# International Sunday School Lesson.

FIRST QUARTER. Lesson XII.-March 22.

# BY REV. C. S. FARRISS.

PAUL VINDICATED Acts 20: 19-32. GOLDEN TEXT. "Having therefore obtained help of

God, I continue unto this day."-Acts SCENE:—Paul speaking before the Roman Governor, Festus, who had with him Agrippa and Bernice. Besides these,

there is in the hall also a large audience of Roman officers and the chief people of Cesarea. Paul is not being tried, for he has appealed to Cæsar. He is preaching the gospel, and this lesson is a confinuation of his address, a part of which we studied in our last.

#### THE LESSON. I. PAUL TELLS HOW HE OBEYED THE HEAVENLY CALL.

19. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: 20. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coast of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21. For these causes the Jews caught me in the temple, and went about to kill me.
22. Having therefore obtained help from God, I continued unto this day, witnessing both to small and great, saying none other things than those which the prophets and

Moses did say should come: 23. That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

19. I was not disobedient unto the heavenly vision .- After Paul had been thrown to the earth by the great light from heaven and Christ had called him into his service he did not mope or lay up as an invalid preacher who could do nothing for mourning over his past sins. He forgot the things of the past. He press-ed forward to Christ. He took Christ at his word, and went to preaching the gospel with all his might. 20. Shewed first unto them at Damas-

after his conversion. The aforetime persecutor entered the beautiful city not to redden his hands with the blood of Christians; but with hands and heart cleansed in the blood of the Lamb. At Jerusalem.—He was not slow to tell his relatives and friends of the pearl of great price he had found. Throughout Judea. -It is not certain when he did this. Some think he made the tour before his first missionary journey. Others think it was between his first and second journeys. Then to the Gentiles .- The idea of preaching to the heathen did not originate with Paul or Peter or the church at Antioch; but with Christ, who told his apostles to go into all the world and preach the gospel to every creature. That they should repent and turn to God. The way in which this statement is laid down is worthy of notice.

Repentance is insisted on first. 21. For these causes the Jews.-The Jews could not prove that Paul had done wrong. They looked upon him as a dangerous man, because he was a follower of him whom they had crucified. It has become to be a proverb that people hate most those whom they have wronged.

22. Having therefore obtained help .-From the source of all help. Worldly men might wonder how Paul had maintained himself for two years against the intense hatred of the whole Jewish nation; but it is no mystery to Christians. Things are not always as they seem. The rope that bears some heavy load and swings it up to the fifth story window of a warehouse may seem frail enough to snap in twain a hemp or cotton rope twice the size; but we are not surprised at its strength when we learn that through it runs strands of strong wire. God in him, and man can bear anything. Witnessing both to small and great.—It is one of the peculiarities of the gospel that it is preached to the poor. That was one of the objections the Jews

23. That Christ should suffer.-The Jews believed in a Messiah that could not suffer. The first that should rise from the dead .- The original is better translated, "How that he should first by the resurrection of the dead should proclaim light."

II. FESTUS INTERRUPTS PAUL. 24. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee

25. But he said, I am not mad, most noble Festus; but speak forth the words of truth and

24. Festus said with a loud voice. -In a voice loud enough for all to hear. Thou art beside thyself .- Mad. Paul was now in the heat and fervor of his address and Festus thought or tried to make the audience think, that Paul's speech was the raving of a madman. Christians who are enthusiastic for Christ, even now meet with this accusation, not only from the world; but from cold-blooded professors of religion. Much learning doth make thee mad.—Paul was known to be a man of learning, and Festus implies here that Paul had meditated on these religious questions till he was mad.

25. I am not mad.—The denial, though most respectful was emphatic, and even Festus himself must have been impressed with the fact that he was mistaken. But speak forth the words of truth and soberness. —Madness among the ancients suggested the irresponsible frenzy of a man drunk with wine. The Greek word contains that idea. But Paul not only spoke truth; but spoke it from a

III. AGRIPPA INTERRUPTS PAUL. 26. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in

27. King Agrippa, believest thou the pro-phets? I know that thou believest. 28. Then Agrippa said unto Paul, Almost 29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as

I am, except these bonds. I am, except these bonds.

26. For the King knoweth of these things.—That is, King Agrippa. He was a Jew, and was therefore not only acquainted with what had taken place concerning Jesus of Nazareth; but he also knew of the doctrines that Paul had been preaching there. The Roman Governor may have thought them the tavings of a madman; but Agrippa knew better. This thing was not done knew better. This thing was not done in a corner.—The crucifixion attracted the attention of the whole Jewish world.

# BIBLICAL RECORDER.

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

VOLUME 50.

