TERMS OF SUBSCRIPTION :

END OF THE FIRST MISSIONARY JOURNEY.

[Acts 14: 19 28] C. S. FARRISS.

HOME STUDIES.

Steadfastness, ... Phil 4: 1 14.
The Kingdom of God, I Cor. 15: 50 58.
Tribulations First, ... Heb 12: 1-17, 28
Eiders and Deacons, ... I Tim cb. 3
Grace to the Gentiles, ... Col. 1: 18 39.
The New Song, ... Rev. ch. 5.

GOLDEN TEXT.

"Go ye, therefore, and teach all nation baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,

THE LESSON.

I. Paul Stoned.

19. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20. Howbeit, as the disciples stood round about him, he rose up. and came into the city: and the next day he departed with Barnabas to Derbe. (II. Tim. 3: 10, 11; II. Cor. 11: 25; Gal. 6: 17.)

19. Came thither .- To Lystra, where Paul and Barnabas were preaching. Jews from Antioch and Iconium.—The Jews persecu-ted the apostles in these cities, which are supposed to have been about 100 miles distant; but hearing of their success in Lystra they went there also. 1. Their zeal is a esson to Christians, some of whom are too lazy or indifferent to attend Sunday School at their own doors. Who persuaded the people.—Doubtless by lying and misrepresentation. When the apostles refused to allow these heathen Lystrians to sacrifice to them, they weakened their hold upon them. Had the Lystrians been honest and intelligent, they would have admired their unse.fishness. But they were ignorant heathen and easily believed the lie the Jews told them. l. We should increase in knowledge, benorance—especially spiritual ignorance.
Stoned Paul. - A Jewish mode of punishment, showing that the Jews were leaders of the mob. Drew him out of the city, sup-posing he had been dead.—(See II. Cor. 11: 25, and Gal. 6: 17.) Here was drinking of the cup of which the Master drank. Paul's

punishment was horrible, and he doubtless bore the marks through life. And yet, it was sweet for Paul to suffer for Christ. 20. As the disciples stood round about him. -These were new converts. Among them were probably Lois and Eunice, the grand mother and mother of Timothy, and, as Canon Farrar says, we "may dwell with pleasure on the thought that Timotheus stood weeping in that group of disciples who surrounded the bleeding missionary. He rose up .-- Even while they were looking on in sorrow. It was a miracle. Crushed and bruised with great stones to the satiety of the vengeful Jew, that which raised him up and sent him on a journey of 20 miles was not his strength, but God's. And came into the city. - To strengthen the faith of the converts, to dress his wounds, and prepare for the morrow's journey, which was with Barnabas to Derbe, a place thought to be 20 miles further on. 1. The less of a spiritual instructor -as mother or father or friendis a loss to make us weep. 2. God permits his people to suffer; but never forsakes them. 3. Unlike Paul, those who believe them. 3. Unlike Paul, those who believe not in Christ are slain by sin, and lay dead on the bosom of a cold world, which is, in a sense, Sin's graveyard. How procious is the promise, "He that believeth on me, though he were dead, yet shall he live"! Death has a power over us all; but Christ has power over death. Had Paul christ has power over death. slept till the last day, the same power would have raised him up. 4. Let us pray for an unquenchable zeal for Christ. Paul evinced

II. Further Teaching-The Return.

21. And when they had preached the gospel that city, and had taught many, they returns again to Lystra, and to Iconium, and Antioch, 22. Confirming the sous of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. (Acts 15: 32, 41; Dan. 2: 44 7: 13, 14, 27; Luke 12: 32; Matt. 13: 43; 23: 34 II. Tim. 8: 12; John 15: 18; 16: 33; Rom. 8: 17; Mark 8: 34; 10: 30.)

23. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. (Tit. 1: 5.) 24. And after they had passed throughout Pi

dia, they came to Pamphylia.

