(Baptist Quarterly.) THE SECOND TEMPLE.

(Eza I: 1-11; 3: 8-13.)

INTRODUCTORY.

The duration of the captivity in Babylon, reckoning from the first captives (among whom was Daniel), was from B. C. 606, to B. C. 536—i. e., according to the prophecy of Jeremiah (25:11). When Cyrus became master of Babylon, he issued a decree commanding the Jews to return to their own country, and rebuild their Temple, and requiring his subjects to aid them in this matter.

"They praised the Lord, because the foundation of the house of the Lord was laid."-Ezra 3: 11.

GOLDEN TEXT.

THE LESSON.

I. Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 2. Thus sayeth Cyrus king of Persia, The Lord God of heaven hath given me all the king-doms of the earth; and he hath charged me to build him a house at Jerusalem, which is in

3. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah and build the house of the Lord God of Israel, (he is the God), which is in Jerusalem.

And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusa-

Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem.

6. And all they that were about them strengthened their hands with vessels of silver. with gold, with goods, and with beasts, and with precious things, besides all that was willingly

7, Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brough forth out of Terusalem and had put them in the house of his gods; 8. Even those did Cyrus king of Persia bring the hand of Mithredath the treasurer. and numbered them unto Sheshbazzar, the prince of Judah.

9. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, 10. Thirty basins of gold, silver basins of a

11. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon

8. Now in the second year of their coming unto the house of God at Jerusalem, in th second month, began Zerubbabel, the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come our of the captivity unto Jerusalem, and appointed the Levites, from twenty years old and upward, to set forward the work of the house of

9. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites. 10. And when the builders laid the foundation of the temple of the Lord they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals to

praise the Lord after the ordinance of David praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever towards Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of

12. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice: and many shout-

ed aloud for joy:
13. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard

1. First year of Cyrus.—Cyrus became king of Persia B. C. 558, and conquered Babylon twenty years afterwards, B. C. 538. Then Darius was king of Babylon under Cyrus for two years, when he died. At his death Cyrus assembled the government of the whole empire, B. C. 536. It is the first year of his sole reign that is referred to. By the mouth of Jeremiah. See Jer. 25: 11, 12; 39: 10. Jeremiah had foretold this fifty-three years before this decree. Stirred up the spirit of Cyrus. Very likely employing human means in doing this, the persuasion of Daniel.

2. The Lord God .- The Ormuzd of the Persians, was equivalent to the Jehovah of the Hebrews. It is likely that in the Persian document the title Ormuzd was used; but the same Being was worshiped under both names. All the kingdoms.—Almost all known countries paid tribute to Cyrus. Hath charged me. - See Cyrus mentioned by name many years before by Isaiah (Isa.

44: 28).
3. Of all his people.—The Jews.—
Whosever remaineth.—This refers to the Jews scattered about through all the empire of Cyrus. Such were commanded to go back to Jerusalem, and rebuild that city and the Temple; and their neighbors were commanded to aid

them with silver, gold, &c. 8. Second year of their coming.-The Jews obeyed the decree of Cyrus and went to Jerusalem, The first year they established their sacrifices and religious festivals, and made ready to begin to erect the Temple. Zerubbabel.-The head of the tribe of Judah at that time, made governer of Judea by Cyrus. Jeshua.—another form of Joshua. He was high priest (Hag. 1: 1). Jozadak. of its proper relations. But you tell me Contracted from Jehozadak. He was this is a wicked world. Alas, that is high priest at the time of the captivity true; but it is nevertheless a very real high priest at the time of the captivity (1 Chron. 6: 15). Twenty years old and upward. According to the rule of David (1 Chron. 23: 24). All who were old enough went to work to build the Tem-

ple.

9. Jeshua.—Not the high priest of verse 8, but the chief of one family of the Levites, as Kadmiel was chief of the other. See 2: 40. Judah.—Called Hodaviah in 2: 40. Henadad.—The head of the family that included the two branches of Jeshua and Kadmiel.

10. Laid the foundation.—It was like our laying a corner-stone. They had an appropriate religious celebration. With trumpets.—Not for music but for calling together the people, and making joyful as unconcements. Asaph.—One of the three great leaders of David's choir, (1 Cron. 13: 8.)

and the words of Christ are, "Render to Cæsar's" —not the things that are Cæsar's" —not the things he usurps. Admitting him to be king, let abstract justice regulate your conduct as to a king; admitting the world of humanity, with its veried relationships and interdependencies to be as it is, govern yourself toward to by the eternal rule of right. "Render to Cæsar the things that are Cæsar's." It is a command. Hear me. This world, society, sinful as you say it is, has claims upon you which to violate or ignore is to sin against Almighty God. You can serve God, to that degree, by serving your state, by purifying her laws and head of the family that included the two branches of Jeshua and Kadmiel.

