

said unto him, Arise and eat. skins. What doest thou here ? Again, 6. And he looked and behold there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink and laid him down again.

7. And the angel of the Lord came again the second time, and touched him, and said, arise and eat; because the journey is too great

meeting was closed by Dr. Hufham's ofthe searching question. I have been fering many thanks to the good people very jealous.--Again the querulous anof Littleton for liberalities and courteswer. Not yet is the prophet cured of his unbelief and despondency. Go, sies extended to this Union meeting. While in Littleton the writer, with return, etc.-A return to duty, active labor. is prescribed as a remedy for his moodiness. How wise was the Lord in indness and liberality we shall always

acquaintances.

the Master's cause.

Fraterna'ly yours,

in this life.

house to the church located in an English town he was then visiting. On the way to church, in his earnest, manly way, he asked the young man, "Do you love my Master?" The question made a deep impression on his mind and heart, and stepping in front of the great talities of Bro, Anthony Johnson, whose preacher he said to him: "Mr. Spurmon sense. geon, I have accompanied a good many preachers from my father's house to remember with pleasure. While here church, but you are the first one that we met Bro. Wm. E. Spruill-the genihas ever asked me such a question.' al proprietor of Littleton hotel and his in-This word spoken, as some might supteresting family whom we have known for pose, "out of season," led to the young several years. We had only time to make man's conversion. the acquaintance and visit the homes John Bunyan, whilst walking the of Bros. Shaw, Bobbitt, Browning and streets of his native village, happened McCraw. We also met Bro. Jenkins, the to hear two godly women, conversing on flicient Superintendent of the Methodreligious matters, testifying for Christ. ist Sunday School, and Dr. Picott, the He stopped to listen, and was so moved resident physician. And as all these by their conversation that he resolved brethren and friends made such favoronce more to renew the struggle with able impressions, we regret having to sin, which he had about abandoned. leave before we could make many more Here we see that the conversation of two godly women was blessed by The Baptists of Littleton have rea God as the means of converting a man son to congratulate themselves and who, among the other great things he feel encouraged, on having Rev. Mchas done for the Master, has written a Duffle, a very faithful pastor, and other book which ranks in real usefulness next efficient colaborers, surrounded by such to the Bible. The number of souls led a noble band of charitable Methodiststo Christ by Bunyan's Pilgrini's Progress all harmoniously striving to promote eternity alone can reveal. Let every Christian learn then that it is his duty At last there is an end to everything, to testify for Christ. A failure to do so so on Monday the 27th we board the s often a serious hinderance to church train again and speed our way homegrowth ward-where we resume our accustomed 2. Periodic instead of continual effort duties-ever remembering this visit to for the conversion of the people. There Littleton as one of the important epochs are brethren who are quite efficient, and who work earnestly for Christ during the annual protracted meeting, but do R. R. OWENS. little or nothing for the Master during the remainder of the year. Our people The Work in Davie County. are so educated into this plan of working for Christ that many of them, I fear, I feel that it would be a pleasure to neither pray for nor expect God's blessexpress through the BIBLICAL RECORing on their own or their pastor's labors DER some facts concerning "the work" at other times, or at the ordinary sera Davie county. This county lies just vice of the sanctuary. Ah, what a miswest of the Yadkin River, on the northconception and perversion of the Gosern boundary of the South Yadkin Aspel plan of saving souls. I am a warm sociation. During the freezing months friend of protracted meetings, but in of winter, our pastor, Bro. S. F. Conthe unfortunate prevalence of this errad, declined a request to give Farming-ton and Eaton churches his-full time, roneous opinion, we have one of the evident evils connected with the system. and we were left to freeze spiritually, at There is no need that we should aban least, we were left as "sheep without a don the system, however, because it has shepherd." In fact, as many as five been accompanied at times by evils. churches in the county, the two above Let us hold to the system and rid it of named with Mocksville, Jerusalem and it- evils. Why not work for Christ all Fork, were without pastors. With the through the year? Why may not pascoming of Spring came the preachers; and now all these churches have pastors. tor and people expect God to bless an ordinary service? I have worked with Rev. C. E. Gower has charge of the this better plan in mind, and thank churches at Mocksville, Jerusalem and God have not worked in vain. Fork. It is said that he is doing good 3. A failure to realize individual preaching for the brethren of the South-Christian responsibility. I believe that ern part of the county. At Eaton's. our doctrines and our system of church Farmington and Yadkin Valley we have government are best adapted to develop the pleasure of sustaining Rev. W. J in the mind and heart of each one of Hopkins. He came to us from the our members a sense of individual rechurches in the Tar River Association. sponsibility. The Democratic or Re-Their loss is our gain. Perhaps our publican form of government is best 'good atmosphere, excellent water and calculated to make each member of the sparkling rivers and creeks" were among the first inducements that were present-Republic conscious of the fact that he s a factor in that government and to ed to one, who needed a more monnthat extent the government rests on his tainward location than the Tar River shoulders. Our form of church govbrethren could offer him, but we were ernment being independent, democratic, gratified to see, in the RECONDER of the s best calculated to do what has just 24th of June, that he had found other been claimed for it. When a man joins pleasant features connected with the the Baptist church he becomes a free work in Davie. He came to us the last man in Christ Jesus. He acknowledges of March, formerly unknown to all of us. among men no religious lord or spiritual Since that time our attachment for Master. "For one is your Master, even him has grown as fast as has been safe, Christ, and all ye are brethren." Notwithstanding the evident advantage Bro. Hopkins never seems so happy that our form of church government as when he is engaged in "the work, gives us, especially among a people that and he generally gives seven days are civil freeman, many of our people do not seem to realize individual duty and in the week to the work. Besides preaching from ten to twelve serresponsibility, and failure to do so often mons per month, he seems ready for thons per month, he seems ready for every good word and work—to heip in the Sunday School, to speak an encour-aging word for the mission society, &c. He seems to delight in visiting his peo-ple, and especially certain is he to call impedes the growth of our churches. In my next I will notice as other hin derances to church growth: (4) A failure to grow in grace by neglecting the point so prominent as the gospel makes means; (5) Want of sympathy between pastor and people; (6) Lax discipline among the churches and lax lives of on the poor, sick and distressed. This members, and (7) Neglect of duty resulting from want of information con-