## RALEIGH, N. C., WEDNESDAY, MARCH 11, 1885.

NUMBER 35.

we mountaineers are not literary. Here

is one of the stanzas published in one

of our papers concerning "The Young Widow." Read it and see if we have

not sentimentality as well as you low

She is modest, but not bashful-

She is modest, but not bashful— Free and easy, but not bold; Like an apple, ripe and mellow— Not too young and not too old; Half inviting, half repulsive, Now advancing, and now shy— There is mischief in her dimple, There is danger in her eye.

by the insurance companies for the ar-rest of the incendiaries who fired the

---And on the "chained lightning"

oes. Soon it will be telling the news

n Charleston, Swain county. Frank

Leslie's correspondent who wrote of the

coffee-pot ballot boxes in Swain can be

-Waynesville is discussing the Gra-

-President Andrews, of Raleigh

s to be honored by having the town of

Charleston, N. C., changed in name to

Early Moral Training, one of the Needs of the Hour.

Though "the education, moral and

intellectual, of every man, is chiefly his own work," yet the bias given during school days is strong and lasting.

The main object of teaching, at the pre-

sent time, seems to be to make scholars.

All kind of ways and means are adopted

to accomplish this object. To this end,

Normal schools have been organized,

To this end millions of money have been

to accomplish newer, better and faster

glorify God; and if he only glorifles

His knowledge should enable him to be

a better man every way-a better friend.

a better neighbor, a better tradesman,

a better professional man, a better me-

chanic, a better farmer. He should

touch all around him to do good to all.

to see God in all His works-should

give him power to explain the mysteries

sphere of usefulness.

power in time.

of creation-should give him a wider

This cannot be attained without early

and persistent training. It cannot be

accomplished unless the teacher has

the taught. The tremendous influence

to the child, shirk their duty.

word but also by example.

1885.

Kinston, Feb. 28th, 1885.

thorough moral teaching, not only by

LITERARY NOTES

York. 30 Lafayette Place. Price 85 a

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con F. W. Farrar; The Moral Aspect of Vivisection, by Prof. Noah K. Davis;

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Irma, the Little Musician, by Kate

er, H. M. Wharton, Baltimore, Md.

"The Story of the Baptists" is in a

Grants, by John W. Johnston.

ARACHEL.

His mental culture should enable him

nimself, he misses the great aim of life.

caught by telegraph after this.

February 28th, 1885.

views of teachers.

-A reward of \$500 has been offered

country folks:

Warm Springs Hotel.

"Andrews.

Prophets.—Paul now appeals to the King, possibly, with the hope of converting him. If he admitted that he believed the prophets, he must be con-vinced of the true Messiahship of Christ. 28. Almost thou persuadest me to be a Christian .- Some think it was said with a sneer, others that he was sincere —that he was really almost persuaded to turn to Christianity. I think the first idea has greater plausibility, though we know that after this Agrippa was particularly kind to Christians within

his dominion.

29. I would to God.—I pray God.
Not only thou, but also all that hear me. -Not only Agrippa; but Bernice, the adulteress by his side, and Festus who thought him mad, and the whole audience of heathen and Jews were the objects of that devout prayer. This same spirit of prayer for our enemie has come down the ages as the heir-loom of Christians, not from Paul first, but from the man on the cross, who prayed for his crucifiers. Such as I am except these bonds.—Except the chains with which he was bound.

### IV. DECLARED WORTHY OF FREE-

30. And when he had thus spoken, the king ose up, and the governor and Bernice, and they that sat with them: 31. And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. 32. Then said Agrippa unto Festus, This man might have been set at liberty, if he had

not appealed unto Cæsar. 30. Rose up.—The speech was at an end and Agrippa, being first in rank,

31, 32. They talked between themselves .- They considered the merits of Paul's case. Their hearts had been stirred by the eloquence of the Apostle, and while still under the spell, their prejudice gave way to the decision by them, and the deciaration that not only was Paul not guilty of any crime worthy of death; but that he was entitled to his freedom if he had not already put his case into the hands of the Emperor

#### "How to Preach," Again.

I am sure that had my able and esteemed brother "W. A. M." entered "The Preacher's Theme," and "The Preaching the Age Demands," he would have seen that between him and myself there is no substantial difference. He thinks my views of preaching are too limited and one-sided. The truth is, preaching is many-sided. It has an edneational, ethical, moralizing and edifying side and yet it has a main side, viz... to evangelize or convert the outside world. All other sides are means to an end and that end is the world's conversion at home and abroad. Is the improvement of a farm the end of farming? Is the training of an army the end of an army? Is the physical betterment of convalescent and healthful the end of the medical fraternity? Instruct, indoctrinate and edify church members of course. But the preacher who makes his ministry end in this work cannot say 'I am pure from the blood of my ungodly hearers." This is important and scriptural, but this is only training the hosts of the Lord for the more speedy and efficient conquest of the Lord's enemies. This is only an essential means the preacher who only fits his people for this, is not directly accomplishing that end himself. True, he is indirectly doing much for the world's conversion. But Christ makes it the direct and immediate business of every preacher to

