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#### International Sunday School Lesson. FOURTH QUARTER, 1882.

LESSON III.-OCTOBBER 15TH.

BY REV. A. C. DIXON, Asheville, N. C.

#### THE LORD'S SUPPER. Mark 14: 22-31.

22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body.

23. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24. And he said unto them, This is my blood of the new testament, which is shed for many.

25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the king lom of

26 And when they had sung a hymn they went out into the mount of Olives.

27. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.
28. But after that I am risen, I will go pefore you into Galilee.
29. But Peter said unto him, Although all

shall be offended, yet will not I
30. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. 31. But he spoke the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they

# For as often as ye eat this bread, and

drink this cup, ye do show the Lord's death till he come .- I. Cor. 11: 26.

GOLDEN TEXT:

#### DAILY HOME READINGS.

M. The Lesson, ... . ... Mark 14: 22-31. T. Parallel in Matthew, .... Matt. 26: 26-35. W. Paul's Account of the Com-munion,.....I. Cor. 11: 17-84.

The Body and Blood of Christ, ..... John 6: 33, 47-58. F. The New Covenant, Heb. 8: 7-13; 9: 11-15.

8. Marriage-Supper of the Lamb, ...... Rev. 19: 1-16.

### S. Strength in Temptation, I. Cor. 10: 1-17. OUTLINE.

I. THE SUPPER. vs. 22-26. 11. THE WARNING. vs. 27, 28. III. THE BOASTERS.

### COMMENTS.

I. The Supper.

1. THE PARTICIPANTS. As they did eat .- From the context we learn that only the Apostles were present. From John 13:20 it appears that Judas went out just after the Passover, and was not present at the supper, though it is not certain. The question as to whether he was present or not is of little importance. Being yet an Apostle with his treachery unknown, his presence would of course be expected by the others. In spite of our utmost care some hypocrites will deceive the church and find admittance to the ordinances. Certainly, if the Supper had been intended as an expression of brotherly love, all who loved Jesus would have been invited. According to some modern notions, it was very narrow-minded in the Saviour not to invite all who professed His name.

### 2. THE BLESSING.

And blessed.-It is not said that He blessed the bread, but that He simply "asked a blessing." We should enter upon nothing, whether religious or secular, without asking God's blessing upon it.

3. THE BREAD AND ITS MEANING. Took bread .- Doubtless the unleavened bread that was used in the Passover, because it was most convenient. The Supper was a new institution, independent of the Passover, and no stress at all is laid upon the kind of bread used. The significance was in the breaking, which was to typify the breaking of Christ's body, and our esting it typefies that we have partaken of that broken body by faith. It was appropriate that the bread should be broken before the wine was poured, because the body was broken before the blood was spilt. This is my body. - Upon this passage the Romanists formed their idea of Transubstantiation, or changing of the bread into the literal body of Christ. Of course the disciples did not so understand it, for there was the literal body of Christ before them. Nor did Christ so mean it. In such passages as "The seven good kine are seven years," (Gen. 41: 26); "I am the door," (John 10: 9); "The field is the world," (Matt. 13-38); "That rock was Christ,"-all agree that is means represents. This represents (or symbolizes) my body.

## 4. THE CUP AND ITS MEANING.

When he had given thanks. This cup represents His suffering on the cross; and with it as the symbol of His agony in His hand, He gives thanks. Does he not thank the father that He is permitted to die for man? What love! How few of us love even our best friends well enough to thank God that we are permitted to suffer for them. They all drank of it.—So should we ALL, who love Jesus, thus celebrate His death and sufferings. This is my blood of the new testament.-The New Version omits new. The blood of the lamb pointed forward to Christ; the wine was to be as the blood already shed. "The old covenant blood was ex-ternally sprinkled, for the covenant was largely external; the new is to be drunk (in symbol) for the covenant is inward, spirit-ual, dealing with the soul and its character and destinies. As the sprinkling marked the acceptance of the outward covenant, so the drinking signifies the acceptance of the inward covenant." W. N. Clarke.) Shed for many.—Those saved by this blood shall be a multitude no man can number.