25. And when they had preached the word 26. And thence sailed to Attalia:
26. And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

21, 22. The apostles now arrive at Derbe. This was the farthest point Paul reached in his first missionary journey. Though only a short distance from Lystra, they were not intimidated; but preached the gospel to that city.—The limit of their journey reached, they must now go back, in the face of danger and death, and water the plants they had planted in that desolate waste. They went back, "the twenty miles from Derbe to Lystra, the 40 miles from Lystra to Iconium, the 60 miles from Iconium to An-Confirming the souls of the disciples Young converts, they would be tempted, and needed encouragement and instruction. This they gave by exhorting them to continue in the faith.—Not an easy thing to break off from old companions and sins. Especially was this true of those who had been plucked from debauched and wicked heathen. A convert who has been reared in a Christian home is not beset with the temptation which beset one who has spent his life in tinue in the faith." These young converts also were liable to be persecuted. For this reason the apostles say to them, "We must through much tribulation enter into the kingdom of God." The same truth has

-Elder is Hebrew for presbyter. It for-merly referred to age; but after a while attached to those in authority. As used in the New Testament, Dr. Hackett says: the New Testament, Dr. Hackett says:
"The elders or presbyters, in the official sense of the term, were those appointed in the first churches to watch over their general discipline and welfare. With reference to that duty they were called also overseers (episkopoi)—that is superintendents or bishops...The only other church officers besides bishops recognized in the New Testament appear to be deacons,"... Elder, then, means the same as pastor; bishop, resbyter, &c.

resbyter, &c.

24-26. Had passed throughout Pisidia, of
which Antioch was the capital city, located
in the extreme northern part of the province. The apostles journey from Antioch
about 100 miles to the soutaward to Perga, where they preached the word, (no mention of their having preached here on their first visit) and went down into Attalia, sixteen

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they had been recommended to the grace of God for the work which they fulfilled.—This city, it will be remembered, was the dwelling place of those who had ordained and sent forth the missionaries.

In ow it is fulfilled, "They shall smite the Judge of Israel with a rod upon his cheek."

Thus have we seen the first part of III. The Missionary Meeting.

27. And when they were come, and had gathered the church together, they rehearsed all that God had done with them and how he had opened the door of faith unto the Gentiles. (Matt. 12:21; Acts 11: 18: 15: 3; 26; 20, 23.)

27, 28. Had gathered the church together.—
The church here was doubtless large. The meeting, therefore, was thronged with eager hearers. The journey had occupied quite two years, and covered a space of 1500 miles, more or less. They therefore reheared all that God had done with them—
It was God's work. They of themselves would have failed. 1. Without God's help to-day the wickedness of the world would absorb us. His people are instruments of his power. How he had opened the door of faith to the Gentiles—Men, Gentiles or Jews, would never become personally interested in their salvation, were not this door openin their salvation, were not this door open-ed before them. The door stands wide open and the Spirit of God bids us enter. That was a great love that inclined the hearts of the heathen to accept salvation. It was a matter for hallelujah and praise on the part of the brethren at Antioch It is a matter of like interest to Christians of to-day, that the Asiatic, the African, the European and the American are inclined to enter the same open door. The apostles abode a long time in Antioch. Thought by some authorities to have been two years. Wherever Paul was, it can be said with confidence, he was at work for Christ.

OUR LORD'S TRIAL BEFORE THE SANHEDRIM.

A SERMON BY C. H. SPURGEON.

"And they all condemned him to be guilof death. - Mark ziv. 64.

This one sentence is selected because custom demands a text; but in reality we shall follow the entire narrative of our Lord's trial before the Jesus to put him to death; and found high-priest. We shall see how the none." A strange court that meets Sanhedrim ar ived at their unright- with the design to find the prisoner terwards and so, in a sense, we shall be keeping to our text. We have just been reading three passages-John xxiii. 12-24; Mark xiv. 53-65; and Luke xxii. 66-71. Please to carry these in your minds while I rehearse the mournful story.

I. We will begin our narrative this morning by first asking you to think of THE PRELIMINARY EXAMI-NATION OF OUR BLESSED LORD AND MASTER BY THE HIGH PRIEST. They brought in our Lord from the garden bound; but they also kept fast hold upon him, for we read of the "the men that held him." They were evidently afraid of their prisoner, even when they had him entirely in their power. He was all gentleness and submission: but conscience made cowards of them all, and they therefore took all a coward's care to hold him in their grasp. As the court had not yet gathered in sufficient numbers for a general examination, the high priest resolved that he would fill up the time by personally interro-

gating his prisoner. He c mmenced his malicious exercise. The high priest asked Jesus concerning his disciples. We cannot tell what were the questions, but I suppose they were something like these: "How is it that thou hast gathered about thee a band of men? What did they with thee? What was thine ultimate intention to do by their means? Who were they? Were they not a set of fanatics, or men discontented and ready for sedition? I do not know how the crafty Caiaphas put his questions; but the Saviour gave no reply to this particular inquiry. What could be have said if he had attempted to answer? Ah, brothers, what good could he have said of his disciples? We may be sure he would say no ill. He might have said, "Concerning my disciples, one of them has betrayed me; he has still the blood-money in his hand which you gave him as my price. Another of them, down in the hall there, before the cock crows will deny that he ever knew me, and add oaths and cursing to his denial; and as for the rest, they have all forsaken me and fled." Therefore our Lord said nothing concerning his disciples, for he will not turn the accuser of his own, whom he came, not to condemn, but