guished for piety, for spirituality. This by the way. I admire Mr. Jones for his

ever he goes? No one answer can be earnest fidelity in denouncing sin and given to this question. The following things may be said: Mr. Jones is bold sins, not only sin in the mass, but sins in the specific form they assume, asand uncompromising in denouncing spesume now rather than a hundred years cific forms of sin, and the people like this. Every man is pleased to hear a ago. In this he shows sanctified comsin rebuked from which he is free, and

church.'

when we remember that their methods

of operation necessarily discredit the

work of pastors and disparage the ordi-

nary means of grace, it may well be

questioned whether it would not be bet-

ter for evangelists to become pastors,

and for the system of "protracted meet-

ings" to be given up. On this point there.

D. W. Herring.

Then my attention was turned toward

Some of Mr. Jones' sermons have the of which others are guilty. Mr. Jones has great power of rical element in them, but in others casm. He avails himself of the risible faculties of his hearers and makes them laugh, at least the most of them. Peohas been made to buy it, at a large inple love to laugh. "Man is a laughing crease on cost. I was then asked what animal." The sarcasm of Mr. Jones is would I sell it for. Reply, I would not your text had had the smallpox, your not polished, but rough and excoriacare to sell it for Tis 20,000. sermon would not have taken the in- ting. Every one wants to see who is the subject he chooses to dissect. In Shanghai, China, June 9, 1885. addition to all this there is in Mr. Jones wit, humor, fun, drollery, making the Fourth Session of the Yadkin Counamusing element in him very large. ty Sabbath School Convention at Flat Rock Church, Yadkin Coun-Take this element from him and he would no longer be what he is. No