10. Laid the foundation.—It was like

BIBLICAL EURORDIR.

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driving crime from her borders. You can serve God within the sphere of your profession. Yes sir, at the desk, behind the plow, at the forge—while with great Pulpit and Platform.

Relation Between Duty to the World and to God. SERMON BY REV. HENRY W. BATTLE.

"Render to Casar the things that are Caar's and to God the things that are God's."-This is an epitome of human obligaon-a condensation of all that has

been truly said upon the supreme question, What is duty? It is one of those startlingly comprehensive and incisive statements of moral law, with which Je-sus sometimes parried the artful thrust of skilled assailants, and in a moment brought confusion and defeat upon the most elaborate plot. It comes to us in the midst of a cowardly conspiracy.

Smooth dissimulation, taught to grace A devil's purpose with an angel's face."

Yet how tranquilly uttered! With what marvelous repose of wisdom and power! There is nothing like it in the histories of the philosophers. Did the teacher know the danger hiding beneath that specious exterior? Those smiling, flattering, disguised Pharisees and Herodians, despite mutual jealousy and hereditary hostility, have confederated against him, and are now seeking by intrigue to draw a still more powerful ally one vested with authority to take life -the civil magistracy. "Casar," into and persecution. I repeat, does Jesus of Nazareth comprehend all this? Yes,

and he is safe, for his hour is not yet "Master," cried they, in accents the multitude might hear, We know that thou art not afraid to decide this question which has so agitated the minds of patriot Jews-thou knowest how many heroes of our nation have been slaughtered because, acknowledging no king save the ordained of Jehovah, they would not pay tribute to Casar. Put the great issue to rest, speak with authority of a prophet, thou art not overawed by human power; is it lawful, is it right, to pay tribute to Casar? The question has been devised partly with a view to affect the multitude and thus close evidently no thought of ultimate defeat. Behold now the Pharisees and Herodians-see how from their cold eyes and along their usually stoical features now gleams the malign light of cruel exultation, for the hated Reformer is, they think, at last effectually trapped-see, two, how the crowd is agitated as the whisper, "They have asked him about the tribute to Cæsar," runs with an electric thrill through the heaving mass, and those at the rear press forward, and those nearest the centre of interest bend pearer still, till at length all await with bated breath the answer. Affirm that it is lawful to pay the tribute, and the tribute, and the friends of yesterday will, to-day, with the fury of fanaticism rend him limb from limb, or hurlagainst him their bitterest execration, "Publican and sinner / Deny, and a secret emisary will be dispatched to the procurator, and before yonder sun completes the circuit of the heavens, a Roman dungeon will be the prelude to Roman execution. Yes, the dangerous, barbed and carefully poisoned arrow aimed at the life of Jesus, has left the bow-cord and is flying to the mark. I said he was safe; I say it still. "Show me the tribute money." The denarius is brought, coin that paid the poll tax, and thus the reminder of slavery to Rome. On one side is the idolatrous image of Augustus, and the legend of Jew sh subjugation on the other. Where's the Jew whose blood does not boil in his veins at the very sight of that sign of national degradation and heathen rule? The plot deepens, the meshes rather about the heroic Teacher whose sublime tranquility is yet undisturbed. Close the book, do not anticipate the record, and do you find any way of escape from the snare? Look again at the coin. It bears Clesar's image and superscription-incontestable and conclusive rightfully such is quite another matter.

Besides, the fact that they presented the denarius to Jesus as money was a recognition of the authority which coined and issued it. Cæsar is king, and so long as his demands, within the sphere of the office, are just, they should be respected as belonging to the king. I am aware that along this line Mr. Jefferson claimed to have found cause for grave complaint against the Christian religion. But his complaint, like so many other objections urged before and since his day, arose from a partial and superficial study of the facts. Jesus does not teach submission to despotism. That issue was not directly presented by the question—though it may have been intended—and he does not touch upon it, except by remote implication. The question is that of the individual's duty towards established and recognized relations. We are not responsible for

