International Sunday School Lesson. SECOND QUARTER, 1883.

Lesson X.-June 3.

AT ANTIOCH. [Acts 13: 13-16, 43-52.]

13. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jeru-

salem.

14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day and sat down.

15. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying. Ye men and bre-hren, if ye have any word of exhortation for the people, say on.

16. Then Paul stood up, and beckoning with his hand said: Men of Israel, and ye that fear

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.

44. And the next Sabbath-day came almost the whole city together to hear the word of God 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.
46. Then Paul and Barnabas waxed bold, and

said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

[47. For so hath the Lord commanded us, sayng, I have set thee to be a light of the Gentiles ends of the earth.
45. And when the Genti es heard this, they were

is many as were ordained to eternal life believed.

49. And the word of the Lord was published throughout all the region]
50. But the Jews stirred up the devout and honorable women, and the chief men of the city and raised persecution against Paul and Barnabas, and expelled them out of their coasts. 51. But they shook off the dust of their fee against them, and came into Iconium.
52. And the disciples were filled with joy, and with the Holy Ghost.

glad, and glorified the word of the Lord: and

GOLDEN TEXT.

"And the word of the Lord was published throughout all the region.'

HOME STUDIES.

M.	The Lesson, Acts 13: 13-16, 43-5
	Paul's Sermon, Acts 13: 17-3
	Paui's Sermon, Acts 23: 32 4
T.	Jews First Rom. 9: 1-1
F.	Turning to Gentiles Isa. ch. 4
	Election, Eph. 1:11
	Parnose and PromiseJohn 6: 35-4

(From the Baptist Teacher.) THE LESSON.

BY EDWARD 8. TAYLOR, D. D.

ANALYSIS

FIRST SABBATH IN ANTIOCH. 13-16, 43. 1. We note the progress of this first missionary journey from Paphos to Perga: John's defection and return; Paul and Barnabas go to Antioch.

2. Their modest entrance into the synagogue; the courteous invitation to speak: Paul responds Mark the facilities afforded by the prevalence of synagogues, for the spread of the gospel. 3. The effects of Paul's sermon; invited to speak again next Sabbath; "many" de

siring further instruction; these exhorted to "continue in the grace of God."

II. THE SECOND SABBATH. 44-52. 1. A great crowd "to hear the word of

God": this excites the envy of the Jews: and opposition to the Word.

. The response of the apostles; the gospel offered first to the Jew; the rejecter of Christ condemns himself; turning to the Gentiles; this, in obedience to the command of God in the Old Testament; the gospel meant for "the ends of the earth."
3. The Gentiles glad; sovereign and electing grace; the joyful converts spreading Word throughout all that region. 4. Persecution through the great ones of

the city; the missionaries expelled; the converts rejoicing in the midst of persecution, being filled with the Holy Ghost.

NOTES.

V. 13. Paul and his company. - Formerly it was Barnabas and Saul; but benceforth Paul is the leader. Perga of amphilia .vinces of Asia Minor, on the coast of the Mediterranean; and Perga was at this time its capital, situated on the river Cestrus, about seven miles inland from the sea From Paphos, in Cyprus, to this point, the missionary ship sailed Northwest. Here the apostles landed, but apparently made no stay. It is noticed that here John Mark (see v. 5 of last lesson) left them, returning to Jerusalem. The reasons are not given but whatever they were, they were deemed insufficient by Paul, who, in consequence afterwards refused to accept him as a companion in the work (xv. 38) It has been suggested that Mark may have been jealous for his kinsman, Barnabas, who started out as leader, but was soon overshadowed by Paul. In after times Mark regained Paul's favor. See Col 4: 10; II Tim. 4:11. Vs 14 16. Leaving Perga, Paul and Barnabas came to Antioch in Pusidua.—The reason for not tarrying at Perga is thought to be that the summer heats had begun, and that the people were leaving the plains for the cooler highlands. Pisidia was the pro-vince directly north of Pamphylia, and Antioch at its extreme northren point; so that their journey was some eighty or one hun-dred miles, and through a region of rugged mountain passes, where rivers swollen by melting snows often swept the roads, and where highwaymen lurked. The "perils of waters" (rivers), and perils of robbers" of II. Cor. 11: 26, may refer to this journey. This Antioch of Pisidia, so called to distinguish it from the greater Antioch from distinguish it from the greater Antoch from which they started, was a city of consider able importance, and a Roman colony. On the Sabbath day following their arrival they the Sabbath day following their arrival they attended the one synagogne of the city, and quietly took their seats, not among the rabbis or elders, but among the people. But something in their appearance attracted the attention of the rulers of the synagogue; and after selections, or lessons were read from the law (the Pentateuch), and the prophets (including the rest of the Old Testament Scriptures,) they invited Paul and Barnabas, if they had any word of exhortation, to speak. To this invitation Paul, rising in his place and waving his hand for attention, at once responded. This first recorded ser-mon of his is not included in the Lesson. But we notice his conciliatory opening in addressing the two classes research But we notice his conciliatory opening in addressing the two classes present—the men of Israel (Jews), and ye that fear God (proselytes from among the Gentiles). The latter had been converted from heathenism to Jebovah worship. Following the example of Stephen, Paul gave a brief aketch of early Jewish history down to the time of David. Then he told them of "great David's greater Son"; how he for whom they looked had come as a Saviour; had been rejected and slain, according to prophecy; was risen from the dead; and through him alone there was forgiveness of sins; closing with a solemn warning to such as rejected him.

