaching the Gospel to

the regions beyond. But I need not say more. If you want to know the object of the Church, read the Epistles of Paul, for these were written to Churches, to individual bodies of believers, in Rome Corinth, Galatia, Collosse, etc. Each independent in itself, yet interdependent and courteous and nelpful toward each other. An example of this good will and fellowship s seen in Paul's coming from Damascus, with a letter to the Church in Jerusalem, upon which letter he was

after name and object is to define th

qualifications for membership. Who may be members of the Church? (a)-Believers. "The Lord added to the Church, daily, such as were saved." Or, as the new version has it, "such as were being saved." "Believe in the Lord Jesus Christ, and thou sha!t be saved." This was the first requisite for Church membership in the New Testament. No warrant for any such thing as a sort of half-way membership in the Church; neither unbelieving infants, nor un-believing seekers. No matter how pious the parents of the one, or how earnest the desires of the other; can become merbers of the Church, while unbelieving. Why should they?

No other society admits members who do not believe in the principles of the society-how can the Church ? The sons of Grant and Lincoln had to take the same oath on entering the army, that was taken by a foreign born citizen, and they were required to put on the same uniform. Children of Christians have advantages, but semi-Church membership is not one of them. The promise is to "you and your children," but it is a promise that God will CALL and prepare for his Church. Faith they must have,

yet this is not all. (b)—Baptism is a requisite to mem-bership, and by Baptism we mean "Baptism," and not something else. On this point, I shall be satisfied to quote from the New York Independent, a paper not noted for its prejudice in favor of our position. In a just criticism of the action of the American Bible Society, in not publishing the Burmese Bible, the Independent says: "The latest Greek Lexicons define Baptism as immersion, and give it no other meaning." This Baptism is at the door of the Church. We do not say it is the door, but it is at the door. Not Baptize people and then admit them; but admit them but admit them Baptism is "putting on Christ." What we put on, we are in. To be in Christ is to be in the door, for he is the door By this we perceive the place of this beautiful ordinance. As the recrui is examined as to loyalty and fitness before he puts on the uniform of a soldier, so here the examination as to faith and fitness is before the putting on Christ before the world.

The believing, baptized Christian is not only in the Church, but to be in Church means responsibility. He tion is simply "The Church," as is bound to show forth the beauty of The Church at Ephesus," "The the doctrines of the church in his life; Church in Sardis," "The Church in to help his fellow Christians as individuals, and to do his part in the work of the Church as a whole. His time, his thought, and his money are to be used for the Church, as God has

be for good; an offense, that must thurch is the strongest of all organ-needs come because of our wicked a-zations. The enemies that come from tures; but still an evil, an offense, he gates of Hel have not, and can

But more than this, leading instithe woe of which seen in the lack of power in Christianity. The Church ought to mean New Testament unity.

ispent; we feed on Christ; "My isnent; we feed on Christ; "My
fle 18 met, indeed; my blood is
drk, indeed." In nature, birth, as
a bt, gos before nourishment as a
fac Sospiritually, the new birth as
a ict, oes before the spiritually
feeing in Christ, as a fact. It follow and new birth in the symbol goes fore the feeding on Christ in the sphol. Hence we hold that it is ouduty as church members, to

insistn orderly Baptism before com-FIGRES USED FOR THE CHURCH. It my further help us to glance at

some f the figures used for the Churc It is called an army, of which hrist is the Captain. Under Him aCommander and Leader, campaigns lefensive and offensive, are to be unertaken. As the Duke of Wellin; on said to the complaining preach, "Look to your marching orders, ir " so the Church is to implicitlyobey orders. With loins girded ad feet shod, with shield and breastpite, and helmet and sword, this arm is to set up banners in the name of the Lord. The Church is called to BRIDE, Christ the Bride-groom; is the husband loves the wife, so Chrit loves the Church; as the Bride isto to be loyal, so the Church is to be rue to its marriage vows, and as the Hide is the source of the mul-tiplication of the children of the Bridegrom, so Christ's children are begotten and born in the Church. Head, is the head controls the

body, sc Christ is to control the Church. The union is not accidental. or for covenience; it is vital. What, hen, is the Church ?