sible for the way in which we treat

for facts which we did not bring about

and cannot change, but we are respon

Now, let us apply the teaching of our text to the great practical question. IS IT LAWFUL TO PAY TRIBUTE TO THE world? I do not use the term world" in the sense in which Jesus employed it when said of his disciples. "They are not of the world," but used in the succeeding expression, "I pray not that thou shouldst take them out of the world"—in a natural, not an ethical sense. Guided by the teachings of the text Fanswer to the great questionmost emphatically, Yes, just such a tribute as is necessary to preserve its legit-imate business intact. And by "business" I mean all that naturally arises out world, and here to stay till God makes the change. Not all the claims made in the name of the world are legitimate. Cæsar was, in many instances, tyranical, and the words of Christ are, "Render

muscles you strike great sparks from the glowing iron—winning food and cloth-ing and respectability for those He has given you to protect and care for. Yes madam, you can serve God while plying the needle, and there is no better time to sing the sweet songs of Zion, "making melody in the heart," than while peacefully and cheerfully bearing the respon-sibilities and performing the duties of every-day life. Sir, madam—one and all—you can serve God by a smile or a

word, sending sunlight into darkened homes, and carrying balm to wounded hearts. Mark me, you can sin against God by neglecting the legitimate busi-ness of life and refusing to "render to Cæsar the things that are Cæsar's," It is a sin against Cæsar because he is entitled to what belongs to him; it is a sin against God because God's command by His son is, "Render to Cæsar." The very word "render" implies accountabili

I come now to consider the last grand division of my text: AND TO GOD THE THINGS THAT ARE GOD'S. All moral obligation has its source and sanction in the fact that we are responsible to God. "In the beginning, God"—So the Bible opens. And so with our elaborations of thought, our histories and poems, our inventions, our institutions-In the beginning God ..." Rising above all human contracts,

written or implied, is the law traced by the finger and sealed with the usage of the Creator on the human soul; and above every human statute, as the star cope of heaven arches and circles the the planet we tread, is the all encompassing code of Jehovah! This sense of obligation to God seems to be an intuition of the soul-the untaught reading of the inward revelation, though sadly defaced by sin and often misinterpreted answering to the outward given in miracle and audible precept and inspired history. An intuition with authority recognized in ancient as in modern times, translated alike into the flerce customs of .barbarism and the refined usages of civilzation. Truly has it been said, "No man is a skeptic in religion till he has become a skeptic towards his own instincts." Then let the scoffer go on cracking his little whip in the face of heaven and imagining that in its faint jar he hears to shake Jehovah from His throne. God rules, is written on the soul. This established, and the divine superintendency revealed in nature and taught in the sacred Scriptures, the question, "What shall I render unto the Lord?" becomes the most important that can engage our attention. Millions have sought to answer it with the blood of sacrifice, till the mangled carcasses of their slaughtered victims might have formed a ghastly tower to overtop the

work of Shinar's builders and pierce the sky. Christ came when the world was desperately in need of a change. The ancient religions with a single exception had had their probation and had failed. Man by wisdom could not find God; the ancient civilizations had grown to be huge structures of legalized crime; even Israel's splendid ritual had almost entirely ceased to teach lessons of spiritual purity and become as gilding to the whited sepulchres of hypocrisy. More than seven hundred years before this culmination of "the times of ignorance God winked at," suffering the race to run its headlong course of folly and pridethe prophet Micah had lifted up his

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old! Will the Lord be pleased with thousands of rams or with ten thousand thousands of rivers of oil? Shall I give my first born for my transgressions, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?" A generation yet more remote had heard the word of God by the prophet Hosea: "For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings." And now Christ speaking in the fullness of the times, declares, with supreme authority and in the spirit of a mighty protest, "I will have mercy and not sacrifice." No abrogation of the inner meaning of the sacrificial system of the Mo-saic economy, is intended—but its consummation in the true sacrifice, of which all the others were but types—the sacrifice of love, the incense of charity! You perceive how he blends duty to man with duty to God; wedding the two ideas with the golden ring of charity, and what Christ has joined together le not man seek to put assunder. "If a man say, I love God, and hateth his brother, he is a liar." God's word said it. "I desire mercy and not sacrifice."
"In these words," says the learned Olshausen, "even prophecy pointed forward to the spiritual elevation to which mankind were to be raised by the gos-pel; in which, it is not the external deed, but the internal disposition, and especially that of self-denying, merciful love, which is truly well pleasing in the sight of God." "God is a spirit, and they that worship Him must worship Him in spirit and in truth." There is an eternal fitness in spiritual service rendered to the spiritual God. "Render unto God the things that are God's." HAVE YOU DONE IT! How much owest thou my God? Come, make the computation. Start with the hour, when amid smiles