Fig. 1. The second of the control of

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

VOLUME 47.

RALEIGH, N. C., WEDNESDAY, MAY 23, 1883.

V. 43. So great was the impression made, that the apostles were invited to speak again the next Sabbath; and when the congregation was dismissed, many of the Jews and religious proselytes followed them—desiring further instruction. These the apostles persuaded to continue in the grace of Gad.—Not trusting to their obedience of the law, but solely in the righteousness of Christ. Vs. 44, 45. Paul's sermon becomes the

Vs. 44, 45. Paul's sermon becomes the town talk; and, no doubt, during the week the apostles taught the Word as they had pportunity. Hence, the next Sabbath day the whole city turned out to hear them.

Envy —Jealousy. The old spirit of exclusivism took alarm, as the Jews saw the Gentiles coming to hear the good news.

Contradicting and blaspheming — They employed denounciation and speers, and slanderous words for arguments.

V 46. Wazed beld.— Spoke out boldly.

And it required great beldness to utter such a hated and revolutionizing sentiment as that which follows, and to do it in the face of the self-righteous company. It was the whole city turned out to hear them.

face of the self-righteous company It was necessary, etc. To the Jew first (Rom. 1: 16). So Christ commanded (Luke 24:47). Put it (thrust it) from you.—Disdaining to be saved through the righteousness of another, and scorning a salvation which others may share. Judge yourselves unworthy of evertasting life.—By rejecting the only way of life. The sinner's act in reecting Christ, is his self pronounced conemnation; for "there is none other name. We turn to the Gentiles - The first formal declaration of salvation as handed over to he heathen. So hath the Lord commanded. -This turning away from the Jew to the Gentile was not from an impulse of anger, but was in obedience to prophecy (Isa

49:6). They bere a world-wide gospel, which must go to the end of the earth.

Vs. 48, 49. There was joy among the Gentiles, though not all of them received the truth. As many as were ordained to eternal life believed.—So, also, New Version. and the Version of the Bible Union. It cannot be construed to mean a f-uppointed

as those that marshaled themselves to go
in the way of life. It refers to Him who moves the heart and mind to faith according to his own purpose and electing grace. Was published (spread). By the new con-

Vs. 50-52. Devout .- Called so because they were Jewish proselytes. Honorable,-Referring to their social rank, as, perhaps, wives of the chief men of the city, who joined with them in the persecution against Paul and Barnabas. Shook off the dust disciples .- At Antioch, who shared in the persecution. Filled with joy .- In the midst of their suffering for Christ's sake; the cause being that they were filled with the Holy Ghost.

SUGGESTED LESSONS.

1. There is hope for the backslider, as before seen in Peter's case, and now in John Mark's. Though he ran away from duty at Perga, he lived to write a Gospel, and to be "profitable for the ministry." (II. Tim.

2. Yet it is dangerous to make one misstep in the Christian course; and we should heed Paul's exhortation to "continue in the grace of God." 3. We have, in this Lesson, another il-

lustration of the truth that "envy is the rottenness of the bones. (Prov. 14: 30) 4. To speak plain and unpleasant truth to a congregation, sometimes requires as much boldness now as in Paul's day. 5. Every unbeliever passes the judgment of condemnation upon himself. The judgment of the last day will but confirm it.

6. Let us bless God for a salvation mean for "the ends of the earth"; and let us do

our best to send it there; for our religion is of such a nature that "the more we export, the more we have at home.' 7. The "honorable women," and "chief men of the city," were not among the converts. "Not many wise men, not many mighty, not many noble are called. See I.

Cer. 1: 26 28. 8. A religion which can fill the heart with joy even in the midst of persecutions, is bewond all price.

ON THE HOLY SPIRIT.

BY FRED W. EASON.