convert, directly to him, the unbeliev-"Preach the gospel to every creature," is the command He gives to all His preachers. Every preacher is, by his office, a proclaimer of good news. Good news to whom? My brother says that an effectual way to preach to unbelievers is to preach to Christians, True; and one of the most effectual ways to preach to believers is to preach to the ungodly. The writer of this article was never more edified than he was by a series of sermons he heard, by brother W. A. M. himself, preached to the irreligious in Liberty, Va., a few years since. In preaching to unbelievrs we seek to induce them to believe in Christ, and this is the best means of inducing believers to trust Christ more strongly and intelligently; and are not their religious growth and efficiency just n proportion to the strength of their

faith in Christ? We would not have our pastors and evangelists cease preaching to Christians, but preach more to unbelievers. We would have more of our preachers preach more frequently to the unsaved, and we insist that they who preach as a rule to church members and as the exception to the impenitent, fail to atain the great end of preaching.

Look at this matter in a practical ight. One half of a minister's congregation are believers and the other half are unbelievers. The great question with that preacher is how to save now and eternally both classes. He devotes three-fourths of his Sabbaths in preaching for the edification of the believing half, and occasionally preaches to the unbelieving part, viz.: He preaches mostly to those who are, in a great sense, saved now, and would enter heaven were they to die at the close of their pastor's discourse, and leave unwarned and uninvited to Christ, those who are unsaved wives, with whom I boarded a week now and would be eternally lost were they to die before the Sabbath comes for their preacher to preach to them. In the name of Christ and of undying souls, should not preachers spend more time and strength in pulling the drown-ing up on the rock of salvation than in thening and comforting those who are safe on that rock? Is not the former a more important and acceptable Last, but not least, I must mention source to Christ than the latter? What the dear pastor, I. W. Thomas. I have perdition before the occasional Sabbath

so preach as to convert most souls to Christ, most promote the internal pros-perity of their churches. The true secret of churchly growth in efficiency and in numbers, is not chiefly to introvert the prayers, anxieties and efforts of Christians on themselves, but to induce em to go out of and beyond them-yes in efforts to save the ungodly. on, unlike earthly com

The way for churches to become radiant themselves with heavenly light, is to make it their mission to expel darkness from other minds and other lands. It is in spending and being spent for the world's conversion churches and pastors become strong. We believe it profoundly that the pastors and churches that seek mainly their own prosperity will wane. How else can a gospel church perpetuate itself, unless its members and pastor are propagandists of the worldwide principles of their religion? It is the deep conviction after a pastoral expension. my deep conviction, after a pastoral ex-perience of five and thirty years, that if all our pastors would make the conver-sion of the irreligious the great aim of their ministry, and train their people to co-work with them in this regard, as the great end of their Christian life, that not only would the standard of personal re-ligion be greatly elevated in their churches, but the world's conversion would move forward with a speed unknown in modern times. In a word, no ninister Scripturally magnifies his office. makes full proof of his ministry, obeys the last great commission of his Divine Master, who is not a proclaimer of the gospel to the unsaved. All over the land are hundreds of preachers, commonplace and comparatively powerless, because they spend their time in promoting objects of secondary importance, whereas, if they would come to the front and preach Christ to the hundreds who are swarming the way to hell, they would leave the world better and happier than they found it, and be had in glorious remembrance.

Salem, Va. CORNELIUS TYREE.

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#### My Visit to Boone.

Leaving my home in Brevard, Jan. 15th, I reached Berea church, Iredell county, on the third Sunday. With this church I spent two weeks, Lord gave us a precious meeting. Some twenty souls professed faith in Christ; 14 united with the church, and 50 or 60 were left seeking the Lord. This is, in-Rooke is pastor, and is doing a good work for the Master. He is a precious brother and my stay among his people and with him was very pleasant. The people were very kind to me, and may heaven's richest blessings rest upon the dear pastor and people. Leaving Berea I reached the village of Boone, county seat of Watauga, Feb. 6th. I found a pleasant home with Bro. W. L. Bryan, hotel-keeper, or merchant, and a pillar in the Baptist church. After a sweet night's rest, on Saturday morning, Bro. I. W. Thomas, pastor of the Baptist church in Boone, came to my room, gave me a hearty welcome, and bid me feel myself at home. He informed me that no arrangements had been made for preaching until Sunday, and that we would go two miles into the country, and worship with the people of Three Fork church. Bro. Thomas procured us a horse apiece and we were soon at a beautiful Baptist church on the bank of the South prong of New River. At the earnest solicitation of the pastor, I preached to an attentive to a great end and my position is that and appreciative band of brethren and sisters. After the sermon four persons were received for baptism. This is a strong and well equipped church, with an excellent pastor in the person of Bro. E. F. Jones. Bro. Jones is a talented brother, a good gospel preacher, with a fair English education. His people love him dearly, he is pastor of two of the strongest churches in Watauga county, and has been instrumental in