The high priest also asked him concerning his doctrine. I suppose he said to him, "What new teaching is this of thine? Are we not sufficient to teach the people-the Scribes so learned in the law, the Pharisees so attentive to ritual, the Sadducees so philosophical speculative? needest thou intrude into this domain? I suppose thee to be little more than a peasant's son; what is

this strange teaching of thine? To this inquiry our Lord did answer, and what a triumphant reply it which may be used against him? It was! Oh, that we could always speak, was a tacit confession that Christ had come down through the generations to the when it is right to speak, as meekly when it is right to speak, as meekly been proved innocent up till then. and as wisely as he! He said, "I The high priest would not have need-Christians of to-day.

23. When they had ordained them elders. spake openly to the world; I ever ed to draw something out of the actaught in the synagogue and in the

Thus have we seen the first part of our Lord's sufferings in the house of the high priest, and the lesson from it is just this-Let us be meek and lowly in heart as the Saviour was, for herein lay his strength and dignity. You may tell me I have said that before. Yes, brethren, and I shall have to say it several more times before you and I have learned the lesson well. It is hard to be meek when falsely accused, when roughly interrogated, when a cunning adversary is on the catch, meek when smarting under a cruel blow which was a disgrace to a court of justice. You have heard of the patience of Job, but it pales before the patience of Jesus. Admire his forbearance, but do not stop at admiration; copy his example, write under this head-line and follow every stroke. O Spirit of God, even with Christ for an example, we shall not learn meekness unless thou dost teach us; and even with thee for a teacher we shall not learn it unless we take his yoke upon us learn of him; for it is only at his feet, and under thy divine anointing that we shall ever become meek and lowly of heart, and so find rest unto our

The preliminary examination is therefore over, and it has ended in no success whatever for the high priest. He has questioned Jesus and he has smitten him; but the ordeal brings nothing to content the adversary. The prisoner is supremely victorious, the assailant is baffled.

II. Now comes a second scene, THE SEARCH FOR WITNESSES AGAINST HIM. "The chief priest and all the council sought for witnesses against to compass his death. They must proceed according to the forms of justice, and so they summon witnesses, though all the while they violate the spirit of justice, for they ransack Jerusalem to find witnesses who will perjure themselves to accuse the Lord. Every man of the council is writing down somebody's name who may be fetched in from the outside, for the people have come from all parts of the land to keep"the Passover, and surely some may be hunted up who. in one place or another, have heard him use an actionable mode of speech. They fetch in, therefore, every-one that they can find of that degraded class who will venture upon perjuring themselves if the bribe be forthcom-

We must not refrain from noticing the comfort which in some degree had been ministered to our Lord by the accusation which came most to the front. He stands there, and he knews they are about to put him to death; but they themselves remind him that their power over him has no longer lease than three days, and at the end of that short time he will be raised up again, no more to be at their disposal. His enemies witnessed the resurrection to him. I say not that his memory was weak, or that he would possibly have forgotten it amid his sorrows; but ye our Lord was human, and modes of comfort which are valuable to us were also useful to him. When the mind is tortured with malicious falsehood, and the whole man is tossed about with pains and griefs, it is good for us to be reminded of the consolations of God. We read of some who where "tortured. not accepting deliverance," and it was the hope of resurrection which sustained them. Our Lord knew that his soul would not be left in the abodes of the dead, neither should his flesh see corruption, and the false witnesses brought this vividly before his mind. Now, indeed, could our Redeemer say, "Destroy this temple, and in three days I will raise it up." These ravens have brought the Saviour bread and meat. In these dead lions, our glorious Samson has found honey. Sustained by the joy that was set before him, he despises the shame. Strange that out of the mouths of those who sought his blood there should come the memorial of one