# BIBLICAL RECORDER.

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5. SPIRITUAL COMMUNION. V. 25. I will drink no more of the fruit of

the vine until I drink it new in the kingdom of God. Luke says: Until the kingdom of God shall come. - Christ, clearly to me, means that He will not again partake of the Supper, until He shall partake of it spiritually with them. (New in a new manner or un der a new dispensation). In this sense He parfakes of it with us now. At the Lord's table we commune with Him and He with us. At the table we should commune only with Him, not with one another. There are other ways by which God has ordained that we may commune with each other.

When they had sung a hymn. -Jesus doubt less leading. Whatever He did was perfect, and we can but wish that we had heard that hymn. It was doubtless a foretaste of heaven's melody, as Jesus sung it. Thus the Lord has ennobled singing, and all of us should feel duty-bound to learn to sing. that we may praise Him in song.

II. The Warning. V. 27. All ye shall be offended (or caused to stumble) because of me this night. - It seems to bear upon the heart of Jesus that His disciples would forsake Him. It was to be night to him in two senses. I will smite the Shepherd, &c .- But in this desertion He sees the fulfilment of prophecy. His disciples were but poor, silly sheep, and, when their Shepherd was smitten, no wonder that they were scattered. A general truth is here suggested: Smiting the shepherd always scatters the sheep. Let Satan smite, by temptation, the pastor, or superintendent, or father of the family, and the flock over which he presides will become demoralized. When the generals are stricken down, the soldiers are apt to waver.

V. 28. But after that I am risen I will go before you into Galilee.-Jesus always spans the clouds with bows of promise. "Though my flock shall be scattered, I will, as a shepherd, go before them again into Galilee and gather them together." Christ's flock may for a time be scattered, but he will be sure to gather them, sooner or later. Even death itself will not separate Him from them.

V. 29. Peter said, Although all shall be offended, yet will not I .- Poor sheep; boasting as if he were a lion. A great pity that we should overestimate our strength. Self-confidence is weakness. V. 30. Before the cock crow twice thou shall

deny me thrice. - Jesus knows us better than we know ourselves. Good for Peter, had he accepted this prophecy as true, and, confessing his weakness, implored Christ for strength.

V. 31. Spoke the more vehemently.-Even now Peter was denying the truth of Chris's words in pretesting that he would not deny Him. He said he would not do what Christ said he would do. One who will deny the words of Christ, is sure to deny Christ himself. Strong faith in His word is linked with faith in His person.

### SELECTIONS.

### MEALTIME IN THE CORNFIELDS.

BY REV. C. H. SPURGEON.

"And Boaz said unto her, At mealtime come ye hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left."—Ruth 2: 14.

We are going to the cornfields, not so much to glean, as to rest with the reapers and the gleaners, when under sonie wide-spreading oak they sit down to take refreshment. We hope some timid gleaner will accept our invitation to come and eat with us, and will have confidence enough to dip her morsel in the vinegar. May all of us have courage to feast to the full on our own account, and kindness enough to carry home a portion to our needy friends at home.

THE MEALTIME APPOINTED. 1. Our first point of remark is this THAT GOD'S BEAPERS HAVE THEIR

Those who work for God will find him a good master. He cares for oxen, and he has commanded Israel, "Thou shalt not muzzle the ox when he treageth out the corn." Much more doth he care for his servants who serve him. "He hath given meat unto them that fear him: he will ever be mindful of his covenant." The reapers in Jesus' fields shall not only receive a blessed reward at the last, but they shall have plenteous comforts by the way. He is pleased to pay his servants twice: first in the labor itself, and a second time in the labor's sweet results. He gives them such joy and consolation in the service of their Master that it is a sweet employ, and they cry, "We delight to do thy will, O Lord." Heaven is made up of serving God day and night, and a foretaste of heaven is enjoyed in serving God on earth with

earnest perseverance. God has ordained certain mealtimes for his reapers; and he has appointed that one of these shall be when they come together to listen to the Word previsions; then, with renewed previsions; then, with renewed which I dip my morsel.

It God be with ministers strength, they rise with sharpened I think I see the glean they act as the disciples did of old, for they received the loaves and the fishes from the Lord Jesus, and then they handed them to the people. We, of ourselves, cannot feed one soul,

light, and find the fruit thereof sweet unto your taste. Where the doctrines of grace are boldly and plainly ifted up; where the work of the Spirit is not forgotten; where the glorious purpose of the Father is never despised, there is sure to be rich provision for the children of God.