making these churches what they are in point of efficiency. After spending a pleasant night with Bro. Thomas and family, on Sunday, Feb. 8th, we began a meeting of days in the Baptist church in Boone. The meeting lasted just two weeks, and notwithstanding the very cold, snowy weather, we had good congregations day and night. I have seldom seen two weeks of such continuous cold, snowy, sleety and frozen weather as we have just passed through. The Lord gave us a glorious meeting. Some fifteen persons professed faith in Christ, nine united with the church, and 25 or 30 were left penitent. I am hopeful that others will unite with the church soon. The meeting was a great blessing to the members of the Baptist church, and all the Christians in the village. Nearly every person, white and colored, in the town, and many from the county, attended the meeting. On the last night of the meeting I preached to the young men, and almost every young man in the village and surrounding country was on the front seats. It has seldom ever been my privilege to preach to a more attentive, respectful, serious and intelligent crowd of young men. I have never labored among a kinder or better people than the people of Boone. shall ever bless the Lord that he put it

into my heart to visit this people. The brethren must pardon me mentioning some names. There is Bro. L. L. Greene of the legal profession and W. W. Pressnell, Register of Deeds, to whom I feel indebted for kindnesses. each. These brethren are both merchants and hotel-keepers, and they know so well how to entertain their patrons, but above all they are members, and excellent members too of the Baptist church. Brethren Coffey and Byran have the largest share of burden of building the neat and beautiful church house, in which the Baptists worship. if many of his hearers are drowned in | never labored with a more congenial and pleasant pastor, and I have never seen eomes for him to make an effort to get unbelievers on the Rock of Ages? And what, as we most assuredly believe, if the very best way to increase the strength and joy of those on the rock is not for them and their pastor to make it their chief business, not to indectrinate and edify each other, but to help up the helpless and imperiled to their own place of long but the result was the abundance. comes for him to make an effort to get | many pastors who had a stronger hold long, but the result was, the church re-elected Bro. Thomas indefinitely for half of his time. The magistrates of Watauga county have showed their appreciation of his worth by making him superintendent of schools

It was also my privilege to meet Bro.

J. L. Sherwood. He spent a week
with us in our meeting and preached
one excellent sermon. He is a fine gospel preacher with a liberal education.

called of God to preach the gospel. Oh! how I do wish they could all spend some time at Wake Forest or Judson Colleges. I was agreeably surprised so find so much intelligence and talent in the ministry as found in Watauga county.

On to-morrow I leave for home to

visit some three churches that have chosen me pastor. I had thought I would give all my time to evangelistic work, but may be the Lord is directing Fraternally,

E. ALLISON. Boone, N. C., Feb. 23, 1885.

# Letter from Brother Hartwell.

Dear Brother:—In your issue of Feb. 11th I find the following: "Rev. Dr. J. B. Hartwell, of California, rejoices in that his mission was transferred to the Home Mission Society, North. We are glad of

The foundation for this editorial remark was doubtless the following, from me in the Herald of Truth. "My experience of Superintendent of Chinese Missions under the A. B. H. M. Society has satisfied me of \* \* \* \* the wisdom of the transfer of the mis sions, so far as the interests of the missions are concerned, from the Southern Baptist Convention to the A. B. H. M. Society. Not that the missions were not wisely conducted by the Southern Board, nor that the Southern Baptists did not do all that they could do, but that the missions are now under the management of the society with which the churches in the State are in sympathy and co-operation, and so they

the work is elicited and maintained, and the influences, direct and reflex, are beneficial to the missions and to the From this extract it will be seen that my joy, if joy is expressed at all, was, not that my relations were transferred from the South to the North, but that the sympathy and co-operation of the

are properly placed under the immediate

direction and care of the local Ameri-

can churches. Thus a closer interest in

California churches were thereby elicited, to the benefit of the missions and the churches here. The most painful official experience of my life was when, six years ago, it behope of an early return to China, and to come to California as the next best place to preach to the Chinese. My heart was in China. The next most official experience of my life was when, last Spring, it became necessary for the Southern Board to give up the missions to the Chinese in California, and I was consequently obliged to dissolve my connection, of twenty-five years duration, with the Southern Baptist Convention, and in a measure separate myself from its most delightful associations. With all my heart I love the South and the

Southern people. But my life work is for the evangelization of the Chinese, and I rejoice and thank God that when the Southern Board had to discontinue its work among this people, I found the brethren of the Home Mission Society with no less consecrated hearts, ready to take up the work, and that under their management the work has been enlarged and the prospects of the missions brightened by drawing out the hearts of California Baptists even to a limited extent.

I trust however that the fact of the management of the missions being transferred from the Southern Board to the Home Mission Society will not cause Baptists to forget either the work or the servants who are engaged in it. It is a work whose responsibilities rest not on Northern Baptist alone, but on the Baptists all over the land.