of his greatest glories! III. THE PERSONAL INTERROGA-TION which followed upon the failure to bring forward witnesses. The high priest, too indignant to sit still. rises and stands over the prisoner, like a hon roaring over his prev. and begins to question him again. It was an unrighteous thing to do. Should the judge who sits to administer law set himself to prove the prisoner guilty; or what is worse, shall he try to extort confession from the accused cused one, if there had been sufficient temple, whither the Jews always re-sort, and in secret I have said noth-trial had been a dead failure up to ing. Why askest thou me? Ask to that point, and he knew it, and them which heard me what I have was red with rage. Now he attempts was red with rage. Now he attempts said unto them; behold they know to bully the prisoner, that may ex-what I have said." Oh, brethren, no tract some declaration from him

silence, to deny the truth upon which the salvation of the world is made to hinge. So when the high priest said to him, "Art thou the Christ the Son of the Blessed?" how distinct and ontspoken was the Master's reply! his face bestained by their accursed Though he knew that his death would thus be compassed, he witnessed a good confession. He plainly said "I am;" and then he added to that declaration: "Ye shall see the Son of man" -- so he brings out his humanity as well as his deity--"sitting on the right hand of power, and coming in the clouds of heaven." What a majestic faith! It is wonderful to think that he should be so calm as to confront his mockers, and assert his glory while in the depth of shame. He did as good as say, "You sit as my judges; but I shall soon sit as your judge: I seem to you as an insignificant peasant; but I am the Son of the Blessed: you think that you will crush me; but you never will, for I shall speedily sit at the right hand of the power of God, and come in the clouds of heaven." He speaks boldly, as well became him. I admire the meekness that could be silent; I admire the meekness that could speak gently; but I still more wonder at the meekness that could speak courageously, and still be meek. Somenow or other, when we rouse ourselves to courage, we let in harshness

at the same door; or if we shut out our

anger, we are very apt to forget our

firmness. Jesus never slavs one vir-

tue to make room for another. His

character is complete, full-orbed, per-fect, whichever way we look at it. IV. We must now pass on and linger for a second or two over THE CON-DEMNATION. They condemned him out of his own mouth; but this, while it wore the semblance of justice, was really unjust. The prisoner at the bar has affirmed that he is the Son of God. What next? May he not peak the truth? If it be the truth he must not be condemned, but adored. Justice requires that an enquiry be made as to whether he be the Christ, the Son of the Blessed, or not. He has claimed to be the Messial. Very well, all those in the court are expecting the Messiah; some of them expected him to apprear very speedily. May not this be the sent one of the Lord? Let an enquiry be made into his claims. What is his lineage? Where was he born? Have any prophets attested him? Has be wrought miracles? Some such enquiries are due any man whose life is at stake. You cannot justly condemn man to die without examining into the truth of his defence, for it may turn out that his statements are correct. But, no, they will not bear the man they hate, the mere claim con-

demns him; it is blasphemy, and he must die. He says he is the Son of God. Come, then, Caiaphas and council. call for witnesses for the defence. Enquire whether blind eyes have been opened and the dead raised up. Ask whether he has wrought miracles such as no man ever wrought in the midst of Israel through all time. Why not do this? Oh, no, he must be taken from prison and from judgment, and none shall declare his generation. The less enquiry, the more easy to condemn him unjustly. He has said he is the Christ the Son of God, he is therefore guilty of death. Alas, how many there are who condemn Christ's doctrine without making due enquiries into it-condemn it on the most trivial grounds. They come to hear a sermon, and perhaps find fault with the mannerism of the preacher, as if that were sufficient reason for denving the truth which he preaches; or else they say, "This is so strange-we cannot believe it." Why not? Are not strange things sometimes true, and is not many a truth wonderonsly strange until you get familiar with it? These men will not condescend to hear Christ's proof of claim; they will make no enquiry. In this, like the Jewish pries's, they practically cry, "Away with him! Away with him!"