An organization bearing the name of Chris, composed of regenerate souls, who have been baptized into Christ, who have taken vows of loyalty, and whose aim is the building up of Christ's kingdom in the world thus glorifying the name of Him whose name they bear. This, and not the scheming, plotting, selfish organization founded by Ignatius Loyola, is the true "society of Jesus," the influence of which has been to lift the world to a higher plane, intellegenally, morally and spiritually. society; but it is more than a privilege It is the duty of every believer in the Lord Jesus Christ to be in the Church: not the company most convenient; not that one whose social standing is most pleasant, but the Church which is at

one with the law of our Divine I am glad to-day to invite you to ellowship -not perfect, for none are more ready than we to admit imperfections; yet a fellowship that knows no authority of tradition, or creed, or Pope, or Conference, or court, but whose only authority is the law of Christ-into this blessed fellowship we bid you come, and may the Divine Spirit so lead us into the truth that very error may be left behind, and the fullness of truth be grasped; until our conquering captain shall be acknowledged King of Kings, and our Lord shall "present it to himself a glorious Church, not having spot or wrinkle or any such thing, but that it be holy and without blemish." Amen.

AN OPEN LETTER.

To the Honorable President of Board of Trustees of Wake For-est College.

Dear Sir and Bro .: Pardon me for addressing in assumed name. To do this as reneral rule, I do not approve. In pecial cases however, it is pardon ble. Junius could never have been Junius without it; and lesser knights the quill than Junius may in this way, wave a more successful

It impresses me that Wake Forest lollege owes it to our self-sacrificing ministers and owes it to herself, to furnish tuition to the sons of those ministers who devote their time to preaching the gospel, at reduced rates if it cannot be furnished to such, free. In almost everything else, deductions are made in charges to active ministers of the gospel. There is justly a public recognition of the fact avors by way of deductions should be

made, and margins for profit con-tracted on their account Whether you take corporations who for the ministers reduce rates of travor go to the individual butch who it may be tosses an extra soup-bone into his market-basket for good prevails. Nor is it less patent, in the fact that merchants usually deduct a per cent, in their sales to these men of God, and physicans seldom make a charge at all in most places, for their services to their whole families. Besides even the schools and academies in almost all the towns and

tutions of our State are now offering to educa e the sons of ministers free pserve the o'der of the Church.

Aptism is the emblem of birth to the relife: "Born of water." The Ld's supper is the emblem of nour-ters in the State, irrespective of deters in the State, irrespective of de-nominational distinctions, Notably among these is the very thorough and popular institution of Major Bingham, as before referred to by me in a communication in your paper last winter.

If in all these ways this benevole

and beneficence is extended to these faithful servants of God, should not ber of the church to be a co-worker with the pastor, and to lead his chil-dren to the Sunday School, and not Wake Forest do the same ? Does it not look better, at least in the nature of things, that she who has so much beneficence asked, should at least this

send them and he stay at home.

The hour for preaching having arrived, the discussion was closed until Again, does not Wake Forest owe the evening.

The ordination sermon was preached by Dr. Wm. Royal, from Heb. 13:

17. He preached a very impressive to herself to do this? Would not such favors shown to our ministers, make returns to the college by way of increased interest in the hearts of sermon, as is characteristic of him, showing that it is the duty of a minister to teach, to declare or preach uch ministers and increased voluntary labors on their part for the good of the college? Not least to consider is the influence had upon others where a minister's son goes to Bingham's or other institutions in the above all, to try to possess the high-est type of christianity.

Prof. C. E. Taylor then delivered State in preference to Wake Forest, the charge in a very forcible and solemn way. He said that a minister should be a man of the strictest integbecause he is not really able to send his son where his heart turns him.