Often, too, our gracious Lord ap-

points us mealtimes in our private

readings and meditations. Here it is that his "paths drop fatness." Nothing can be more fattening to the soul of the believer than feeding upon the Word, and digesting it by frequent meditation. No wender that men grow so slowly when they meditate so little. Cattle must chew the cud; it is not that which they crop with their teeth, but that which is masticated, and digested by rumination, that nourishes them. We must take the truth, and turn it over and over again in the inward parts of our spirit, and so shall we extract suitable nourishment therefrom. My breth-ren, is not meditation the land of Goshen to you? If men once said, "There is no corn in Egypt," may they not always say that the finest of of the wheat is to be found in secret prayer? Private devotion is a land which floweth with milk and honey; a paradise yielding all manner of fruits; a banqueting-house of choice wines. Ahasuerus might make a great feast, but all his hundred and twenty provinces could not furnish such dainties as meditation offers to the spiritual mind. Where can we feed and lie down in green pastures in so sweet a sense as we do in our musings on the Word? Meditation distills the quintessence of joy from the Scriptures, and gladdens our mouth with a sweetness which excels the virgin honey. Your retired periods and occasions of prayer should you sit with the Master and enjoy his generous provisions. The Shepherd of Salisbury Plain was went to say that when he was lonely, and his wallet was empty, his Bible was to him meat, and drink, and company too: he is not the only man who has found a fullness in the Word when all else has been empty. During the battle of Waterloo a godly soldier, mortally wounded, was carried by his comrade into the rear, and being placed with his back propped up against a tree, he besought his friend to open his knapsack ane taking out the Bible which he had carried in it. "Read to me," he said, "one verse before I close my eyes in death." His comrade read him that verse: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you;" and there, fresh from the whistling bullets, and the roll of the drum, and the tempest of human

#### alone in meditation. GIVEN UNEXPECTEDLY.

conflict, that believing spirit enjoyed such holy calm that ere he fell asleep

in the arms of Jesus he said, "Yes,

have a peace with God which passes

all understanding, which keeps my heart and mind through Jesus

Christ." Saints most surely enjoy

delightful mealtimes when they are

Besides these regular mealtimes, there are others which God gives us, at seasons when, perhaps, we little exnect them. You have been walking the street, and suddenly you have felt a holy flowing out of your soul toward God; or in the middle of business your heart has been melted with love and made to dance for joy, even as the brooks, which have been bound with winter's ice, lesp to feel the touch of spring. You have been groaning. dull, and earth-bound; but the sweet love of Jesus has enwrapped your heart when you scarce thought of it, and your spirit, all free, and all on fire has rejoiced before the Lord with timbrel and dance, like Miriam of old. I have had times occasionally in preaching when I would fain have kept on far beyond the appointed hour, for my overflowing soul has been like a vessel wanting vent. Seasons, too, we have had on our sick tent to be sick always if we could have had our bed so well made by tender love, and our head so softly pillowed on condescending grace.

Our blessed Redeemer comes to us in the morning, and wakes us up by dropping sweet thoughts on our souls; we know not how they came, but it is as if, when the dew was visiting the flowers, a few drops had taken pity upon us. In the cool evening, too, as we have gone to our beds, our meditation of him has been sweet; and in been pleased to become our song in

the night. God's reapers find it hard work to when in one way or another they sit the personal enjoyment of my inter-down and eat of their Master's rich est in the truth becomes a sauce into sickle, to resp again in the noontide

when, there are certain seasons when the Lord is with us we can keep as good a table as Solomon himself, with all his fine flour, and fat oxen, and roebucks, and fallow-deer. When the Lord blesses the provisions of his house, no matter how many thousends there may be, all his poor shall be filled with bread. I hope, beloved, you know what it is to sit under the shadow of the Word with great design of the we may expect them. The Eastern reapers generally sit down under the shelter of a tree, or a booth, to take no question about it. Boaz bids thee; take thou this invitation, and approach at once. "But," you say, "I win by it; I get a few thoughts out to us the sweetest comforts. We must work till the hot sun forces the sweat from our faces, and then we like the sermon is being preached, but I lose them before I reach home." I know you do, poor weak-handed wo-

may look for repose; we must bear the man. But still, Jesus invites thee. burden and heat of the day before we Come! Take thou the sweet promise trines of grace are boldly and plainly can expect to be invited to those as he presents it to thee, and let no delivered to you in connection with choice meals which the Lord prepares bashfulness of thine send thee home the other truths of revelation; where for true laborers. When thy day of hungry. "But," you say, "I am a trouble is hottest, then the love of stranger; you do not know my sins, Jesus shall be sweetest.