V. I am almost glad that my time is so far advanced, for I must needs set before you the fifth and most painful scene. No sooner have these evil men of the Sanhedrim pronounced him guilty of death, than the servants, the guards, and those that kept the high priest's hall, eager to please their masters, and all touched with the same brute-like spirit which was in them, straightway began to abuse the infinite majesty of our Lord. Consider THE ABUSE. Let me read the words: 'Some began to spit on him." "Began to spit on him !" This was conis the glory of heaven; and "they bewent further, and they "covered his face." It is an Eastern custom to cover the face of the condemned, as if | the model preacher of the New Testhey were not fit to see the light, nor tament? He is the model in docfit to behold their fellow men. I trine, in consecration, in the bold know not whether for this reason or utterance of convictions, in untiring in pure mockery, they covered his energy, in the masterly grasp and what I have said." Oh, brethren, no reply to a slander can be compared with a blameless life. Jesus had lived in the full blaze of day where all could see, and yet he was able to challenge accusation and say, "Ask them which heard me."

This overwhelming answer, however, brought the Saviour a blow from one of the officers of the court who stood by. Was not this a most shocking deed? Here was the first of a new order of assaults. Hitherto, we have not heard of strokes and blows; but here to color of a great system, and in the masterly grasp and control of a great system, and in the masterly grasp and control of a great system, and in the masterly grasp and control of a great system, and in the could not see them. How wide sweep of his beneficent labors. No man has by his life and writings that up blies. Then, when all was dark to him, we read that they could not see them. How could they thus put out the sun and shu up blies. Then, when all was dark to him, we read that they could not see them. How could they thus put out the sun and shu up blies. Then, when all was dark to him, we read that they could not see them. How wide sweep of his beneficent labors. No man has by his life and writings influenced so large a proportion of markind during so many centuries. Let us try to discover how Parl reached this eminence of usefulness. Let us try to discover how Parl reached the eminence of usefulness. Let us try to discover how Parl reached the eninence of usefulness. Let us try to discover how Parl reached the eninence of usefulness. Let us try to discover how Parl reached the minence of usefulness. Let us try to discover how Parl reached this eminence of usefulness. Let us try to discover how Parl reached this eminence of usefulness. Let us try to discover how Parl reached this eminence of usefulness. Let us try to discover how Parl reached this eminence of usefulness. Let us try to discover how Parl reached this eminence of usefulness. Let us try to discover how Parl reached this eminence of usefulness. Let us try to

bruised and blackened; but we dare and blood;" or as Conybeare and of his country could witness the internot thus imagine. Scripture has Howson translate it, "I did not im- est and enthusiasm of our thrifty cast a veil, and there let it abide. Yet it must have been an awful sight to see the Lord of glory with phlegm, and bruised with their cruel fists. Here insult and cruelty were combined: ridicule of his prophetic claims and dishonor to his divine person. Nothing was thought bad enough. They invented all they could of shame and scorn, and he stool patient there, though a single flash of his eye would have consumed

them in a moment. First, how ready should we be to bear slander and ridicule for Jesus' sake. Do not get into a huff, and think it a hard thing that people should mock at you. Who are you, dear sir? Who are you? Who can you be if compared with Christ? If they spat upon him, why should they not spit upon you? If they buffeted him, why should they not buffet you? Shall your Master have all the rough of it? Shall he have all the bitter, and you all the sweet? A pretty soldier you, to demand better fare than

your Captain! How earnestly, next, ought we to honor our dear Lord. If men were so eager to put him to shame, let us be ten times more earnest to bring him glory. Is there anything we can do to-day by which he may be honored? Let us set about it. Can we make any sacrifice? Can we per form any difficult task which would glorify him? Let us not deliberate. but at once do it with our might. Let us be inventive in modes of glorifying him, even as his adversaries were ingenius in the methods of his

Lastly, how surely and how sweetly may all who believe in him come and rest their souls in his hands. the Blessed, must have ability to save | know the truth that is in Jesus. Just standing for the unjust, the faultless One bearing condemnation for sinners. Let us in the high priest's hall judge and condemn every sin and every doubt, and come forth glorying that the Christ has conquere for us, and that we now wait for his appearance with delight. God bless you, brothers, for Christ's sake. Amen.

CONFERRING WITH FLESH AND BLOOD.