On California Baptists there is a pe culiar obligation because, by the providence of God, the bulk of these peo ple are among them; but, as regards other States there is a common obligation resting upon the Baptists all over the land, in proportion to their ability. Shall the obligations be forgotten or ignored because our official relations have been changed? Shall not Mrs. Sanford and I, Southern born and Southern-reared, still retain an interest in the prayers and affections and contributions of our loved Southern churches even though our commissions are dated in a latitude North of Atlanta? We have now in California under my

general superintendance, five missions with eleven workers, viz: In San Franeisco, Oakland, Stockton, Chico and Tresno. But for the financial straits of the Home Mission Society we should have (and I trust we soon will have) other stations. The reports from these stations are encouraging, and we think we can plainly see the finger of the Lord directing in their establishment.

I desire through you to send my many Christian friends in North Carolina among whom I have gone preaching the cause of missions to the heathen, my most affectionate Christian salutations, and an earnest request that as they are every year growing in Christian activity, and enlarging their benevolence in the work of Christ, they will often mention us by name before the throne, and act upon the promptings begotten of their prayers, and lend their support still to the mission to the Chinese on the Pacific Yours fraternally,

J. B. HARTWELL. 1708 Leavenworth St., San Francisco,

he dates opposite their names and if their subscription expired on or before the first of March they will please re-new at once or their paper will be dis-

continued. Our Foreign Missions.

We take a few items from the Foreign

BAHIA, BRAZIL Bro. Z. C. Taylor writes on the 9th of January: "Next Sunday will be a notable day with us, as we expect to ordain two deacons, proved and fatherly men; baptize two or three; celebrate a marriage; and at the close of the night service, the Lord's Supper. Our present umber is 53.

Senor Teixeira and family will go to Macio next week. The prospects are bright for organization there soon. Many are interested here."

On the 12th he writes that the dea-cons were ordained, the marriage cele-brated, and three baptized, the Lord's Supper observed by 46 church members and money enough raised to send Senor Teixeira on his missionary journey. The church has been trebled in membership during the past year. Bro. T. adds:
"Our reports show that in 1884 we sold
1,300 copies of Scripture. Some 30,000
tracts were distributed. The gospel has
been preached successfully in three

met a number of young men who feel to start a school on a self-supporting The new year has burst in upon us with a glorious dawn of brighter times to come. Pray for us."

> AT RIO JANKIRO, Bro. Bagby is greatly encouraged and expects very soon to baptize two "men of piety, intelligence and influence," one of whom is a preacher. From Mexico Bro. Powell writes a letter full of thrilling news. He says of

PATOS, which he recently visited: "The Alcalde (chief magistrate) has been converted and joined the church; also Col. Pedro Aguero, a gentleman of large means, and one of the most influential men in the State. Several leading citizens said to me, you will see that in a short while all Patos will be Baptist. The people were very anxious for us to open the school in Patos at once, we

salary of one teacher." At Saltillo the church is in a "glori ous revival." Twenty-one baptized making the church membership 101. "The interest continues unabated. Nearly every girl in school not a member of

the church seems deeply moved. CANTON, CHINA. Here there is comparative quiet, and work is being resumed. The native Christians in our mission have, during the troubles of war, proved the genuine-ness of their faith. Bro. Graves says: "It is a cause of gratitude that none of the native Christians have lost their lives or have been seriously injured during the troubles, and those who lost their earthly goods and whose business prospects have been ruined have stood the test so nobly." Bro. G. reports two

baptisms.

From Shanghai Bro. Yates writes, on the 7th Jan: "I have been under the weather and unfit for half-work for six months. Since October 15th I have had a doctor, and sometimes two, daily, or every other day. Cannot tell what will be the outcome of all this suffering and anxiety. My general health is pretty good. But my work is restricted to translation and preaching at my home chapel. It is greatly to be regretted that this mission has not been reinforced long Three men for Chin-kiang, three for Sooehow, and one for Shanghai, are what are wanted now, or as soon as could alone, to extend and locate the with preaching-"God is witness." that must stop now, till I am rid of my thorn in the flesh. To-morrow is my

birth-day-66." Surely these words will touch the nearts of thousands. And shall we not earnestly pray this hero of missions may be spared, and that the mission may be peedily reinforced.

The appeal of Bro. Hunnex, his sol ellow-worker in Central China, is only less effecting: "Large and populous cities in the immediate vicinity of Chinkiang have not a single messenger of the cross to tell them of the Saviour of the world. Thousands of them pass into eternity every day. What a thought! I feel my heart stirred to its very depths as I write. Do not think me too bold if I say to the brethren and sisters of the Southern Baptist Convention, "cannot something be done for these perishing multitudes?" For if the word of God be true they certainly are perishing."

Now a word in regard to our treasury Only two months remain till the Conventional year will close; and unless larger amounts are given-than have been heretofore the necessities of the work will not be met. North Carolina was asked for \$8,000; in ten months we have given \$3,418.93. What will be given in March and April? Our proportion of the \$100,000 asked and needed by the Board would be about \$11,000; for about one-ninth of Southern Baptists are in North Carolina.