Again, these mealtimes frequently occur before a trial. E.ijah must be beneath a jumper-tree, for he is to go a forty-days' journey in the strength of that meat. You may suspect some you come. Is not that enough? danger nigh when your delights are "But," you say, "I owe so much to overflowing. If you see a ship taking him already; it is so good of him to in great quantities of provisions, it is spare my forfeited life, and so tender probably bound for a distant port, of him to let me hear the gospel probably bound for a distant port, and when God gives you extraordi- preached at all; I cannot have the nary seasons of communion with Je- presumption to be an intruder, and sus, you may look for long leagues of sit with the reapers." Oh! but He tempestuous sea. Sweet cordials prepare for stern conflicts.

Times of refreshing also occur after trouble or arduous service. Christ was tempted of the devil, and afterwards angels came and ministered unto him. Jacob wrestled with with God, and afterwards at Mahanaim, hosts of angels met him. Abraham fought with the kings, and returned from their slaughter, and then it was that Melchisedek refreshed him with bread and wine. After conflict, content; after battle, banquet. When thou hast waited on thy Lord, then thou shalt sit down, and thy Master will gird himself and wait upon thee.

Let worldlings say what they will about the hardness of religion, we do not find it so. We own that reaping for Christ has its difficulties and troubles; but still the bread which we eat is of heavenly sweetness, and the wine which we drink is crushed from celestial clusters.

#### THE GRACIOUS INVITATION.

II. Follow me while we turn to a second point. To THESE MEALS THE GLEANER IS AFFECTIONATELY IN-VITED. That is to say, the poor, trembling stranger who has not be to you refreshing seasons, in strength enough to reap, who has no he intends to be married to you: and right to be in the field except the | when you are married to him, why, right of charity-the poor, trembling sinner, conscious of his own demerit, and feeling but little hope and little joy, is invited to the feast of love.

In the text the gleaner is invited to come. "At mealtime, come thou hith-We trust none of you will be kept way from the place of holy feasting by any shame on account of your dress, or your personal character, or your poverty nay, nor even on account of your physical infirmities. "At mealtime come thou hither." I knew a deaf woman who could never hear a sound, and yet she was always in 'he house of God, and when asked why, her reply was that a friend found her the text, and then God was pleased to give her many a sweet thought upon it while she sat with his people; besides, she felt that as a believer she ought to honor God by her presence in his courts, and by confessing her union with his people; and better still, she always liked to be in the best of company, and as the pres ence of God was there, and the holy angels, and the saints of the Most High, whether she could hear or no. she would go. If such persons find pleasure in coming, we who can hear should never stay away. Though we feel our unworthiness, we ought to be desirions to be laid in the house of God, as the sick were at the pool of Bethesda, hoping that the waters may be stirred, and that we may step in and be healed. Trembling soul, never let the temptations of the devil keep thee from the assembly of worship-

pers; "at mealtime come thou hither." Note further, that she was not only invited to eat of bread, but to dip her morsel in the vinegar. We must not look upon this as being some sour stuff. No doubt there are crabbed souls in the church, who always dip their morsel in the sourest imaginable vinegar, and with a grim liberality invite others to share their misery with them; but the vinegar in my text is altogether another thing. This was either a compound of various juices expressed from fruit, or else it was that weak kind of wine mingled with water which is still commonly used in the harvest-fields of Italy and the warmer parts of the worldbeds, when we would have been con- a drink not exceedingly strong, but good enough to impart a relish to the food. It was, to use the only word which will give the meaning, a sauce, which the Orientals used with their bread. As we use butter, or as they on other occasions used oil, so in the harvest-field, believing it to have cooling properties, they used what is called "vinegar." Beloved, the Lord's respers have sauce with their bread; they have not merely doctrines, but the holy unction which is the essence of doctrines; they have not merely the night watches, when we tossed to and fro, and could not sleep, he has panies the truths. Take, for instance, the doctrine of election, which is like the bread; there is a sauce to dip it in. When I can say, "He loved me reap; but they gain a blessed solace before the foundations of the world,

I think I see the gleaner half prepared to come, for she is very hungry, heat.