As an apostle to the Gentiles Paul magnified his office. He understood its duties and object, knew its trials and final reward, appreciated its dignity and importance. He loved it above all callings. To the Romans he says, "I am not ashamed of the gospel;" to the Galatians, "Far be it from me to glory, save in the cross of our Lord Jesus Christ." To this high conception of his privilege and responsibility is to be attributed much of the success of his ministry. The ideal which constantly floated before his mind he thus expresses. "That we may present every man perfect in Christ Jesus." No modern apostle to the Gentiles can have

To the preacher the question of all questions is: "How can I best fultil my ministry and present myself approved unto God ?" Two answers have been given. The one quotes the words of Scripture, and is in substance this: "The preparations of the heart in man, and the answer of the tongue is from the Lord.' This we may call the spiritual method. The other we may call the natural, and it may be illustrated by the following incident: A certain young preacher, with his companion in the gospel, went to hear the most popular preacher in the city. When the sermon was ended, the companion remarked: "Well, with the help of the Spirit, I think I could beat that my-The other replied. think I could beat it, Spirit no Spirit." The second view of the matter supposes that, inasmuch as conviction is the aim of the sermon, as it is the aim of all public discourse. tempt expressed more effectively than | only the subjects being different. by words. Be astonished, O heavens, | the preparation which avails for the and be horribly afraid. His face is latter is ample also for the former. the light of the universe; his person | Each of these views has adherents. extreme as they are; but we shall gan to spit on him !" Alas, my God, find that the true view is between that man should be so base! Some | them where they blend into one. Possibly from Paul we may gain some instruction here; for is he not

mediately take counsel with flesh and blood." Study of the context will show the error of this inference. After expressing his wonder that the Galatians have so soon left him and the gospel he preached, the apostle declares that he did not learn it of man, "but by the resurrection tion of Jesus Christ." He reminds them of what he was before his conversion and declares that immediately after it he conferred not with flesh and blood. "Neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia, and returned again unto Damascus." It appears, therefore, that it is the gospel—not his preparation for preaching it—which Paul professes not to have received from men. It is the gospel, its doctrines and un-derlying facts, which he retires into the solitude of Arabia to receive by direct revelation. The necessity of this retirement will appear when we consider the fact that he had not been with Jesus the three years of his public life, possibly never heard a word from his lips; it was therefore needful that the teacher of thousands of generations should apply for instruction to the uncontaminated foutain-head of all truth, Besides, it was natural and fitting that, before starting in his great race, he should, by prayer and meditation in undisturbed seclusion, tone up his spirit to the key of his high calling. How many others who have largely influenced their fellows and succeeding generations, . have passed through Arabia on the way to their great work:-Moses, Elijah, David, John the Baptist, Gautama, Moham-

med, Luther, and our Saviour him-The preacher, therefore, who seeks Surely I know that he who suffered to imitate Paul will not confer with this, since he was verily the Son of flesh and blood when he wants to us. Such griefs much be full atone- know that truth, he must come diments for our transgressions Glory rectly to the fountain. It was rebe to God, that spittle on his coun- | vealed to Paul; we have the same retenance means a clear bright face for | velation in the written Word of God. me. Those false accusations on his This spiritual knowledge cannot be character mean no condemnation for communicated by man's wisdom; but me. That putting him to death is from above, and comes to the proves the certainty of our text last | docile mind through the enlightening Sabbath morning, "Verily, verily, I of the Holy Spirit. He who would say unto you, he that believeth on know most of its power, must come me hath everlasting life." Let us closest to it, must suffer no gloss or sweetly rest in Jesus, and if ever incrustation of unsanctified learning to our faith is agitated, let us get away | come between his heart and the truth's to the hall of Caiaphas, and see the freshness and purity. To this and frequent, prayerful meditations on the truta, and we see at once where the preacher's Arabia is-his Bible; there is no substitute for it. 2. Conferring with flesh and blood.

With respect to Paul's preparation for proclaiming to others the knowledge gained by revelation, let us see if he did not take counsel of men. Another text often quoted in such discussions is: "And I, brethren, when I came to you, came not with excellence of speech, or of wisdom, etc., (1 Cor. 2:1-4). Those who maintain the sufficiency of the Bible study alone for all the ends of preaching consider this passage a demonstration of their opinion. It simply shows, however, what invariably the subject of Paul's preaching, and the little confidence he had in the atts of the orator for the purpose of bringing men to Christ. He relied upon the demonstration of the Spirit. But let us see what sort of instrument the

Spirit chose to operate with. Tarsus deserved the description given of it by its most distinguised citizen: it was "no mean city." Its situation and commerce made the acquisition of the Greek language quite matter of course; but Paul went further, becoming so well acquainted with Greek literature as to quote freely from the Greek poets. He was in due time sent up to Jerusalen to be "brought up at the feet of Ga-maliel." The accounts which we have of the schools of the Rabbis show that they must have been powerful agents in mental discipline and the strengthening of the reasoning power. The school had some of the elements of the debating society. The learned doctor of the law presided. The subject was opened by the reading of an essay. Then followed a general discussion well calculated not only to inform the mind, but greatly quicken and develop its activities. "The profound learning which lies at the basis of all the reasoning of Paul's Epistles confirms his own account of the rapid progress which he made."