We never had more encouragement of success, in Foreign Missions, than now; never had so many missionaries in the field, nor so many inviting fields opened. Brethren let us do our part for this important work at this critical time. THEO. WHITFIELD

SUBSCRIBERS will please examine the dates opposite their names and if their subscription expires on or before the first day of March they will please renew at once or their paper will be discontinued.

# An Episcopal Tract.

But few Episcopalians would answer flatly "yes," if asked the question, 'Does not your church teach baptismal regeneration?"

Tis true, there is the idea in most of their minds that the child receives some spiritual blessing from the act of baptism, but just what benefit it does derive they are unable to say. They would not have the child die unbaptized for the world, but still they will not step upon the teaching of the Prayer-book with a firm foot-the teaching that the child is regenerated in baptism. There is, however, no such vagueness

found in the Prayer-book. Its statements, as to the spiritual benefits which come to the child in Baptism, are perfeetly clear and emphatic. After the 'infant" has been baptized (7) the minister returns thanks to God in these plain words, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church." This thanksgiving is repeated toward the close of the ceremony, so that, like a sign-board which is written gins, and as it ends, that the Episcope church teaches Baptismal regeneration. It was my good fortune, not long since, to get hold of an Episcopal Tract, entitled "Preparation for Confirmation, being "No. 4" in a series of "Tracts on Confirmation." As it was given by an Episcopal Doctor of Divinity to a Bap-tist, and, as it is a Tract in a series of Tracts on Confirmation, it must be a correct exponent of Episcopal doctrine. It is a very valuable commentary on the words of the Prayer-book which refer to infant baptism. It teaches us what interpretation the Episcopal church itself puts upon the words, "That it hath pleased thee to regenerate this infant with thy Holy Spirit."

Let us notice its stateme Question 4 of the Tract. "What will Answer. "God will confirm the grace given us at our baptism, and give new gifts of the Holy Spirit to those who are rightly disposed."

Here we are informed that "grace" of

some kind is given the infant at his bap-That point is settled; "grace" of kind is given to infants at bap-Let us see if it will tell us what kind of grace is given. Question 6 of the Tract. "Shew how

the second, God's confirming takes Answer. "The Bishop says a prayer, on which he makes mention of our bap-tism, and the gifts which God then gave us, which are regeneration and remis-sion of sins." Then he prays God to strengthen us with the Holy Ghost the Comforter, and daily to increase in us his sevenfold gifts. After this the Bish-op will lay his hand on the head of every

one severally, and say, 'Defend, O Lord, this thy child &c....' It is in this laying on of the Bishop's handsthat God's confirming takes place." Now, this is plain, simple, lucid lan-guage. I am glad that the question, "Does the Episcopal church teach bap-tismal regeneration," is here so satisfac-torily answered. Here we are told that were assured that we would have more than 200 pupils. One gentleman of means agreed to be responsible for the the grace given to the infant at its baptism is "regeneration and remission of sins." I had so interpreted the book of Common Prayer, and I am relieved to find that I got so nearly the meaning which the church intended to convey.

> Prayer certainly employed chaste, clear and accurate language to set forth the teachings of their church. We cannot complain of their language, however much we may question their theology. I must confess to being a little startled to learn that God's gifts of the Comfort-er, even of the Holy Ghost, comes through the laying on of the Bishop's hands. Suppose no Bishop's hands should be laid upon men, are we to conclude that no Holy Spirit would be given? Blessed hands are they which convey so priceless a blessing!

The authors of the book of Common

It would seem that the question, "Does the Episcopal church teach Bap-tismal regeneration," has been fully an-swered by the Tract. Any candid mind, sufficiently intelligent to understand simple language, must be convinced, that the Episcopal church so interprets the book of Common Prayer as to bap

tismal regeneration. The Tract, however, goes on further, and speaks more fully on the subject. Question 22 of the Tract. "May Confirmation ever be repeated?" Answer. No. As baptism is given

once to bestow regeneration or new birth, so confirmation is given once to practicable-whether I am here to as- bestow the spirit of strength. In bapsist them or not. I have done what I tism, spiritual life is imparted; in confirmation, it is strengthened, and the work, and, to some extent, to supply it | Holy Communion is the appointed means by which it is to be continually sustained. How plain is all this! Here we are

told why baptism is given; it "is given to bestow regeneration or new birth." The object of Baptism as stated by this Tract is a most excellent one. I know that the Scriptures tell us that "This life is in His Son," but, if "in baptism spiritual life is imparted," surely baptism becomes a most useful agent in salvation. Confirmation simply strengthens that life imparted at baptism, and the Holy Communion sustains it!

It is, indeed, surprising that so many good and pious people should cling tenaciously to an error opposed both to scripture and to reason—an error which tends to foster both priest-craft and superstition, but the marvel is, that, with an open Bible, these owls and bats anthority. of the dark ages, should still abide to the shame of Christianity.