Johnson, the so-called "father of Sablast payment I shall have to carry for a bath Schools," H. L. Brown, Rev. R. G. Green, B. R. Brown, Rev. A. Gray-beal and L. C. Johnson. Closed with month or two, as the builder will complete his contract in August and must be paid most of his money. prayer by the President. The dwelling house, now that it has been put in good repair, is well worth Tis 3,000. The position is the best in

M. T. YATES.

A sermon was preached by Rev. A. Graybeal from the text, "It is fluished." Prayer by Rev. R. G. Green. Minutes read and adopted. Benediction by Bro. Chin-kiang. I have to-day taken out a of insurance 11s 2,500, annus Graybeal. A J. JOHNSON, President, premium, Tis 12.50. Since I have put A. A. JOHNSON, Secretary. the property in shape an application manager distants

8. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

1-3. Ahab told Jezebel.-There was probably a stormy scene when Ahab told, in a shame-faced way, the story of the day's doings on Carmel to his resolate and imperious wife. While he had been cowed by the mighty demonstration, she was enraged at the tale of Baal's humiliation, and of Elijah's supremacy. Her response was the sending of a messenger to Elijah, with the tremendous vow common at that day-So let the gods do to me, and more also-coupled with the threat to take his life before he was a day older. Evidently, she could not restrain her rage, though such a message would put the prophet upon his guard. Arose and went for his life.-Apparently without being directed by the Lord to do so. Men of intense energy are liable to periods of depression, especially after a scene which draws upon one's nervous force, such as that upon Carmel. Elijah suffered himself to be discouraged, and to yield to such a feeling. Surely he was, as James says, "a man of like passions with us." Came to Beersheba .- About ninety-five miles from Jezreel, on the border line of the kingdoms of Israel and Judah. He seemed to have fled precipitately, and to have not stopped till he put this long distance between him Jezebel. Left his servant there .- Who may have been un-

willing to go farther. 4-8. Went a day's journey, etc.-With but little purpose except to escape; yet his way was in the direction of Sinai or Horeb. He feared to remain in the territory of Judah, lest Ahab should demand him of King Jehoshaphat, with whom he was in alliance (1 Kings 22: 4). Juniper tree. - A species of broom-a bush that grows large enough to give shade should pray to die; but discouragement leads to many contradictions. He was now weary, exhausted, disappointed, and alone. In such a state of body and mind, he was like a sick child, and the Lord treated him so. Not better than my fathers .- He had hoped to dash out idolatry with a blow; but he discovered that he was weak, like other men. An angel touched him.-Sent by his compassionate Lord. See Heb. 1: 14. Arise and eat. - As a mother soothes her fretful child, so God soothes Elijah. No reproach now, but only tender ministry to this sick spirit and exhausted body. A cake and a cruse of water. -Aiready prepared; but how brought we know not, whether by human or an-gelic hands. Laid him down again.-Showing his excessive weariness. The journey is too great for thee .- Notice the Lord's considerateness for the bodies as well as the souls of his servants. The journey referred not only to the distance to Horeb, but also to the forty days he was about to spend, fasting in the wilderness. Horeb .- The same as Sinai. Like Moses and Jesus he fasted forty days and forty nights.

II. IN THE CAVE.

9. And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and said unto him, What doest thou here, Elijah?

to. And said I have been very jealous for the Lord God of hosts: for the children of Istael have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they

seek my life to take it away, II. And he said go forth and stand upon the mount before the Lord. And, behold,

all this. Thus was attention taken from himself and his grievances and failures. Hazael.-The chief officer of Benhadad, king of Syria, commanding his army. His master was a weak ruler. and already was Hazael plotting to dethrone him. Jehu, etc.-See fulfillment in 2 Kings 9: 1-10. Him that escapeth the sword of Hazael, etc.-Hazael and Jehu were to be rods for the punishment of Israel; but Elisha was to slay in a far different way; i. e., by the words of his mouth as the teacher of Israel, leading, the people in the right way.

SUGGESTED LESSONS.