and tears, a helpless infant was pillowed on its mother's bosom, and follow on through all the changing phases of "life's fitful fever" until you reach this day, this hour, this moment, and how much owest thou my God? Go further eighteen centuries have made, and over that "Bridge of Sighs" pass to the world's great tragedy. "Behold one hanging on a tree in agony and blood!" Who is he? What means that "bloodest picture in the book of time?" Does a picture in the book of time?" Does a trangressor pay the penalty of the law? Does some murderer suffer a life for a life? No! no!! It's the Christ of prophecy who is dying—the pure, the harmless, the undefiled. What means it? For you, that you might not perish but have everlasting life. How much owest thou my God? Yet you do not love Him? Look once more. Gh. Spirit of the blessed God, throw thy light upon that seene and reveal what my stammering tongue may not utter! Does not new your trembling lips move to say the words. "If any man love not the Lord Jesus Christ, let him be Anathems Maranatha?" Oh, how strange that the hard-

forget that we have been bought with a price, even the precious blood of Christ!

"My God permit me not to be A stranger to myself and thee; Amid a thousand thoughts I rove, Forgetful of my highest love."
"O, thou my soul forget no more The friend who all thy misery bore;

Let every idol be forgot, But, O my soul, forget him not!" Unconverted friend, hear God in Christ. The divine suitor, pleading, "Son, daughter, give me thy heart." Is it not His of right? I charge you this day 'render to God the things that are

GOD CLAIMS YOUR SERVICES.

Christ said "Ye cannot serve two mas-

ters." Do you enquire who, besides God, claims human service? Ah, there are many. Some with the undisguised features of sin, some as "amiable follies," some as angels of light. Christ has given you the spear of Ithuriel in the words, "He that is not for me is against me."
Test them by that, and beware. But don't form a gloomy idea of religion; the Christian religion is neither a sys-tem of melancholy nor a dream of lotustem of melancholy nor a dream of lotus-eaters. Its beatitudes are real and its joys the purest and best that life af-fords. I think I have shown you that there is no antagonism between duty to God and obligation arising out of tem-poral relationships. Well has one of the greatest men of modern times declar-ed: "I have always said, and always will say, that the studious perusal of the sacred polyme will make better citithe sacred volume will make better citizens, better fathers, and better husbands. The Bible creates and fosters sociability. By according to man his true staion and dignity, he is made an object worthy of our study, sympathy, and companionship. By revealing the so-cial life of Jesus of Nazareth—"the realized ideal of humanity's chief excellence"—we are taught to emulate those refined and exquisite sensibilities out of which grow the tenderest sympathies, the broadest philanthropies, and noblest attachments. In his human nature our divine Lord was pre-eminently social, marvellously considerate, courteous and refined. I declare it as my firm conviction that one cannot imbue his life with the genuine spirit of the Bible without becoming, in the most exalted sense of the

word social I am not in sympathy with some very excellent, but long visaged people who, as Charles Lamb said of the Quakers, Would paint the universe in drab. every twinkling star, and burnished wave and smiling landscape, and glittering page of history, God invites his children to enjoy the good things He has provided but this does not mean dissipation; it does not include the glow of the wine cup, the ring of the billiard cue, the whirl of the waltz-the social vices and frivolities which deprive the mind of the capacity for serious thought. Life is real." 'Be not a dreamer-life is not for dreams They live to sorrow who but live to self.

'Tis God's unchanging plan and nature's law That they shall reap not who refuse to sow.' Therefore think. Be sure you are sowing, but how? For what? Lord Byron once said, he had no character. His lordship was mistaken, he had a bad character.. 'Be not deceived: God is not mocked for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." The choice is with you, Be wise: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Some Glimses of Paul. BY WM. HENRY STRICKLAND.

Pursuing the thought suggested in our last we hear Paul applying or test-

ing all we do and say in the Name of the Lord Jesus, expecting his blessing

the sidling on Saturday night. This will lock the wheels of every pleasure carriage on the Lord's day. This will close every bar-room and gambling saloon from now 'till the millennium dawns. This will stop the opium trade that Great Britain, a Christian nation, forces on the heathen Chinese.