It appears, therefore, that, when he was called to be a Christian and an apostle. Paul was as thoroughly educated as the times would allow. Such was the intellectual training of the man whom the Spirit chose to perform the chief part in the diffusion of christianity, to be the spiritual teacher of all coming ages. Such

est and enthusiasm of our thrifty people on this important subject without realizing a degree of pleasure her living."

and satisfaction.

The school of Messrs. T. J. & W. D. Horner, advertised in your paper, has attracted students from several counties, villages and towns in the that I am about to relate: State and imparted instruction so thorough that North Carolina should at once recognize the Messrs Horner as benefactors of the State and in every sense competent to instruct and guide the youth of our land. The past session has given great

encouragement to the principals and there is a talk of new and much larger and handsomer buildings being erected for the accommodation of the matriculates. We trust that a new era has dawned upon this Mathematical, Classical and Commercial High School and that the increased patronage may justify at an early day, an outlay of two or three thousand dollars in beautiful and substantial buildings. During commencement week many old students of the school returned to pay their respects to their Alma Mater and testify to the faithful and thorough instruction given them while at this school years ago. And the senior professor in an appropriate speech recognized with joy the fact that so many of his students were now occupying positions of honor and usefulness in this and other States. Said he, "It makes me feel strong to see all around me my old pupils who to day rank among support. I don't know how many the true, brave and useful men of the contributions I have received recent-

Our heart rejoiced with the principal on this occasion and we thought o ourselves "the work of the teacher is only second to that of the preach-

A very large interesting and ordery audience assembled on Thursday in | could rear none other. Burwell Bros., and listened with much appreciation to the declamations and original speeches of the students. The declamations were prepared, and indeed all preparation for the closing exercises, were made outside of the regular work of the school. The young men were required to attend every recitation of their classes and in no case was an exception made-the daily recitations were continued until the session closed. This I mention because it shows that the session was not devoted to preparation for commencement display, but the improvement of the students in the various branches of learning taught in the school. Several medals were awarded for spelling, writing, composition, deelamation and greatest improvement in daily recitations. The medals were presented by the distinguished visitors and honored townsmen and their presentation added much the pleas-

are of the occasion. At night the scene presented by the audience, the bouquets of flowers and richly decorated hall made as all feel like we were in some enchanted land. The exercises were opened with prayer by Rev. J. A. Mundy and as the young men of the 2nd division and of the senior class performed successfully their respective duties we knew that many hearts were proud and loving friends were indulging not a little in pleasing dreams of the future.

Mr. Beckham of Raleigh delivered

an original speech on "Emigration" which showed that he had thoroughly studied the advice of Horace Greely "Young man go West." He disabused the minds of all of the idea that the "Western World" offers greater inducements or is in any way more inviting than "the old North State." The speech, by competent judges. was pronounced an admirable one-full of good sense, rounded periods, and referrence. Mr. Ferebee of Camden took for his subject "Money, its uses and abuses" and in a scholarly style, with graceful jestures and impressive illustrations showed us all the uses and abuses of that much coveted article-money. Mr. Ferebee is a close student and his speech exhibited many literary excellences. We are loth to part with these two young gentlemen; during their sojourn among us, they have gained the admiration and esteem of the community.

The literary address to the school was delivered on Thursday by Col. Wm. H. S. Burgwyn a native North Carolinian who for many years has oc- sar College: "Caldwell, there is one vircupied prominent positions in anoth- | tue that has survived the fall; it is the virer State but who a year or more ago returned to the land that gave him dollar shall send one Bible or five to the birth to share her joys and sorrows. He is now our successful banker. His speech was listened to with marked attention and the speaker's sentiments were greetel with repeated rounds of applause. It was patriotic, beautiful and solid, and all things also, in part at least, must be the in-tellectual training of the spiritual teachers of our later times, if in pow-er for good they would approach the

The Biblical Recorder.