1. One sinner destroys much good; and especially is this so when the sunner happens to be a woman.

2. It is in times of spiritual elation and victories that we need most earnestly to guard against the tempter. Wit ness the temptation of Jesus after his baptism, and of Elijah after Carmel. 3. It is not by one big effort that the

kingdom of Satan is to be destroyed, or our evil natures subdued ; but by patient, faithful watching and prayer, and teachng the Word of the Lord. 4. Let us not lose sight of the fact that the days of angelic ministries has

not passed away. 5. Self-vindication makes the noblest characters seem unlovely.

The "Tar River Union" at Luttleton --A Pleasant and Profitable Mass Meeting.

Among the many pleasant incidents of life, the writer wishes to note the privilege of attending the Tar River Union Mass meeting, which occurred at Littleton, N. C., on the 24th, 25th and 26th inst. Our anticipations of the meeting were really pleasant for several days previous to starting, but on Thursday morning the 23d, when Dr. Hufham along with several members of his church boarded the cars at Scotland Neck, we saw at once that our anticipations were going to be more than realized. Indeed our enjoyment began at the start and enhanced to the end of this meeting. At Weldon, Revs. J. M. McManaway, of Wilson, and C. A. Woodson, of Enfield, joined our party, adding much to the pleasure of our trip on the Raleigh and Gaston Railroad to the town of Littleton, where we found Rev. McDuffie and several of his good brethren awaiting our arrival to welcome us among them and assign us pleasant homes, which was done to the perfect satisfaction of us all in a very few min utes. This was our first visit to this pleasant and healthful little town, and there are several things for which Little-ton is noted, and which should never fail to make favorable impressions upon the visitor. The citizens, though of different christian denominations, are so courteous, charitable and sociable, that a vis itor can but say, "to know them is to love them." The people are alive on the sub-ject of education, having already a very flourishing female school, presided over perhaps. Slow growth lives longer. by Rev. Mr. Rhodes, of the Method-ist church, and Prof. L. W. Bagley will very soon open a school for boys, and thus complete the facilities for male and female education, and in a few years

Littleton will be noted for intellige as well as for charity and sociability, which with the healthful waters of the "Panacea and Shaw's" All Healing Springs will make Littleton known far and near as a place of pleasant summer resort, especially to those in search of The scenery in and around the town

is right. Most preachers preach, how few pastors are pastors. Nor does be forget that part of the

does not abound. Indeed it would take a microscope to see it. One of his sermons had so little connection with his text as to remind me of what an old minister said to a young preacher: "If fection." Evidently Mr. Jones has no

more respect for homiletic rules which govern the construction of sermons than he has for grammar and pronunciation. But these are comparatively small matters. There are, however, things in Mr. Jones' preaching which are of sufficient importance to demand notice and to call for reprobation. In his sermon as reported in the Daily American of the 13th, he says, Good character is the result of good actions; bad character the result of bad actions. If I do good, it will not be long till I am good. If I sin, I shall soon be sinful." It would be difficult to He ought above all things to tell his condense more mistakes than we have here in the same number of words. A man's character is of course what he is. and it is here assumed that good ac-

tions may be performed by one who has not a good character. That is to say, a bad man may perform good actions till he makes himself a good man! This s outrageous Arminianism which Methodism, as I understand it, positively condemns. The reverse of what Mr. Jones says is true. Good actions result from good character. This is what Jesus teaches when he says, "Make the tree good and the fruit will be good." it is what Paul teaches in the words, We are his workmanship created in Christ Jesus unto good works."