As fully, as space permitted, spoke, in my last article, on the per sonality of the Holy Spirit and made some reference to His work. He it was who brooded over chaos-who moved upon the face of the waters, and out of confusion brought order. out of darkness brought light; and He, with the Father and the Son. made man in the Divine image to be at once a priest and a servant in the temple of nature.

But this was not all, nor has He ceased from his working. Unto Him has been committed all the affairs of Providence, and he is now the active

governor of this world. We are informed in the Holy Bible that God has given unto Jesus Christ the management of this world * * "The Father has committed all things unto the Son." But Jesus dees not govern in his own person. He has ascended to the right hand of the Father where he ever liveth to make intercession for his saints; and is no longer on the earth. And He Spirit's work. See Ezekiel 37:11,has entrusted all the management of | 12, 13, 14. the world to the Holy Spirit, who is Yes, yes. Born of the Spirit is his equal in all things.

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away the Cemforter will not come unto you; but if I depart, I will send him

And when he is come, he will reprove

the world of sin, and of righteousness, and of judgment."-Jno. 16:7, 8. All this has come to pass. Christ has returned to heaven and amid the splendors of eternity is sitting on his | mean that the truth is the sole actor mediatorial throne; and this earth is or agent in a man's conversion and under the charge of the Holy Spirit, his representative, is under his govith anybody denies their declaration. only is it kept in its movement safe all their abuse, they cannot burt any- On it heaven or hell depends. As only is it kept in its movement safe amid the order of a "peopled nniverse," but all of the events in it depend upon him. He influences men's hearts and guides then steps. He hearts and guides then steps. He controls men's thoughts and turns all their abuse, they cannot hur. any one has as truly as so emnly said: "Soon every other distinction will fade away but that which is created by the possession of the Holy Spirit. In the great day which awaits us all, controls men's thoughts and turns them as he wills. He keeps the wickedness of the wicked within bounds just as he keeps the proud waves of the sea within their bounds, and, as it is written, causes the wrath of man—even that—to praise God and the remainder of that wrath restrains. I do not know what

ens the demolition of one great continent. Heathenism, that monstrous device of Satan blights and curses another, and communism, with a hundred other forms of evil, preading far and near all over our land; and sometimes one trembles as he sees the prevalence of these things. But really there is no occasion for alarm. Blessed be His name, the Holy Ghost is here, ruling and over ruling. He has come from heaven to watch over human affairs, and he is a sleepless, ever vigilant, omnipotent sentinel. All the multitudinous circumstances which make up human existence are controlled by Him, and the de-tinies of Christ's people are in his almighty hands. This is the dis-pensation of the Holy Spirit.

What lse? Why as it was in creation, as it is in providence, so is it in the kingdom of grace. Everything in this kingd m depends on him. "No man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3). "If any man have not the Spirit of Christ, he is none of his." (Rom. 8:9). The Father decrees re-demption; the Son procures it; the Holy Spirit applies it. He is the infallible physician who takes the pecious balm of Gilead and applies it to our souls and without his application of that balm there is no hope.

PRAY FOR THE SPIRIT.

Standing upon an eminence on

which he had been stationed the prophet gazed down the lonely val-ley which stretched before him. It was presented. The valley was full of human bones. Upon the ground, as far as Ezekiel's eyes could reach, human bones were scattered and piled heaps upon heaps—bone scattered, pell, ing comes; because "the Spirit himmell, in every direction and bleached self maketh intercession for us with and withered and dry and sapless groanings which cannot be uttered." thinge. Once that valley had been the theatre of a tremedous conflict, and armed men had thronged its grass grown plain. Once those crags had echoed with the clash of swords and battle axes, and had resounded with the shout of battle, and the wailings of the wounded and the agonized screams of the dving as they fell. Life and death had met there in dreadful collision and death had won the field, but long since had the struggle ended, and all was motionless and still. Summer had succeeded summer since that bloody time, and winter had followed winter with drenching rains, and many a year had passed, and the unburied dead had moulded away-naught remained but bleached and withered and marrowless bones. Mournful sight! "I'he brands still rested in their bony hands." With unspeakable emotions the prophet gazed upon them. And presently there came a question startling and amazing to him: "Son of man, can these dry bones live?" And then there came a comman i still more startling: "Say unto the e bones: O ye dry hones, hear the Word of the Lord. Behold I will cause breath to come unto you, and ye shall live; and I will lay sinews upon you, and will bring flesh upon you, and cover you with skin." Obedient the say that Jesus is the Lord but by the prophet spoke, and lo ! at once there | Holy Ghost." was a strange and awful movement in that valley of death. Bone came to its fellow bone with miraculous motion; bone creaping to its fellow bone. And then the flesh began to appear and bulge and form, and the red sinews began to assume shap; and soon over every form the skin spread uself, and human beings covered the ground. But they were all dead men-mute-motionlesscold. Shuddering the prophet looked and as he looked another mandate sounded: "Prophesy unto the wind Son of man and say; thus saith the Lord: Come from the four winds O breath and breathe upon these slain and they shall live." And scarcely had the echoes of the prophet's voice subsided, when down the valley the quickening agent spread -unseen, but swifter than the lightening's flash, He fanned those cold and pallid faces and immediately they became glowing and warm. He kissed those icy lips and breathed into those nostrils the breath of life, and every corpse sprang up full of health and life. That vision symbolized the