Let me observe that, while these mealtimes come we know not exactly when, there are certain seasons when the most of th

# COMMUNICATIONS.

my sinfulness, and the waywardness of my heart." But Jesus does, and yet he invites you. He knows you are

but a Moabitess, a stranger from the

commonwealth of Israel; but he bids

tion in your doubting than there

could be in your believing. HE bids you. Will you refuse Boaz? Shall

Jesus' lips give the invitation, and

will you say him nay? Come, now, come. Remember that the little which Ruth could eat did not make

Boaz any the poorer; and all that

thou wantest will make Christ none

the less glorious or full of grace. Aro

thy necessities large? His supplies

are larger. Dost thou require great mercy? He is a great Saviour. I tell

thee that his mercy is no more to be exhausted than the sea is to be drain-

ed. Come at once. There is enough

for thee, and Boaz will not be impov-

erished by thy feasting to the full. Moreover, let me tell thee a secret—

Jesus loves thee; therefore is it that

he would have thee feed at his table.

If thou art now a longing, trembling sinner, willing to be saved, but con-

scious that thou deservest it not, Jesus loves thee, and he will take more

delight in seeing thee eat than thou

wilt take in the eating. Let the sweet love he feels in his soul towards thee

draw thee to him. And what is

must only be whispered in your ear-

the fields will be yours; for, of course,

if you are his spouse, you are joint

proprietor with him. Doth not the

wife share with husband? All those

in Christ" shall be yours; nay, they

he will take you unto himself forever,

espousing you in faithfulness, and

truth, and righteousness. "Oh! but,"

says one, "how can it be? I am a

publican, a sinner;" but he is "the

friend of publicans and sinners."

"An outcast;" but he "gathereth to-

stray sheep;" but the shepherd "leaves

the ninety-and-nine" to seek it. "A

lost piece of money;" but he "sweeps

the house" to find it. "A prodigal

son;" but he sets the bells a ringing

when he knows that thou wilt return.

Come, Ruth! Come, trembling glean-

er! Jesus invites thee; accept the in-

vitation. "At mealtime come thou

as they can he, over night, the younger

children's dresses chosen, laid out,

and put in order, so that the day of

At one period of my life I was in a

very agreeable family where, by what

seemed a singular fatality, some irri-

tating topic broke out every Sunday

the fried fish was brought to the ta-

ble. The whole family generally got

into the dispute, and everybody went

to church "cross." Especially avoid

the introduction of vexed and vex-

ing questions. Let them go. It

is the Lord's morning as well as the

Lord's day; and, generally, as the morning is, so the day will be. How

can we enter his courts with thanks-

giving and his gates with praise, if

the inward man is in a fume and

flurry of anger, or confused with

hurry, or the soul's sky murky with the clouds of a retreating storm.—

DO NOT USE A CROOKED RULER.

"The Bible is so strict and old-

fashioned," said a young man to a

a grey-haired friend, who was advis-

ing him to study God's Word if he

of these he raled a line and silently

handed the paper to his companion:
"Well," said the lad, "what do you
mean?" "One line is not straight
and true, is it? When you mark out
your path in life, do not take a crooked ruler!"—Baptist Weekly.

THE wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.

would learn how to live. "There are

Bishop Huntington.

peace may begin in peace.

thy morsel in the vinegar."

gether the outcasts of Israel."

#### FRAGMENTS.

Resting at Rocky River Springsesting after two sermons to-day and before two sermons to-morrow-resting, if you call that resting. And I take it that there is a mighty deal more of enriching joy in pressing the battle bravely on to victory than in withdrawing for resting when resting is not an actual necessity. Given a Utopian head and a Utopian heart and a moderately durable body, then much resting will be a sort of incarceration. Rusticus expectat dum defluat amnis is an orthodox commentary on many ecclesiastical vacations

in these months of harvesting.