Sixty dollars a year for the two sessions at Wake Forest, besides "incidentals," library fill, &c., &c., makes a "big hole" in a poor preacher's purse, and when we remember that that sixty dollars will go far on the way to pay the board of his son at such schools, is he not almost bound to take unpleasant alternative of send. to take unpleasant alternative of sending his son to another than his real choice. Now then, will not the in- to his soul, a shield against his enemy, our college, and will not others decline to patronize our own college by the sheer example of the minister who is prohibited from sending to Wake Forest on account of his limited

Let not our honorable president and the equally honorable members of the Board think that because our ministers so love our cause and our college that they will send their boys to Wake Forest whether or not. Our preachers know that it takes "money to make the mare go," but they have not the money for their sons to pay for the luxury of sniffing the breezes of the Wake Forest lawn, or strolling with books under Many of Budernthase classic oaks. Many of truggle, might be able to secure means to board and clothe their boys while at Wake Forest, but the tuition charges are to them simply prohibitory.

Lastly. It does seem to me that Wake Forest owes it to herself to make an important change ia this existing state of things, because she ought to stand side by side with her enterprising sisters in the South. From the presidents of the follow-

ing institutions, I have their statements for the following facts: Georgetown College, Ky., gives tu-ition free to ministers' sons, while she is educating on an average, free, about

18 young ministers.

Bethel College, Ky., gives free tuntion to ministers' sons, and she is educating an average of 10 young men per year for the ministry free of

Mercer University (Georgia) gives educating free of tuition about 30 young ministers annually. Howard College (Ala.) charges a-mere nominal sum for ministers' sons, the class, and try to prepare the lesson with a personal application of it to each one. Bro. Taylor says we as

and she, without a dollar's endowment has been educating an average of 14 young ministers a year free of charge.
Should not Wake Forest stand abreast of these institutions? I know the most of them have some endowment, and Wake Forest needs an endowment to give her more strength, but with all this does she not owe it to herself to do at least as much as Howard College?
With no other object than to ben-

efit our college and aid our needy inisters, I write this communcation Wake Forest College lies near my heart. My mother taught me to love it when I was a boy. The last time I visited the institution my heart swelled with pride for what she is and what she promises to be. If she will take this one more step, she will step that much higher and put herself along side of the more enterprising colleges in the South.

When your Board, soon to meet at Wake Forest, shall come together. ase ask them to consider at least the subject as presented in this com-

bein bile sbulling P. S. I have neglected to say that I was much pleased to read in the RECORDER, Dr. Pritchard's reference to my former article in which he re-Wake Forest and told what a grand work the college has already done in ministerial education. To that I reply, it speaks well for the college That she ought to have done, the work of which I write she ought not to April, 1882.

The Biblical Recorder.

1time 1 m. 8 m. 6 m. 12 m.

At ten o clock Bro. John E. Ray, who had been appointed to conduct the meeting, opened the exercises by reading Scripture, and after singing, he read as the first question for discussion, "What is the best method of conducting a Sunday School in the country?" which was ably discussed by Brethren W. J. Ferrell, Jas. Holloway and W. H. Pace. Bro. Ferrell tells how all can work and says it is to worship him, it seems to your humble writer that he would so fill their hearts and minds with a determination to work that the house would soon be built by themselves. "Where there is a will, the

But it is not always essential that God should be worshipped by a be-lieving body in a house made for that special purpose. In ancient days, he was worshipped in groves, in private houses, on the sea shore, everywhere, anywhere that the people could get together and could get one to speak the "glad tidings" to them.

I do not remember an instanc where any of the Apostles ever troub-led themselves or others about build-ing churches. They spent their lives to convert sinners. Little cared they about a "consecrated house," "Owe no man anything," applies as much to a body of Christians as to

individual members.