This would banish from our earth grim-visaged war. Put this principle into the manage ment of our Indian affairs, and there will be no more frauds and peculations exposed, like leprous spots on the national government. No more mean whiskey and poor blankets charged up at extravagant prices. No more "Starroute" frauds. No more "Dolphins" built. Civil Service Reform will be real, not merely imaginary.

With this principle borne aloft. Congress would make short work of the Mormon abomination. If crowned heads could make this their policy, then the immense armies of the old world would instantly be disbanded and the present status of nations would not be constant

ly changing. Yea, this principle of loyalty to Christ may be applied to all the daily round of humble duties—the hum-drum affairs of life; all may be accepted and performed

for Christ and in His name. How it would enpoble toil! How would banish from duty the idea of drudgery! How it would dignify humility and obscurity ! It makes worthy every action of life, and gives it a bearing and influence that is everlasting. It makes every voice melodious with praise, and turns every flint stone into gold.

He was acting in his own name and for his own ends, when Diotrephes strove for the pre-eminence. It is in their own name and for selfish ends that induce men to buy up all the grain, or flour, or sugar, or bacon, and "make a corner," that they may "squeeze" a fortune out of the poor buyers.

"In the name of Jesus," brother, oh! how many things will you now leave off? How many neglected duties will you now take up ! Let me emphasize—Do all and say all

in the Name of Jesus, expecting His

Christmas Tree at May's Chapel. On Christmas Eve, we were all invited to the church at May's Chapel, to see a Christmas Tree, given by the Sunday School; and it was a beautiful tree, full of valuable presents. The pastor was not forgotten. He received some very nice and appropriate presents. A large congregation was present, to witness the distribution of gifts, and all were well pleased. It was a joyful occasion with old and young. This school is one of the best in the Sandy Creek Association. They raised for Sunday School pusposes during the past year, \$48. Something over 800 perfect lessons were recited.

OUR BALTIMORE LETTER.

North Carolina and the Johns Hopkins University-An Important Question.

The young men of North Carolina have never fully realized the interest they have in the noble University founded by the munificent bequest of the late Johns Hopkins.

The question whether the Trustees o the University are managing the mil lions confided to their care in accordance with the wishes of the donor, is now being freely discussed by the peo-ple of Maryland. His will, after stating how his railroad stock shall be used for the benefit of the University, reads:
"And I further request the Trusteer

of said University to establish, from time to time, such number of free schol arships in the said University as may b judicious, and to distribute the said scholarships amongst such candidates from the State of Maryland, Virginia and North Carelina as may be most de serving of choice, because of their character and intellectual promise; and to educate the young men so chosen free o

tees have established twenty scholar ships yielding free tuition, and eighteen honorary scholarships, yielding \$250 per session and free tuition. Besides the above, they have established twenty fellowships yielding \$500 and free tuition, and twenty University scholarships yielding \$200 open to general competi tion. There are also two scholarships yielding free tuition open to candidates from the District of Columbia. It is now questioned if all the above honors should not be awarded to students from the three States named in the will. At no time in the history of the University has North Carolina received even the small share of the honors allotted to her. The annual register shows that only about twenty students from that State have been matriculated at the University since its foundation. Of the 138 fellowships conferred since the opening of the University in 1876, only 26 have been awarded to students from Maryland, Virginia and North Carolina, and of that number, North Carolina has only received two or three. Of the large number of scholarships that have been awarded, not more than three or four

A correspondent makes the following forcible statement in the Baltimore Sun

"Citizens of Baltimore are at last wakening to the fact that the trustees of the Johns Hopkins University are not administering their trust in the way it was intended it should be by the gentleman who left his millions for its endowment. Is there a man in Baltimore city or the State of Maryland (apart from the trustees and their little coterie of friends) who knowing the late Mr. Johns Hopkins, supposes for one instant that his wishes are being faithfully carried out? The gentleman of the board know, or they ought to know, full well that the youths of Maryland, Virginia and North Carolina are not being benefited as Mr. Hopkins expressly wished they should be. Do they suppose that Mr. Hopkins intended his munificent gift, or any portion of it, to go towards ndulging young men from Eastern and Western colleges in their studies in some specialty at the University, and afterwards from the means i. e., moneygathered there to go abroad and still

pursue these studies? Not a bit of it. He never intended any such thing. He was too practical, too straightforward. He wanted his means to do good at once, and to the deserving young men of those States where it was chiefly made, or where at least the foundations of his large fortunes were first begun. Take the catalogue and mark how few the young men from the three States above named are in comparison with those from the East; and is not this very natural, too, when the head of the University was born and educated North and graduated from a Northern college? Granting that good work is done and great results obtained by some of the professors, and that the University is well and favorably known abroad, is.

that all it was intended to do? * * * And these trustees tell us, in their superior wisdom, that Clifton is no lace for a university. Have they anything to do with that? They were put there to carry out the wishes and desires of Mr. Johns Hopkins-not what they think should have been his wishes and desires; and the sooner they are made to understand this the better will it be

for the city of Baltimore." It appears that it was the intention of Mr. Hopkins that the University should be located at his country place, Clifton, near Baltimore. Disregarding his wish, the Trustees have placed it in the city of Baltimore.