Rev. C. C. Foreman, a Baptist tower for Christ-a tower with light streaming from a thousand windows -is the owner and proprietor of this popular watering place. Seven dif-ferent kinds of water flowing abundantly from seven springs between high hills, from whose summits blissful breezes waft woodland and harvest aroma. A sunrise bath in this arsenic pool will almost restore living propensities to the dead. The Rocky River is only twenty-two miles from

Rev. L. A. Whitlock, a bountifully good brother, a convert from the Methodists, is pastor at Silver Hill, three miles from Rocky River. It was not a little feast to be with him and his good people a week. They belong to the Rocky River Association; and some of them talk of bringing the whole Association to the Brown Creek Association. There is a noble brother Denny.

ministerial convert from the Lutherans, preaching for the brotherhood in Big Lick, a sylvan village in Stanly. A scholarly brother he is, with gray more—but this is a great secret, and hairs; and this migrating scribe did get much joy and much gold from his

exceedingly good brethren.

I have held meetings at four p in Stanly. I love the people-the warm-hearted, the hard-working people of Stanly. They will agree with me that their ministerial force should be stronger. Their pastors are noble promises which are "yea and amen men. If I can get a Wake Forest boy with a good supply of energy to all are yours now, for "the man is next of kin unto you," and ere long go to Stanly next vacation, I will guarantee good support and exceeding usefulness. Let the young ministers at Wake Forest not be backward in writing to pastors for vacastranger." Yes, a stranger; but Jetion work. sus Christ loves the stranger. "A

Rev. G. O. Wilhoit came from Stanly, and is now one of the most successful pastors in Anson. With a precious family he lives in a beautiful home in Ansonville. I preached a week for one of his churches this summer. His churches love him. Rev. J. A. Bivens is a Confederate

soldier with an empty sleeve. But when you hear him, or R. T. Vann, you are convinced that arms don't preach. Bro. Bivens is pastor of Deep Creek and Mt. Olive churches in the Brown Creek. He preaches hither, and eat of the bread, and dip two Sabbath's at each church. He has efficient help at Mt. Olive, where preached for him a week. The Barretts, and Moores, and Redfearns, PREPARATION FOR DIVINE SERand Huntleys, and Gulledges, and ethers, would make any pastor's heart One peeds to go to church not only

Rev. J. L. Bennett is gaining gold withdrawn a little from the ordinary en victories for the Baptists in Union. cares, business and amusements, and Jo. Bennett reminds me of those Hudthus in an attitude of expectation and son river tug-boats which, with their reception, but in a frame of tranquility. Many a good influence from hearts of fire and arms of iron, carry gigantic dismasted vessels from New prayer and sermon has been barred York to Albany. To be with him is out by a Sunday morning domestic jar, a heated discussion at the breakto be enthusiastic. He drives fast, fast table, a tiff of temper over some walks fast, thinks fast and preaches fast. Such Christians-and only such trivial matter of arrangement, convenience, servants, management of Christians-can bring this fallen children, wearing apparel. It is an excellent plan to have all these de world to God. I preached a week at his Philadelphia church. I have been in the campaign dust batable points quietly settled, so far

and heat and joy for eight weeks; and it does seem that these great-hearted North Carolinians are going to elect Christ to be their everlasting President. Now and then you may find one who is set on putting soul and body into the ballot-box for the Devil, however faithfully you may show up morning at breakfast as regular as his hideous perfidiousness. I have returned to Wadesboro every

Sunday during these meetings. Our church grows. We gave the right hand of welcome to three new members last Sunday. Prof. Hobgood has one of them. Paul V. Bomar, from Spartanburg,

a oright Baptist, has lately come among us. As a teacher he adds much to the efficiency of Anson Institute. But one of our best and most highly esteemed members, Bro. T. J. Polk, is preparing to move with his good wife and son to the moun-N. R. PITTMAN.

# SUGGESTIONS.

STATE MISSIONS AND ASSOCIATIONS. All North Carolina should be cultivated as speedy as possible. Too little is given. Guilford sold \$25,000 worth of blackberries. Could not N. C. Baptists give \$50,000 for missions? that are moral enough in their teaching, and do not bind one down as the Bible." The old merchant turned to his desk and took out two rulers, one of which was slightly bent; with each Let every farmer, merchant, judge lawyer, banker, college professor, me-chanic, teacher, preacher, &c., give one tenth.

Every Association should have a missionary colporteur, and should cultivate its waste places. I hope Beulah Association will have a missionary colporteur every year. HOME MISSIONS.