This creation in Christ Jesus is regeneration, and regeneration precedes good works. There is good character before there is good conduct. This accords with philosophy, common sense and heology. By the way, Mr. Jones does not fancy

is of course difference of opinion, but theology. He says, "I hate theology, but 1 love religion." This statement is the matter is well worthy of consideration. I failed to say in the proper place rather wild and reckless. Theology is that there is a very little reading of the 'the science which treats of the existence, nature, and attributes of God. Scriptures in Mr. Jones' meetings. am amazed when reading the Word of his relation to men," etc, and this is a God is not made prominent in public strange thing for a preacher to hate. It is charitable to believe that Mr. Jones worship. The Lord "magnifies the attaches some other meaning to the word above all his name."-Baptist term theology. Evidently he has not Reflector.

studied theology in a systematic way. Autobiographical Sketch of Rev. Mr. Jones' preaching is defective as to the two points on which Paul dwelt. namely, "repentance toward God and From the Foreign Mission Journal for August. faith toward our Lord Jesus Christ." I was born July 13, 1838, in what is He does not sufficiently emphasize the now Pender county, North Carolina. nature and the necessity of repentance. This will be seen in what I shall say in My father and mother are Geo. A. and another place. His definition of faith Margaret E. Herring. My mother was the "It is believing what God daughter of the late Rev. David Wells, s this: My parents and their seven children are says." In a vague, general sense, this is living; all Christians we trust, and memtrue, but is this the faith that saves the soul? Christ is the central object of bers of Baptist churches. My Saviour was held up to me by the life and words faith. "Believe on the Lord Jesus of my parents from my very infancy, Christ" is the only answer to the quesand I believe I learned to love and trust tion, "What must I do to be saved?" The faith which is vital in the matter Him early. I united with Shiloh Baptist of salvation is not a belief of any propochurch, Eastern Association, North Carolina, at the age of twelve, having been sition or any series of propositions conbaptized by the Rev. J. P. Faison. Rev. cerning Christ. It embraces Christ John Oliver was conducting the proimself. It is faith in him as a person. It is a trustful reception of tracted meeting. I was brought up on a farm and had him as the only Saviour. It of course implies a belief of what the gospel says to work; and should doubtless have remained there, going to school only durof Christ, but this is only preliminary ing the winters, but for a gracious provto believing in him in the sense of relyidence, which rendered me unable ing on him, trusting in him for salvawalk except on crutches for two years. tion. Mr. Jones does not make this

an education. After attending Duplin Roads High School for two years, and His defective view of repentance and teaching some, I satered Wake Forest faith is seen in his method of operation. For instance, on Friday, the sixth day

ty, N. C., July 4th, 1885. longer would the fashionable say, "It Congregation assembled at 10 c'clock, a. m. After singing "All hall the pow-er of Jesus' name," Rev. A. J. Johnson is better to hear Jones than to go to the theatre." They wish amusement and they go where they can find it. Very great responsibilities rest upon preached the Introductory sermon from Mr. Jones. As thousands hang on his Eph. 5: 14. Prayer by Rev. B. Mathis. lips, who' do not hear other preachers. AFTERNOON SESSION. it is specially incumbent on him to give Convention called to order. Prayer them as much of the gospel as possible.

y Rev. J. H. Martin. Roll called, inutes of last session read. hearers how they can be saved through On motion, Zion Sabbath School was Jesus Christ. He should let sinners admitted into the Convention. All inknow that their hearts must be broken

complete delegations were completed. with sorrow on account of their per-The constitution was read and amended, sonal sins, that they must feel as did allowing only delegates to vote in the the publican when he said, "God be Convention. merciful to me a sinner," that they Ministers of the gospel and Sabbath

must give up all other dependence and school workers were invited to seats. accept Christ as the only Saviour, and Sabbath School letters read and filed find the rest he promised to those who with the Secretary, Average attendance "labor and are heavy laden." All this at Asbury 55, Shiloh 31, Branon's 60, too before they think of joining "some Flat Rock 22, Oak Grove 84, Central 29, Hayne's not known; 90 enrolled. Ver-This seems to be the age of evange bal reports were made from Zion and lists, so-called, and we should feel Swan Creek. thankful for all the good they do, but

The following committees were ap

pointed: On Arrangement.-T. F. George. Rev. R. G. Green and T. J. Hampton. On Quertes.-J. F. George, J. M. Crater and H. L. Brown. On Time and Place .- W. F. Reece F. Miller and T. J. Hampton. The Convention was ably addressed by Rev. E. G. Green and B. R. Brown.