The attention of the General Assembly of Maryland, now in session, has been directed to these questions, and the following resolution was offered in that body Jan. 21st:

"WHEREAS, It has become a question of grave doubt in the minds of the general public as to whether the trusts created under and by the last will and testament of the late Johns Hopkins are being administered according to the neaning and intent of said trusts, and in order to satisfy the people of this State, who were intended to be beneficiaries under the provisions of said trusts;

"Resolved, by the General Assembly of Maryland, That a joint special commit tee of two on the part of the Senate and three on the part of the Senate and three on the part of the House of Dele-gates, be appointed to investigate the condition of said trusts, with power to send for persons and papers, and to re-ceive and hear such witnesses and testi-mony as may be deemed advisable in such investigation to the General As-sembly of Maryland at the earliest prac-ticable date, and also what legislation, if any, may be required in connection therewith."

The people of North Carolina are not less interested in this question than the people of Maryland and the result of the investigation will be awaited with interest. Would it not be well for our State Superintendent of Public Instruction to give the matter some consideration ? It is conceded that this is the best University in America. The President is widely known as a scholar, and in his successful management of the Universuccessful management of the University has shown great executive ability. The faculty consists of practical and progressive scholars. The libraries and apparatus have been selected with greatest care. It is truly a *New University*, and it is to be hoped that the young men

of the Old North State, after having ta-ken a Collegiate course, will avail them-selves of the advantages here offered for

I know there is a feeling in North Car-olina that young men from that State do not get their dues from the University, but I believe that if competent students will offer themselves, President Gilman will see to it that they shall receive the pecuniary advantages to which they are

C, L. S. Johns Hopkins University, Jan. 25th, 1886.

Is Dr. Pritchard Right?

In reply to a late article by Bro. Hur-ley, of Matthews, in which I am charged with teaching bad morals, I have this to say: I am glad to see the article, and for several reasons. First, it is well-written; his points are clearly and forci-bly made, and the spirit manifested by the brother is good. Again, it relates to an important subject,—one which interests our farmers,—the mortgage system, and which should be discussed in all its bearings in our public journals. in all its bearings in our public journals. And, in the third place, it affords me an opportunity of a personal explana-

When Bro. Hurley says "the Bible denounces extortion and usury," I am not sure that I understand what he means by usury. The Bible seems to use this word in two senses. In Deut. 23: 20; Exod. 22: 25, and Lev. 25; 35-37 the word simply means interest for the use of money loaned, which was allowed when dealing with strangers, but was forbidden among the children of Israel. In Ps. 15: 5, Prov. 28: 8 and Ezek. 18: 8 the word seems to stand for immoderate interest, and involves the idea of oppres-

sion of the poor. Now I can see nothing wrong in re-ceiving interest on money lent. Mon-ey is property, and to take pay for its use is the same in principle precisely as

to receive rent for the use of land.

Wayland, in his Political Economy,
page 317, says: "Were there no money-lenders, there could be no money borrowers, and were there no money orrowers, the industrious artisan would surely be the greatest sufferer. It is not denied that the money-lender lends for his own advantage. But I do not see how it is any more odious for one man to lend for his own advantage, than for vantage. It is not pleaded that the one, any more than the other, is benevolent. That is quite another question. All that s pleaded is, that both, so far as the things themselves are concerned, are equally honest and honorable." Again, the same authority says: "When a man loans his property to another, there is always a risk of his never being repaid. Now the greater this risk, the greater

will be the interest which a capitalist may justly demand," The Italies are mine. Now I presume that Bro. Hurley use the term usury in the sense of exorbitant and oppressive interest, and that he agrees with me, that a moderate and reasonable interest for the use of money s perfectly legitimate. I do not remem ber the exact words I used at Matthews. was arguing against the mortgage sys tem, as ruinous to the small farmer, and this because the very system involves a higher rate of interest than the farmer can afford to pay. What I meant to do was simply to state the principle announced by Dr. Wayland-that where the risk is greater, the lender might justly charge a greater interest, and it was certainly very far from my purpose to justify the capitalist in charging an exorbitant interest. If I made the impression that I deemed it right for the "time merchant"—as Bro. Hurley terms him -to exact of his poor neighbor an op-pressive and burdensome rate of interest, I was most unfortunate in the lan-

guage I used. By the way, this mortgage system is one of the living issues of the day, and do not know how the RECORDER could do a greater good to the country than to engage a number of competent men to give us a symposium on the