If the 900,000 white Baptists in the South, like the English Baptists, would give \$1 each, we should have \$900,000 for Home Missions; or if, like the Moravians, they would give \$5 each, we should have \$4,500,000.

NUMBER 14.

#### NEW ORLEANS.

I hope all who pledged money for the New Orleans church at the last Southern Baptist Convention, will pay the \$500 as soon as possible. They may die and their administrators refuse to pay. I hope those owing the Louisville Seminary \$160,000 will pay quickly. I hope all the balances for pastors' salaries will be promptly paid. All the Southern States should help pay for New Orleans church and for those working in that town.

There are two books which should be in every family: "Pilgrim's Progress," and "Travels of True Godliness," by Keach. The latter book can be had from the Philadelphia Publication Society I hope all our colporteurs will get it.

F. JOURNAL AND KIND WORDS should be extensively circulated. E. Dodson.

# A LIE IN A BIBLE.

A friend of mine in Granville Co. N. C., has a Bible published at 198 Market St., Phil., by John B. Perry that has a picture in it which represents John baptizing Christ on dry land, by pouring water on his head out of a horn, without even the sign of other water, at, near, about, or even a river of Jordan in sight, and refers to Mark, 1: 9, to prove the correctness of the picture. The verse reads, 'And it came pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan."

This picture is to my mind a triple lie. It has a horn in it, when there is no horn mentioned in the verse restand how a sare, christian mind could make such a wilful perversion of the plain truth of God. Verily, Jesus which God himself approved, by an audible voice from heaven, saying, "This is my beloved Son in whom I am well pleased." May not Christ say of them, "In vain do they worship me, teaching for doctrines, the commandments of men. For laying aside the commandments of God. ve hold the traditions of men," Mark, JAMES S. PUREFOY.

### REVIVALS.

Bro. Bailey :- I have been very much interested recently in reading the accounts in the RECORDER of the la ge revivals throughout the State. That looks like work in the right direction. Where a church of Christ is organized, that church is the light of the world in that particular community, and its work should be aggressive at home as well as abroad. It seems to me that a church is not fully answering the purpose of its organization, if souls are not converted under its labors. And the new members should be made to understand that the Master's command is, "Son, go work to-day in my vineyard." If they go in merely as beneficiaries, they had etter stay out. Another feature I notice : the let-

ters giving accounts of these revivals. run about in this way, when written by the pastors : "I held a meeting of eight days at Philippi, assisted by brother Simon, who did good work for the Master; and at the close ten converts were baptized;" or if written by the visiting brother, in this way : I assisted pastor Bartholomew in a meeting of ten days at Troas, where fifteen persons professed faith in Christ, and were baptized." This looks to me right. I think it is Dizzie D. Thagard, and one dollar right for pastors to get other pastors or evangelists, or lay preachers to help them in their meetings. The preach ers ought to help one another in their meetings. It does good in many ways, and I am glad that such is the general practice of the Baptists. In the ministry there are diversities of gifts. and the gift of one man may reach one class of people, while the gift of another reaches another class; and through these different gifts more people can be reached, and a larger number brought under the influence of the gospel and saved. It is through the gifts which God has bestowed that he works in extending His kingdom in the world. The first two Baptist preachers that

#### ever knew worked in this way. They helped each other in their meetings. and the result was, they had large, dourishing and influential churches

J. J. LANSDELL. Roxboro, N. C., Sept. 14, 1882. A CHURCH CONSTITUTED.

On Friday before the second Sunday in August, several brethren met at a point in the upper edge of For-sythe county, near the Yadkin river, for the purpose of organizing a Baptist church.

At this point, Bro. T. D. Castevens had been preaching once a month, since January last, under the direction and support of the Missionary Society of the Yadkin Association.

The council organized by choosing
Rev. J. H. Cordle Moderator, and C.
C. Haymore Secretary. Letters were
presented by three brethren, and nine
sisters, which were examined and ac-

### The Biblical Recorder

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cepted. The Seretary then read the Articles of Faith, and church government, both of which were adopted by the church. The Moderator pronounced the church organized, and ready for the election of officers. The church presented brethren C. R. Orrender, and Dr. R. A. Houser, for ordination to deacons' orders.

Elders Cordle. Castevens and C. C.