#### Oxford, N. C. J. S. HARDAWAY. WEST N. C. NEWS AND NOTES

-Workmen are beginning in large numbers to prepare the way for coustructing the Asheville and Spartanburg Railroad. The hopeless are taking hope and the hopeful are jubilant. The completion of this road, leaving out all other great benefits to the country, will be an immense advantage to Judson College. To attempt to travel from Hendersonville to Asheville, as it is now, mud two to three feet deepwould be a task which modern civilization will not endure. The Asheville mail wagon comes in sometimes like the Georgia man's vehicle, on the tattered curtains of which he had written

-Prof. W. G. Brown, of Judson College, has been in good health of late. -Bro. John P. Morgan, of Morgan Hill, one of our faithful Sunday School agents, has been out of health for some

- Editor Hemby, of the Waynesville News, is making a newsy paper of his. He is seeking new contributors. Editorials may be deep and strong in any paper, but it takes juicy and spicy and cute correspondents to make a paper take well.

----Away up in Highlands, the highest of the highlands in all this high land, editor A. F. Clark, who by the way is a Baptist, is making a show of his good wisdom in furnishing his readers weekly with much information needed by farmers. Last week he treated them to a half column on "The Apiary." There are two remarks to make on the paragraph, one is that no editor is a "good one" who neglects to give to the honest yeoman reading matter about the farm. The second is, I do not mention that Bro. C. is a Baptist for any sectarian ends. Some of the "shoddiest" Baptists I ever saw were newspaper editors. The country is full of them. I hope Brother Clark, if he will pardon us, does not belong to that

---Franklin, in Macon county, like every other town, is improving, and is looking for a railroad.

-We believe that the Blue birds on both sides, the Form of "Private | will sing to us in less than ten days, if, baptism of children" tells us as it be- as at this writing, "the like" continues. -One of our West End editors has nomination, its principles, men, history, said seriously: "We heard it remarked | institutions, etc. Has nearly 100 illusthe other day that more money could | trations, views of memorable be made in Western North Carolina at | and portraits of men of note in Baptist raising apples than in Florida at raising History. It should find a place in every oranges. This is beyond a doubt true." Sunday School library, and in the fam-And yet there seems to be a great Florida craze; to go down there to live where alligators "amuse the eye," and sand flies, mosquitoes, "gallinippers," it id omne genus, are to worry the life of the poor creatures who play Chines with a palm leaf fan. Why not come and raise apples in Western North Car-olina, where the pure mountain air makes nerve and muscle tingle and paints the cheek with a brushed dipped in Natures deepest dye-cup?

-Some of our mountaineers are going to Washington to see Mr. Cleve-land inaugurated; some have gone to Florida, some are in New Orleans and man musician, brought up together Havana. So we are at this time pretty

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necessary to attain to excellence in munecessary to attain to excellence in music, and the happy result of patient study and practice, are clearly set forth. But it is a story of child life, a life, like most lives, with its own special trials. The opening scenes are sad, but they gradually brighten as Irma as well as her father and sister and brother, patiently endure and work, trusting in God. Irma was a practiced and skillful performer on the piano, and her brother on the violin; and unexpectedly their musical attainments were called into requisition in the public school that they attended. The descriptions of music and of its power are very graphic music and of its power are very graphic and stirring. The whole book is fresh and inspiriting, well adapted to arouse a healthful desire for excellence, and to incite one to the patient, faithful effort by which alone it can be secured.

The Pulpit Treasury for March is to hand. This superb Monthly, like good wine, improves with age. Each number is an advance in excellence, and seems impossible to be surpassed in the quality of the articles, on the great variety of subjects treated suitable for pastors, Christian workers and families. A capital portrait of Bishop Fallows of Chicago, with a sermon on "The Relations of the Clergyman to the Physician," is given on the first pages, and a view of the First Reformed Episcopal Church New York, in another place. Dr. Maclaren's sermon on "The Carcass and the Vultures;" Dr. Marling's on "Hard Times;" Dr. C. Von Gerock of Stuttgart, on "Easter's Joy;" Bishop Nicholson's on "The Lord's Supper;" Bishop Clark's to Sabbath School Teachers, on "Sowing Mingled Seed," deserve special notice, for their great worth and timeliness. Leading Thoughts of Sermons are by Drs. Parker, Keen, spent by the State, the churches and the Reed, Daves, Rivers and Brown. Nothpeople. Men's brains have been racked ing can exceed the intrinsic merit of the articles on "Appreciation of the Bible," by Chancellor Waddell; "William Jay neans of imparting instruction. Books have been written by thousands—whole the Preacher," by Rev. D. W. Lusk; "The Principles of the Wicklifflan Reibraries have poured forth the teeming brains of educators, to disseminate formation," by Professor Watts: "Social Impurity," by Bishop Perry; "Sabbath Observance," by Bishop Ryle; "Writ-ten and Spoken Address," by Dr. Storrs, and "The Use and Abuse of the All this is praiseworthy, provided the moral culture goes pari passu with the intellectual. But the student who has reached the topmost round in the lad-Brain," by H. W. Mitchell, M.D. Other der of learning can be of no real value articles as excellent, on other important to his fellow if the moral training is themes fill this Monthly to overflowing. Yearly, \$2.50. Clergymen, \$2. Sinrle copies, 25 cents. E. B. Treat, Pubisher, 757 Broadway, New York.