T. H. PRITCHARD.

The New Life.

BY REV. THEODORE CUYLER, D. D.

A capital motto for the year on which we have just entered would be this We also should walk in newness of We must not try to live on last year's experiences; to attempt it would be as absurd as to keep our bodies hale and vigorous on last year's bread and bacon. If some church members were asked the searching question, "Are you a Christian?" they might answer in a vague sort of way, "Why—I suppose so; I was converted a great many years ago;" and they are relying on a historical memory rather than on their present condition towards Christ. Their 'con-

version" seems to be locked in a drawer

for occasional reference.

Regeneration, however genuine, quires constant renewal. Paul was writing to a church and not to the heathen. when he told them that they should "be renewed in the spirit of their mind." A fresh infusionof the Christ-life into our souls is needed every day. The stream of grace and good works keeps growing more shallow, and would actually run dry if we did not draw fresh supplies constantly from the Lord Jesus as our inexhaustible fountain-head. Some proessors are small pools nearly evaporated by worldliness; a living Christian is a running, rejoicing brook, with widening waters as he nears the ocean of eternal love. Children's clothes answer very well for childhood; but a fullgrown Chhristian must "put away childish things" as too small for him. ceive and hear such witnesses and testimony as may be deemed advisable in the matter, and to report the result of practical way of walking in the newless of religious life, would be just this endeavor to do this year what you never did before, and what you have always done, determine to do more

thoroughly.

(2.) It may be wise to earry last year's lessons (some of which may have been burnt into you by the flames of trial) into this year. But I entreat you do into this year. But I entreat you do pastors far in advance of any described pastors far in advance of any described. Drop them most resolutely. There is not one of us strong enough to carry those old chronic worries and to do this those old chronic worries and to do this year's work. That sagacious brother Paul knew just what to remember and what to forget. He therefore forgot the things that were behind, and reached forth after those things which were before, as he pressed forward to the goal of the high calling of God in Christ Jesus.

(3.) Another sure way of reaching newness of life will be to make short work with bad habits and besetting sins.

NUMBER 30.

The king of Judah took a pen-knife and out up the roll which Jehudi was reading to him—three or four leaves at a time—and tossed them into the brazier until the whole roll was burned up. There is an ugly role of bad habits which some Christians had better put the penknife into most unsparingly. They disfigure your character and binder your spiritual growth and kill your influence for Christ. The habitual practices for Christians are a terrible bindrance to Christians are a terrible hindrance to the conversion of their children and their employes. Suppose that some an-gel should reveal to you that this year 1885 would be the last year of your earthly existence; what a new role of conduct you would begin to write! How quick you would begin to write! How quick you would be to settle that old outstanding debt, and to make up that wretched disgraceful quarrel with a neighbor or a relative, and to repair your neglects of some poor sufferers, and to labor and pray for the salvation of many who are dear to you! It may not be your last year; and if it is not, you are a twelve-month nearer that judgment seat before which the roll of your life will have to be unfolded. Human life is like a "manifold letter-writer:" there is a thin sheet of time, and underneath it is a black sheet we call death. Every word strikes through, and when the black sheet is withdrawn, there is the record of your conduct on the scroll of eternity! Thank God that he is permit-

ting you to begin a new and better page of experience and behaviour. (4.) This week of prayer now passing may stimulate us with fresh thoughts, prayers and purposes. Yet they will do us little good unless they are honestly carried forward through the remaining fifty weeks before us. Special seasons of prayer or activity are too apt to end in mere spirits and spasms. The essential thing is "to walk in newness of life." That signifies the continuous movement—the steady, onward pace in the path of obedience to Christ, day