every one who has an interest in Jesus Christ, as much so born as the living child is born of his mother. Except a man be born of the Spirit he cannot see the kingdom of God." I am well enough aware of the saying that is written: "Of His own will be gat he us with the word of truth. There are some people in the world who wrest that Scripture and make it ernment, his management; and not | We need not be frightened for with | the question as a thing unimportant, | with a suggestion will be angry at why are not all who read it regener when God shall arise to shake terribly ated? Nay, Nay, not cause but in-strument us d by the Spirit, and al the race shall be sealed forever, our together without is fluence unless so right to life will depend exclusively used. A man might as well hold that on the witness of the Holy Ghost. that the axe used is the actor in the None can sus ain their title as sons

repeatedly informed in the Holy tion, to be doomed to everlasting Book itself, lies in the demonstration of the Holy Spirit. Without him to apply the truth, to open the eyes of our minds, and to enable us savingly therein, the Bible is a dead letter.

PRAY FOR THE SPIRIT.

I repeat. Every one in the kingdom is born of the Spirit. More. Every one converted is quickened — folly and bewail the consequences of trespasses and sins by the power Spirit of the living God, we are dead of this same Spirit; as much so as the | -- irrevocably dead-dead for time dead Lazarus was when he came out | and dead for eternity, of the tomb in obedience to the omnipotent summons of the Son of G.d. Adoption into the divine family and reconciliation unto Godhe life of faith and fellowship with the Father-justification and all that flows from the atonement of Jesus -even the "nal glorification of the saint, and his entrance into heaven, comes through the operation of the

Divine and Eternal Spirit. How solemnly emphatic are the declarations of the Bible on this subject. We are all of ignorant as well as erring creatures, and like Philip not knowing the way heavenward, we need to be instructed. It is the Spirit who instructs. (Jno. 16:13, 14). We need to be led. "As many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14). We de-sire to please our Father who is in heaven. "They that are in the flesh cannot please God, but they that are in the Spirit." (Rom. 8:8). We come as silent almost as the grave and not sometimes with a great sense of want a living being could be seen. Yet, a but being unable to frame our petivery saddening spectacle was there tions- "we know not what we should pray for as we ought." Notwithstanding we do ask, and although it is in broken utterances, and with a stammering, faltering tongue, the bless-

(Rom. 8:26). Why, the distinguishing badge of the faithful followers of Jesus, that by which they are known in heaven and recognized on earth as the sons of God and heirs of promise is the possession of the Spirit, from whom spring all their strength, all their graces, all their accomplishments, all their beauty, all their joys. Without Him they would be poor and miserable and blind and naked, groping in the darkness and finding no light. He is to them what refreshing showers are to the thirsty earth, causing them to be fruitful in every good word and work and he gives them beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness. All the rejoicing which they experience in prospect of the blessedness at the Father's right hand proceeds from Him for he alone gives them earnests, refreshing foretastes of the glory which is to come. He dwells in them as a counsellor and guide, purifying them by his sanctifying grace and making them meet for the inheritance above. He is the Comforter as Jesus said he would be. He strengthens and helps those who are cast down. and even faith itself depends upon him-as it is written: "No man can

Even this is not all. Some may wonder what more there can be. Glory be to the Father and to the Son, and to the Holy Ghost more yet remains. We have laid away some of our loved to moulder in the ground; and sometimes, as we think about them, a crushing sense of loss presses on our hearts. They were precious, very precious to us but that availed not. They loved Christ also and were loved by him. Yet the arrow of the last enemy laid them low and now their bodies are covered over with the sod of the grave; and mayhap we have gone there many a time and mourned and longed that they might speak to us again. Then the thought comes frequently to us that we also must lie down in the ground and the dusty seal of death be on us. All this cannot but make us sad and looked at by itself it is as dark as a starless night. We need not so look at it. The work of the Holy Spirit reaches even the dismal grave and despoils even it of its power.

"But if the Spirit of him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."-Rom. 8:11.