Vick's Magazine for February. Fruitgrowers and those about to commence n that pursuit may read to advantage the opening article in the February number of Vick's Magazine, which con-

tains some valuable advice. A Handsome Window Stand, finely illustrated, will be acceptable to those who want to know how to have plants ornament a room. A pure white Gladiolus is something new, and the account of it will be eagerly read by those who The conclusion of an article on Cold

been taught of God. As the teacher, so Graperies, commenced in the January of early moral training will be felt, even number, leaves little more to be said to though the student may, in young man-hood, go astray into forbidden paths. enable a novice to build and plant in the best manner a house adapted to exotic Grapes.

Early impressions will assert their Notes from Western Iowa should en-But, in these remarks, do not undercourage those who are commencing on stand that the secular teacher must be new places on the western prairies, and held altogether responsible. For he is help them to provide fruit for the famonly second, the parent being first in ily in the shortest time. Mirror Lake and Mt. Watkins, in the Yosemite, are One of the glaring faults of the presexquisitely described and beautifully ent day is the neglect of children by illustrated. The wri.er, Alice P. Adams, parents. The latter shift the responsidoes full justice to the subject, which is one of the most wonderful pieces of bility of training their children to the secular and the Sunday School teachscenery of the western coast. Forecasters and think no more is left for them ing Weather will be of service to all who would be weather wise, and what into do. But God will hold them to achabitant of the country would not? count, and they cannot, without peril Some Native Orchids are very pleasantly noticed by one who geniously admires them. Charles W. Garfield talks Thousands of boys, to-day, are running the streets of our cities, who will of farm work with the drudgery left out, in the near future, fill the penitentiaries. and pretty effectually shows how it may Let us, then, insist on more and more

> The Foreign Notes are full and excellent, with a fine illustration.

be done.

The chats in Pleasant Gossip cover a great variety of subjects that almost every one wants to know. Mrs. Butler's Journal, in Our Young

People, will specially interest young The North American Review. New ladies. Curious Gems and Curious Insects will please a variety of readers, Single number 50 cents. March, and the boys will enjoy E. E. Rexford's Among the Pines, being an account of The contents of this number have bearing upon large theological the pineries of the Northwest. as well as political matters, which can be seen by a glance at its table of con-

Mr. Richard Grant White is understood to be something of an authority in matters Shakespearean. He has published an edition of Shakespeare. In the Atlantic Monthly, he discusses the moral character of the great dramatist. In dealing with the question, "Was Shakespeare a good man?" he says. "We don't know. We only know that

he was civil in his demeanor; that his conduct united with his great mental gifts to win him standing in the lowest social position, the favor of those who were in the highest; that Ben Jonson loved him (his recognition of the merit of 'Every Man in his Humour,' brought Ben into notice), and thought him honest and of a free and open nature that, being only an actor and a playwright, he rose rapidly from absolute poverty to very considerable wealth; that, to please the coarse tastes of a considerable part of the public, by pleasing which he prospered, he who when he spoke indicially denounced indecency as bad in morals and bad in art, made his plays more copiously, more grossly, and more ingeniously indecent than any others known to modern literature."

We do not see how Mr. White can believe this last charge, unless he has utterly forgotten or else is entirely ignorant of the plays of Wycherly and of Congreve. Even if he has never read these plays, it is scarcely to be supcondensed and acc. ssible form. A great posed that he has not seen Macaulay's amount of information about the de-Restoration." In that essay, Macaulay who was evidently familiar with his subject, impresses us with the opinion that Shakespeare was a marvelo clean writer as compared with quite a number of the dramatists of the age of Charles II.; and we are satisfied that Macaulay is right. We doubt if the in-decencies of Shakespeare ever corrupted the morals of any human being. For our own part, we think that Swift and Sterne (both preachers) are very much more disgustingly unclean than Shakespeare; and we are inclined to think that we ought to add the name of Smollett to those of Swift and Sterne. We are satisfied that Charles Beade's novel, "Griffith Gaunt," written in our own day and generation, is more demoralizing than is anything that Shakespeare ever wrote. Modesty sometimes leaves story of Irma, the daughter of a German musician, brought up together with her elder sister, Hildegarde, and her brother, Eugene, in a home where music was all about them. The labor sver wrote. Indeed, sometimes leaves the heart and takes refuge on the lipe. The language of Griffith Gaunt is not so coarse as some of the language of Shakespeare; but the heart of the book is rotten.—Religious Herald.