Elders Cordle, Castevens and C. C. Haymore, composed the Presbytery.
After the brethren were examined by
the Moderator, Bro. T. D. Castevens
delivered the charge, and the writer
offered prayer; after which, the Presbytery extended the hand of fellowship to the newly ordained deacons, and brethren. This little church now has a neat house of worship on the way, which will cost them about two thousand dollars when completed. Bro. C. R. Orrender, and Dr. R. A. Houser gives towards the erection of their house of worship, eight hundred dollars. They have already raised between twelve and fifteen hundred dollars. I think they will complete, and pay for their house between this and Christmas. Elder Castevens is their pastor. They give liberally of their means to his support, and other objects. The spirit of the Lord is upon them, and is moving them to do His will. Yours in faith,

#### C. C. HAYMORE. Mount Airy, Sept. 23, 1882. FROM LOUISVILLE, KY.

Dear Bro. Bailey:—It is always a treat to get hold of the RECORDER.
We North Carolinians often feel that we would like to say a word to brethren and friends through its columns. But we have very little time to say much.

The Seminary is in a very flourishferred to as quoted above, nor in ing condition at present, so far as either of the other gospels. The numbers are concerned. They have verse as quoted represents Christ as been forced to rent an extra building baptized in Jordan. The picture puts for dermitories, and we think our John and Christ both on high, dry | dining room ought to be enlarged. ground. The picture represents pour- There are now in attendance someing as baptism, pouring from a cow's thing over 100, and still they come horn, while baptize always means to | Can't you send us some more from dip or immerse. I cannot under- the old North State? From what I see on the streets in this beautiful city, I judge that Kentucky is the place to find eatables of all sorts. what will God do to those who thus | The general health of the students is misrepresent His divine truth? very good, though all suffer more or Who thus asperse and slander an act of less from the malaria. The N. C. boys are all right except myself, broken down before coming, the malaria rather got the better of me, but I am getting stout. Have missed no duties on account of weakness. Am trying to look to the Lord for all things, and to have no will but His

Potest, Lewellyn, Herring and Hunter, all seem to be in fine spirits. We want more of the Holy Spirit in our hearts. Brethien pray for us. JOHN M. DAVIS.

### RED SPRINGS CHURCH.

Brother Bailey :- In the RECORDER of September the 6th, Rev. James A. Smith, pastor of the Baptist church, Cairo, Ga., made an appeal in behalf of the Red Springs church, and stated : "I am going to put this same appeal through the organ of my adopt-ed State." I kindly ask all person, sending me contributions for the church at Red Springs, to give the name of the paper in which they saw the appeal, so I can acknowledge all monies sent me, through each paper. Bro. E. W. Warren, of Macon, has sent me one dollar. Many thanks to you Bro. We are trying to build the LORD a house at Red Springs, and have good reasons to believe that the Baptist cause will prosper in that vicinity. The Baptists are treated with all due respect by the Presbyterian brethren. They have given us the use of their Academy, in which to hold our meetings, and several of them will assist us building our house. Brethren pray for us.

W. W. WILLIS. P. S .-- Since I wrote this article, 1 have received one dollar from Miss from Mr. J. A. Cashwell. The former of Manly, Moore county, and the latter of Roslin, Cumberland county. W. W. WILLIS.

#### UNION MEETINGS. &c. UNION MEETING.

The next Union Meeting in the Western part of the Beulah Association will be held at Beaver Island church, Rockingham co.,

Introductory Sermon by H. A. Brown. 1. Neighborhood prayer-meetings. T. Valentihe, Milton Stamps and Elder

2. How to keep up a Sunday school du ring the winter. Alfred Vernon, Elder R W. Crews and others.

3. How to raise funds for the various objects of benevolence. Elder E. F. Baldwin,
T. B. Lindsay and Elder W. H. Wilson.

4. Mission work in the Beulah Association. All the brethren will be expected to take part in the discussion of this topic.

## YEOPIM UNION.

Subject for Discussion at Next Meeting. "Should the persistent failure of a mem-ber to contribute to the support of the min-istry, or other causes of Christian benevo-lence be made a test of fellowship in the

A brother states that during three years he has been treasurer of his church brother and one sister have not con a cent to the support of the cause of either in money or in work for the ance of the church, or Sunday a missionary interests—always urgin