Part of His work is the resurrection. To not only our souls does He apply the salvation which Christ procured, but to our bodies also, and through his agency shall death be robbed of every trophy. Glorious Spirit! How grand, how

gracious, how comprehensive is his work-it covers all the way and method of salvation. Woe be to that one who ignores or disparages him; or who exalts even Christ above him. Reader have you received the Holy Spirit? It is madness to put aside

shame and contempt. The complex. ion of eternity must depend upon the answer to the awful question: "Have ye received the Holy Ghost ?" to understand the things that are If we have never known him-if we have despised religion under the name of fanaticism and laughed at His work as the effervescence of onthusiasm-unlimited duration will be the period assigned to lament our e .- made alive from his death in | dur terrible delusion. Without the

RUNNING OFF A PASTOR.

I have read P's article on this subject, in which he evidently intends to blame the churches for the brief stay of such pastors. My advice to the churches is, by all means let such pastors go and don't grieve after

What could the churches do in this matter I should like to know? Take a church of 600 members andcity churches with brilliant preachers will average more than that-and if 550 of that number are wise enough to know that the pastor needs to study hard and must have unbroken time to study in, it is as much as can be expected of average people. And the people are exceptional if 550 are considerate enough not to think they can go to him whenever they have clinrch business on hand, though of course it won't do for every body to do it. Now what are the 550 wise and thoughtful ones to do with the fifty unwise and selfish ones? Who think it is the preacher's business to see them whenever it pleases them go? Suppose it had been my pastor whom the sister went to about the Temperance meeting in his study hours, instead of his office hour as she ought to have done of course. What could

I do about it? Ought I to leave my business and go stand at the door of the church below with a club, and brain those who wish to go up to the study? Shall I secure a ferocious dog and turn him loose in the church yard. chaining him up during office hours? There are bound to be at least fifty in every church who can't be taught sense when sense contravenes their wishes. Suppose I give up my business and stand on guard for the preacher, does any body think I could stop one of that fifty by simple reasoning? The answer would be, "The pastor doesn't belong to you, so long as he sees me if I go to his study, vou've got no business to interfere. And so long as the preacher does see them if they go what answer can I make? Can't P. see the absurdity of talking as if the churches were to blame for the interruptions or could in any way prevent them?

But the paster himself can prevent them very easily. All he needs is a little restraint on his curiosity, a little bravery not to care if he gives offence when doing his duty, and a little feeling of responsibility to his Master, to make the best use of the talents entrusted to his care. Give him those three things and he can easily put a stop to the interruptions He will simply put the announcement of his office hour at the out side door of the church, lock that door after him-lock his study door also and study in peace. There may be a knocking all day long down stairs for a few days, but up in his study he won't hear it, and when the fifty find he is resolute in this thing, they'll quit going except in the hour he designs for visitors. Dr. Albert Barnes used to lock the gate of the tall iron fence in front of his church in Philadelphia. He maintained himself as pastor there for-wasn't it fifty years? and found time to do an immense amount of writing besides. Let other pastors follow his example-the

remedy is in their own hands. The trouble with some men is they have too much curiosity. If they hear a knock they wonder who it i and what he wants-they want to know you know. Such men should lock the gate or a door so far off they can't hear the knocking. But the chief trouble is want of courage. I is amazing the number of moral cowards there are in this world-it is amazing too, the number of pious names men can give moral cowardice to commend it to their consciences. A pastor who goes without one thought of his danger into the midst of pestilence, or who can face a pistol without change of color or quiver of eyelash will shrink in cowardice from the anger of one whom he does not respect even, and neglect his duty for fear of giving offense. He won't lock his doors and be resolutely deaf for fear some one will be angry. And yet he will acknowledge that his duty to his Master, to himself, and to the 550 sensible members, require him to work at his studying-but this sister with a complaint or that good brother being shut out and will abuse the pastor to others and make a disturbance. Therefore he'll allow his precious time to be wasted, preach his old sermons and a few new ones, and in

trouble about getting another church at any time he wishes to go.

Bless you, the pastor don't call it cowardice—don't even admit to himself that he shrinks from anger and

of man—even that—to praise God and the remainder of that wrath and the remainder of that wrath restrains. I do not know what woodman in whose hands that are not for him. Nih.lism, that horring his enemy to all that is good, threat—the not for him and the remainder of that wrath and the tree and not the but those whom He has sealed unto the day of redemption. To appear work and his impress on our foreheads and his impress on our hearts is to all that is good, threat—whole power of the Gospel, as we are the not for him and his impress on our hearts is to awake to the resurrection of damns—brother's feelings—and in these gushy right.