ADVERTISING BATES. SPACE. | 1time. | 1 m. | 3 m. | 6 m. | 12 m.

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

treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all

If Jesus always sits over against his treasury and sees what those who profess to love do for him, I wonder if he has not made a record of this

Our missionary in the Pee Dee Association wrote me a few days ago: "A sister of Saron church, Pee Dee Association, handed me a \$5 bill yesterday and, with loving heart speak-ing through her glad voice, beaming in her joyous countenance and flowing with her tears, as they lingered long enough to be seen and felt too by her pastor, said: 'Send it to brother Ray for the Board of our State Mission work."

"My brother, she is not worth \$35 of property in the world, and this is not half that that she gives yearly for the Master. She shames us all by her liberal, noble, Christ-like generosity in giving to the Master's

This good sister always sends up her prayers with her contributions for the blessings of God upon what she gives for the advancement of his cause." I withhold the name, because her modesty would forbid even this mention of her noble work, but

God knows who she is. I know nothing more encouraging in our great, grand work than that God is moving the people generally all over the State to contribute to its contributions I have received recently from just such sources. God will reward them for it. Every few months the widowed mother of the late President of Wake Forest College sends me a contribution. I am not surprised that W. M. Wingate was a great man. Such a mother

the new Opera hall recently built by May God continue and increase his great work, for we are still, more than a thousand dollars behind. Won't you help?

JOHN E. RAY.

THE PRESS.

[Texas Messenger.]

It is gratifying to notice that all over Texas there is a rising sentiment against gambling and violations of the Sunday law. Judges, in their charges to grand juries are emphasizing the law touching these crimes. Earth and heaven is witness that we need reform in these matters. May the good work go on.

To this the good people of this country, as of every other country, respond a hearty

[Nashville Advocate.]

The Wesleyans of Great Britain have sent a petition to Parliament for the closing of public houses on Sunday, on a roll of paper two and three-quarter miles long.

The force required to loosen the grasp of Satan on the hearts of men is indeed great.

[Christian Index.]

R. G. Ingersoll, at a recent funeral said: Again we stand face to face with the great mystery that shrouds this world. We ques wide waste of seas there drifts no spar. Over the desert of death the sphinx gazes forever, but never speaks." And is it for ender "the hope of the righteous in his leath?" A glorious immortality is not so lightly thrown away by those who have asted the powers of the world to com

(Speech of Dr. H. L. Wayland, editor of the National Baptist, in the Saratoga Bible

If I should so far forget myself as to touch on the resolution. I trust that the chairman will call me to order. I have istened to all that has been said, hoping to gain wisdom; and with greater or less suc-cess. I listened yesterday to my honored brother from Jersey Heights (Dr. Everts) and was filled with admiration, as always, for his enthusiastic eloquence. But I felt like the mariner when he sees a meteor shoot athwart the sky, scattering the flaming lightnings from its blazing hair. The mariner gazes with admiring awe; but he feels that for a knowledge of his latitude and longitude, and for his guidance across the seas, he must look to some humbler planet. I do not sympathize with my es-teemed friend in regarding economy as a base and rascally virtue. As he was speak-ing in his large and lavish way to the disparagement of economy, I was reminded of a remark made by a former President of heathen, I do not think that economy is that a denominational Sible Society is spending 9 per cent. of its receipts in send ing the bread of life to the starving, while teachers of our later times, if in power for good they would approach the inspired man who wrote in three several places, "Be ye followers of me."

Wake Forest College.

**SHE HATH DONE WHAT SHE COULD."

**SHE HATH DONE WHAT SHE COULD."

**And Jesus sat over against the treasury; and beheld how the people cast money into the treasury; and when from several sections of the State. Our flourishing little city, so well known on account of material prosperity, central location and healthfulness, is evidently on the road to intellectual advancement and moral elevation. And no true lover in the several sections are considered in the grave yard.

**Exercises were of a refining and elevation of urating proved our community waiting tendency and our community will henceforth with pleasure look forward to the closing exercises of the Horner school.

**M. V. McDuffie.*

**SHE HATH DONE WHAT SHE COULD."

**And Jesus sat over against the treasury; and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples and said unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the moral elevation. And no true lover than all they which have cast into the shade our community will be waiting tendency and our community in the city (Rev. F. A. Douglas, the reputed all city (Rev. F. A. Douglas, the forward to the Social service of the S