O, brethren! let us cease caring so much for the "building made with hands." Let us put on the "armor of faith" with the "helmet of salvation," and "enduring hardness as good soldiers of Jesus Christ," let us strive to become worthy to enter, at last, into that "house not made with hands eternal in the heavens."

in all his dealings. He urges the brother to preach the word to the poor, and as a shepherd watches over his sheep, so should he watch over HEARING GOD'S WORD.

God's speaking to us will be always within the lines traced out by Holy Scripture. God is always consistent. Bro. Stringfield then presented the Bible, assuring the brother that it would be a light to his feet, a comfort to his sonl, a shield against his enemy, and a sword with which to fight the word of God. But, whilst Holy Scripture forms me for God's service. it makes me "complete, and furnished completely unto every good work" (2 Tim. 3: 17), it does not tell me to what special work I am called, by what service I may really please him, what I have to do in the morning, what in the afternoon, etc. And how could I stand before God, waiting upon him, if I were not quite sure that the Master who had called me to serve him, would also tell me from hour to hour the service which he desires to have done through me? A waiting attitude is possible only before a Mas-

ter who speaks to me.
In old times, Israel was continually Bro. Beam thinks it is the duty of each member to be teacher as well as ment of the Lord they journeyed, and at the commandment of the Lord to work for the School, even if they they pitched their tents. Can you, then, think that, under the new cov-Bro. Pace then said that those who go to the School should go in the enant, the Lord will not tell us how house, and not stay out and wear the roots of the trees around sleek, when long he will have us to sit at his feet they might be inside doing good. whither and how far we have to go Prof. Taylor then told some rea-In the days of his flesh, Jesus cot sons why some people can't go to the Sunday school, but said that it was do nothing of himself. He did what the duty of every person who can to he saw the father do; he judged as he attend, and that it was wrong for heard. We are his followers; our privilege is to walk as he walked. We them to stay away when they can go. serve him not as servants, but as

friends. "The servant knoweth not what his Lord doeth." All that Jesus heard of his father he has made known unto us. . . . It is only through faith that we can hear God speak to us. So far as you have faith in God and in his wil us with a speech. He said, we should first know Christ ourselves; secondly, we should follow him; thirdly, we (Rom. 12: 2), trusting that his will is good and acceptable and perfect, so far you will come under the light of his countenance, the shining of his face. And again, when you live in the presence of God, when you think, speak, and act under the light of his should pray God to give us favor with the children. Bro. Splawn then en-deavored to show that if we want to reach the children, we must try to countenance, you enable his find out what will suit each one in

you by his eye. He is then able to speak to you, and thus to make you intelligent, teaching you lessons for

the present and lessons for the eterna under his control in every use of the faculties, of their time, of their mon-ey; through all they keep listening, ready to be stopped by God's voto. To be stopped! If you ask how God speaks, it is just this, so far as it can be explained: in the depths of your being, far deeper than the region of feeling, disposition, or impression, you get stopped in one direction, you get free to go on in the other. A door opens or is shut. It is simply the opens or is shut. It is simply the application and realization, in small details, of what all true Christians have experienced in some solemn, critical question in their lives, when they felt full inward assurance, conviction and freedom, with deep pe to accept or to refuse, to go on or to

When you abandon not only self will, but also plans and wishes, taking the attitude of "a little child," then God is able to make you hear his voice within. But one may live in of hearing develops, the conscioness of God's voice deepens and

and quickly from any other.

True, full and implicit confident in the goodness and perfection God's will, in its desirable and acceptable character, at once checks you imaginations, dreams, plans, a mighter. Shrinking further on five have been thinking—and the result of my thoughts is, that

WE NEED MORE WORSHIPPERS
RATHER THAN MORE PLACES OF WORSHIP
Would Paul, if he were alive, advise a handful of believers to go in debt in order to build a meeting house? Would he not rather advise more preaching by godly living, by honest toil, by circumspect conduct, by abstaining from every form of evil, in fact by obeying God's word? If