days when criminals are beings to be pitied and condoled with, such a name for his motive is supposed to more than make up for neglected duty. It is unpleasant to be disliked and talked about, especially to those whose selfesteem has been nourished by much adulation. Popularity is dear to any man's heart, but to make the most of his time for the Master's service is none the less imperative duty. But the probability is that after a few weeks of tearful telling every body how the pastor wouldn't see me when I had something so important to say," the fifty will subside and forget their grevances. If they don't, what is a little anger and abuse to a man who is bidden to endure hard-

ness and to carry his cross after Jesus to be crucified upon? Every Southern boy is taught from his cradle that cowardice is shameful in a man; let our boys be taught also that moral cowardice-that shrinking from doing what is right and best for fear of anger or abuse is

more shameful still; and let this be especially emphasized in our Theological Seminaries. That is beginning to cure the evil at the bottom. But there is another trouble with some of the ablest and most eloquent of our pastors. They are too anxious to make every sermon a model of thought and rhetoric as well as of Gospel truth. They bestow more labor on one sermon than they can afford. It is impossible for them to prepare two such sermous a week for years in succession. One of the finest things I ever heard in the pulpit was from quite a young man-it was gospel-full and thought-full and every word of it as polished as Gray's Elegy. He told a friend of mine that he was three months preparing that sermon. Now he had no right to do that-he ought to have put no more time than

souls nor Jesus which makes a man work in that way-a horse which has fifty miles to go a day must not be muy be possessed by earnest, faithful nrged to his highest speed the first | work. There is evidently a disposi five. But in their ambition to be tion on the part of many of the mineloquent and draw large congregations men who scorn clap trap and are in earnest in preaching Christ crucified, will yet sometimes be too anxious to preach big sermons and give one effort more time that can be | say, perhaps, that it is not healthful in afforded. Such a man won't stay | the East, and they might get sick and more than three or four years in a die down there. The people in some church no matter how much good he of these sections who have never at may be doing, nor how devoted that | tended Sunday School and who selchurch is to him.

Our church has learned a lesson

which will last for some years I think

and do it good. We had a pastor

very pious, very studious, very faith-

ful as a pastor, with wonderful tact and executive ability. He was entirely sound in doctrine and many souls were converted under his ministry. The congregation built up but slowly; however the growth was permanent, they came to stay. For our pastor was not eloquent and no one came to be entertained. Those who came were drawn simply by the attractive power of the Gospel of Christ earnestly preached, and that held such as came thus to hear it. As I said our pastor wasn't eloquent, nor did he ever preach big sermons, nor was the house crowded to hear him. And when we heard of the crowds and the eloquence in other churches which paid no larger salaries than we did I admit we coveted our neighbors' pastors. What was worse, some of us allowed our pastor to see it and he left. Then we called one of the most eloquent men in the denomination. Don't think that one of us would sacrifice Gospel truth to any amount of attractiveness. Our new pastor was as simple and godly, as earnest and faithful, as orthodox and as noble in every respect as the old one. His ministry was as much blessed and he discharged all his pastoral duties with as much tact and as great executive ability. With all that his sormons were marvels of fresh thought and brilliant eloquence. Our large church was crowded night and morning and we were in a state of beatific delight. There wasn't a single point in which we could imagine a possible improvement in our pastor and we were enthusiastic in our devotion. One brother alone opposed our calling him in the first place because he never stayed more than three or four years in a church and although a young man still had already been pastor in a

dozen cities, and that brother still shook his head. He was as delighted as the rest but he said, "The pastor won't stick. No mortal man not even Spurgeon, could prepare two such masterly sermons in one week." He was right. In four years our pastor made some excuse and went on to another city. His successor while an able, godly man was not so eloquent. The congregation dwindled. We christians ourselves had got too much in the habit of expecting to be entertained instead of thinking solely of worshipping God and we showed the feeling-the new paster feeling the influences against him only stayed a year. The second is gloomy a d dis couraged and we fear will leave. If he does we mean to write to Dr.

Boyce to send us one of his graduates the course of two or three years go somewhere else. If he is brilliant tiou, brave enough to lock his study deor. But not brilliant nor el quent -we are tired of this elequent busi-ness-its too much like theatrical "stars" to be secured for one season

NUMBER 46.