The committee on arrangement made a eport which was adopted. Bro. J. F. George made an address or the importance of education.

The committee on queries reported . Is there any Bible authority for the Sabbath School work if so, ought not

all the churches to keep up a Sabbath School? 2. How shall a Sabbath School be conducted in order to make it a success? 3, What are the advantages derived from the Sabbath School work? 4 What will excuse a man from attending the school kept up at the church of which he is a member! 5. By what means can we secure the largest attendance in our Sabbath Schools7 Adopted.

The following committee on resolutions was appointed : A. D. Carter, H. L. Brown, and J. F. George.

The queries were then taken up. First query was made a special order for o'clock at night. Second query discuss-ed by T. J. Hampton, Rev. J. H. Mar-tin, Rev. B. Mathis. J. B. Johnson, B. R. Brown, L. C. Johnson, M. S. Nich ols, H. L. Brown and A. A. Johnson Answered, "Teach earnestly the principles of christianity."

The committee on resolutions report

Resolved, That it is the sense of this Convention that there should be an evergreen Sabbath School in every church, and that it is the sacred duty of all members to attend, at any reasonable sacrifice, the school taught at the church to which they belong. 2. Resolved, We believe it to be our

duty to encourage every school in Yad-kin county to become a member of this Convention. Therefore.

Resolved, That this Convention send

Step aside all but Christ.

Every man must follow some god, either himself or somebody else. He may say, "There is no God ;" and he only makes himself his own god in saying so; in say ing so, he is not originating some grand. and new thing. At the best, he is only repeating a dead echo which has been invoked again and again, for a thousand years; is but repeating a nonentity, and walking on a path which the most drear. men of the race have trodden. Men have always denied God! Nothing new. One day, the great Alexander found Diogenes bathing himself in the glories of the sun, arrayed in his glowe ing beams, from head to foot. The roy. al conqueror stepped up to the plain, honest old philosopher, and asked him if the conqueror of the world could do him a favor? "Yes," said the happy old man; "please step aside from be-tween me and the sun." So when I am So when I am following Jesns, and delighted with my captain, Voltaire, or Paine, or Hume, or Arnold, or Spencer, or Ingersoll, step in between me and the Sun of Rightcouspess, to bless me with some wondrous new taper, I can only imitate the old cynic, I can only say, please step aside. The greatest blessing you can grant me, is, not to obstruct my view of the "brightness of the Father's glory, and the express image of His person. Several of these are rather large men, but, because they are men, they are als together too small to eclipse Him who is "fairer than the children of men, the chief among ten thousand, and altogether lovely." So well satisfied am I with my captain leader, that I only want to follow Him a little more closely,-to get near enough to Him to say with the sincerest confidence of Peter 'Lord, we believe, and are sure that thou art the Christ, the son of the living God." "Follow me," says Jesus,

"Follow me."-Rev. Thomas Armitage in Boston Watchman. ----Desnite Persecution.

From the Foreign Mission Journal for August. My Dear Brother: I prepared the building for school purposes in San Francisco plaza at a cost of #200. The four walls were already there, so I had only to put on the roof and plaster the walls, and put in floor doors and win-dows. One hall is about 100 fest long and another 20 feet. I have opened a night school for adults. Mr. Cardenas is director. Last night was the second night, and more than fifty have matriculated despite the bitter opposition of the priests. Nome nutive gentlemen furnished the school with a number of beaches, others with lamps, books, writing paper, cil, and indeed everything necessary, while six teachers gave their services gratis. One gentleman is now putting in some curtains in the long hall to separate the classes. This help so willingly given is some of the good fruit of our present perseeutions on the part of the Catholics. It drives my friends closer to me. May the Lord bring good out of it all. Gov, Madero remarked this morning that we would soon have 200 pupils in the school. As I see these enterprises originated by us, and made self-sustaining from the beginning, I can not express to you my satisfaction.

It seems to foretell ultimate success in all our work.

Our church meetings will be held in this same hall until our church-house is