DESTITUTION IN EASTERN CARO-

Bro. Bailey. While there are live. hard working Baptists in almost ev ery section of the State, there is still room for many more. There is a pressing demand not only for a host of lay workers, but for preachers also. I want to say just a few words about the destitution in Eastern Carolina. and what I think are some of the rea sons why it has so long continued. and why there is so little being done to build up the interest of our cause where it is so weak. The sections I refer to are more especially portions of Martin, Edgecombe, Pitt, Beaufort, Washington, Hyde, and Pamlico coun ties. It has been but a short while since I first learned how weak the Baptists are in these places. Although I do not know all about these places, know that church influence there is

so weak that it is distressing to think of. Not only is the Baptist cause weak, but in some sections referred to there is little religious influence of any kind. But it is especially painful to note how little the Baptists are doing down there. In Martin county there are only 4 Baptist churches; in Pitt 3; in Beaufort 2; in Washington 2; in Edgecombe 1; in Green 1; in Hyde none; in Pamlice none. Dr. Huffham said: "There is not a Baptist church between Pantego and

Liverpool." This much about the

real condition of these sections. Now

a few words as to why the destitution

continues. Of course it takes preachers to build up such places. The first reason, then, for our limited influence there is a want of preachers. The second reason is, the Baptists in the more fortunate portions of the State do not know the real state of affairs in the East. The third reason is, those who do know about it, both laboring in these hard places. These places are hard indeed. But they isters to look for the easy places, an leave the hard ones to be worked up by some one else or not worked up it all. Some from the mountains and the middle section of the State will dom hear the gospel die too. I don't mean to complain at the ministers. but I think some of them could do more good in some of these lower counties than where they are. I notice that Rev. C. W. Scarborough has had a call to Elizabeth Cicy but has declined. Brother Scarborough is preaching near Wake Forest, where the atmosphere is already holy as compared with some sections he might have a chance to work in if he were down East. We need good, able mon to build up destitute sections. It is often the case that illiterate preachers are sent to build up destitute places. This is a mistake sometimes, especially when the most intelligent influence is against us in these places. How many young preachers at Wake Forest now? There are about 30 I suppose. Many of them spend their vacation in having good times and holding revivals with churches that are doing well and have good pastors. Can't some of these brethren be induced to go down in hese sections and work during next vacation? I think they would rejoice in it afterwards. I was present at the Roanoke Union held at Pactolus, an account of which I expected to have seen in the RECORDER before now. There was no church organized there until the 5th Sunday in April. The Roanoke Union has built a perfect little gem of a house there. Dr. Hufham organized the church and then preached the Dedicatory Sermon. Bro. Carrick of Greenville has it in charge, and the outlook there is en couraging.

Cannot something be done to send more Baptist preachers into Eastern E E. HILLIARD Scottand Neck, May 14, 1883.

HOW CAN MINISTERIAL STUDENTS SPEND THEIR VACATIONS TO THE BEST ADVANTAGE?

There are forty of these at Wake Forest. I wonder if they all have

work for the next vacation? "The only way to learn to preac s to preach." Then, these young men ought to preach some during each vacation. They are willing -yes, anxious to do so. Their work is needed in many places in our State Whose business is it to bring these willing laborers into the needy fiel is ? See Acts 11:22 26. The pastors. Let every pastor who can give work sciousness that there shall be no more and pecuniary help either directly or indirectly, write at once to Prof. Royall and secure his man. This the poor, wounded heart is grow as preachers, gain practical experience in pastoral work and make some money (a thing which preach ers, especially while students, find it necessary to have). This, too, will help the College It will be more deeply imbedded in the affections of the peo ple by their knowing and loving the young men who are trying by its help to fit themselves to do the Lord's work. Bro. W. B. Morton is to

The Biblical Recorder.

ADVERTISING BATES SPACE. | 1 time. | 1 m. | 8 m. | 6 m. | 12 m. 1 Inch,. \$ 1 00 \$ 3 50 \$ 7 50 \$14 00 \$25 00 \$ 3 do \$ 00 5 00 14 00 \$5 00 40 00 \$ 4 do \$ 4 00 10 00 \$5 00 40 00 60 00 \$ 4 do \$ 10 00 \$5 00 50 00 75 00 \$ 4 do \$ 10 00 \$5 00 50 00 75 00 \$ 4 do \$ 10 00 \$5 00 50 00 75 00 \$ 1 do \$ 16 00 40 00 90 00 175 00 250 00

Special notices charged 20 cents per line, No contracts made for every other-week advertisements, nor for special position in

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

Mission Board of S. C., gives work and good pay to all the Seminary students who will accept it, and as a natural result, many of these young men locate there. Kentucky, I see, has taken the hint. So much the better for Kentucky and South Carolina. So much the worse for us. Let us keep every good man in North Carolina we possibly can and bring in every good one from abroad.

Fraternally, W. L. WRIGHT. Hillsboro, N. C., May, 16, 1883. IMMORTALITY.

In well nigh every heart there is an ach-

ing void and an earnest, ceaseless yearn-ing for an indescribable something, to complete our cup of happiness, that no condition in life can supply. Ingersol's eulogy at the grave of a friend, whilst replete with human eloquence and learning, is but "as sounding brass or tinkling symbol," because of the absence of one sweet note, and a golden link, which binds heart to heart, even though death may intervene.

When rose-tint lips shall fade, And voices sweet are hush'd, Beneath the solemn shade Hope's little bud is crush'd—

The guiding star that shone so bright,
Imparting life and biss,
Is blotted out in hopeless night,
And naught is left save th' impress of
The last fond, holy kiss,

whose ineffable sweetness still lingers upon our lips. Oh, when we looked for the last time into the lovelit eyes of our darling, and bowed low, eager to catch the heavenly cadence of the tender voice, whose bood-bye whisperings seemed but the soft, sweet euphony of supernal music,

And o'er the stream of sighs and tears That mark the long and weary years, Each sweet refrain comes back again, To soothe and heal the parting pain,

we felt that there is a nameless something within us which reaches out beyond this mortal habitation; a mysterious power which dulls the keen edge of bereavement, binds up and heals the wounded heart; he could afford and yet prepare two laymen and ministers, ministers spe- imparts a new and brighter radiance to the sermons a week. It isn't love for | cially, are too little concerned about | lamp of hope; diffuseth a transplendant tomb, and even robs death of its temporary victory! What is it, and from whence loes it come? Men have striven for hundreds and even thousands of years to find among themselves, and all the extraneous natural phenomena by which they were environed, a satisfactory cause, and all their efforts have utterly falled. Perhaps Ingersol would call it Instinct. Then, if it be but the insatiable yearnings of Instinct, why is it that the troubled waters never become tranquil, but in dull, torturing monotony, are forever beating against the everlasting rocks of discontent? and why are loving faces and halcyon scenes of happier days forever beaming forth from memory's mirror? Is it to mock our mi-ery? Whence came the universal earning for the missing link? or why the bud, if there shall be no bloom? Why this loathing, shrinking from, annihilation, coupled with a constant, pertenacious grasping into futurity-having all that earth can give of luxury and case, and yet unsatisfied? Ah, finite have sought of and among the finite to solve the infinite problem, and failing, have denied the fact because, unaided by a higher light than reaper and the how of it. Saplent minds, presiding over sinful natures, have ever and are still ignoring and denying divine seems mysterious, or does not seem in consonance with the frivolities and baneful appetites and passions of the unregenerate human heart. Hence, they have rejected the only true light—Divine Truth—and are groping in the dark wilderness of fiction, mythology, superstition and blinded finite reason, to find the inestimable jewel, the panacea for all the wounds of sin-the immortality and future happiness of the soul -which alone can satisfy the demands of our higher, spiritual natures. breathed into the nostrils of man." Then it is the warm life-giving breath of the Great Elohim. All that was human, or rather mortal, about man was created before the justillation of the Divine Breath which qualified man for absolute temporal dominion over all the perishable obects by which he was surrounded. It was the infusing of a super-human principle that should impart to this frail, feeble animality a new, higher nature, co-existent with the eternal Father. And here lies the Indelible line of demarkation between the man and the brute. Where this God-like attribute is eschewed, the eulogium of an Ingersol would be as appropriate at the grave of a faithful dog as at that of a man, for even dogs have natural traits that make them useful and even lovable But in reference to the law of mortality, through which we witness the decay of all natural forces, "as the one dieth so dieth the other." As God never "breathed into the nostrils" of brutes, nor made them "in his likeness," there is, therefore, an absence of this vital principle which survives the dissolution of nature. "The spirit of the beast"-natural, or physical vitality—"goeth downward to the earth," while "the spirit of man" the higher breath, or spiritual life—"goeth upward," to Him who breathed it. (Eccl.

Despite the giddy and pernicious vaga-ries of skeptici-m and infidelity, which serve but to tickle the vanity and extenuate the evil inclinations and lascivious desires of our depraved hearts, it is this imperishable truth, permeated by divine love, and illustrated at the grave by which the bereaved and weeping Mary stood, which makes us believe and FEEL that we shall meet again, as one by one our loved ones fall asleep in the blessed arms of JEsus. We know that the little ones who so clung to us in life, shall again entwine their thuy arms about our necks, and hold up pure angelic lips for us to kiss, just as they used to, only with the sweet conhope, there would be a deleterious note in the euphony of every song; a grim, hydra-headed skeleton in every temple of hope, upon which the soul feeds when "this earthly house of our tabernacle is dissolved." It is the blessed fire that warms the soul when the heart grows cold 'neath work. Bro. W. B. Morton is to spend his vacation with me in the yay I have indicated and we are looking forward to his coming with much pleasure.

I am sorry to see that Bro. M. M. Poteat will not spend his vacation in the Old. North State. The State