after day and week after week, in all weathers. Enoch did not run himself out of breath and stop; he walked with God, and never halted until he reached the Gates. There will be no preaching done this year which will be so convincing to skeptics and so converting to sinners as the daily walk of consistent. noble, sweet-tempered, honest, and godly-minded Christians. If our Sunday sermons are not illustrated and enforced by such sermons during the week, we may as well lock up our pulpits. A revival of holy character and hely conduct would give us a Pentecostal year of blessings. Wherefore let us walk in newness of life, putting on Christ, and wearing him as a beautiful apparel. (5). They tell us that on a certain dangerous seashore there is a man who lives in a queer house, built entirely of

wrecks. The floors are made out of a ship's deck, the kitchen out of an old ship's galley, and the walls are the cabin-panels of wrecked packets and steamers! The whole structure is composed of the smashed remnants of better things. Such are the lives and characters of thousands of unconverted souls. Such may yours be, my impenitent friend. One part of your character is made of broken Sabbaths; another part of broken promises to your Saviour that you would repent and serve him. The whole fabric shows broken commandments of God in every wall. Your heart-house cannot stand inspection, and God will put it to the flames. Move out! This new year is a good time to begin a new structure that will be storm-proof and fire-proof and will be a habitation for Jesus Christ to dwell in with you. Dig deep; lay your foundation on the Rock. The first thing you do to please conscience and Christ will be the first material put into the new structure. Don't lose an hour; don't stop with wishing or praying to be better; put prayer into practice, and in God's strength begin a new life. Christ is ready to come into you; are you ready for him?-New York Evangelist.

Our Preachers.

homes abound in children.

The appendix to the proceedings of the Convention in Reidsville contains the names of 646 ordained ministers. Two have left the State and another is stationed in the Lunatic Asylum. This leaves 643. Of these 54 are men of wealth and can preach, or not preach, as they may prefer. But among them are some of our most consecreated pastors. So it is not money, but the excessive love of money, that disqualifies a minister for usefulness. Among the pastors some are very poor, and are often sorely pinched by want. Still they are happy, zealous and efficient. They dearly love their work-they feast upon it. Generally the ministers have married wisely. Their wives are usually industrious, frugal and happy-hearted. Every child makes its mother a better woman, and preachers'

About 200 of these ministers are doing all the pastoral work that is done among our people. Some of them over-crop themselves and take more churches than any one man can properly serve. Several have charge of fine churches. Some go up to 8. Many have four and these are in some cases, 100 miles epart. But can a man, living 40 miles from his people, give proper attendance to the sick and the afflicted? When a pastor is too far from his people, they feel very far from him. Then come rules made by men, assessment contrary to scripture, and exclusions of those with whom neither pastors, nor deacons are acquainted. A good shepherd leads, but does not drive his sheep. "He goeth before them and the sheep follow him: for they know his voice." A man in Row an started with a few sheep. He call ed and fed them every day, and soon his flock covered the hills. A man in Granville inherited a large flock of sheep. He salted them once a month, and soon their wool was on the briers, and the flesh was off their bones, and one by one they disappeared from the earth. Month-ly preaching, combined with constant attention will do for some churches; but The people need pastors, not mere pul-pit supplies. Yet we have some model pastors. They love their people and their people love them. Every house is

paid, because their people gets some-thing worth paying for.

North Carolina has in actual life some pastors far in advance of any described in the books. Oh that all her ministers might catch the spirit of these consecra-ted men!

But we have about 400 ministers "se But we have about 400 ministers "separated unto the gospel;" and yet in other callings. Some are very aged and calmly waiting the call to a better world. But many are in the prime of life, and might go to destitute fields. Six ministers reside near Lumberton and the same near Taylorsville. Shelby and Forest City, each has seven and Bakersville has eight. Surely some of these can be

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spared for Hyde, and Dare. Are they waiting for persecution to scatter them among the destitute? Paul said, "Woe is unto me if I preach not the gospel." If they have this feeling, they are will-

A man in Chatham saw a lean horse trotting by. He said, "That horse died ten years ago; but he still goes on his old momentum acquired before his death." So it seems to me that some preaches have ceased from study and are trying to run on their old momentum. Their sermons are wanting in freshness, and the people want some-thing lively and vigorous. Hash made with gravy is good; but lean beef hashed with cold water and salt who can eat it? Put some rich gravy in all your hash.

J. H. Milles.

It Might be Worse.

There is an unhealthy craving among small statesmen in the South for "emigration." There has been expenditure of money by several common-wealths to bring in ship loads of foreigners. With the average political Solon population is "prosperity," and prosperity is his ideal of successful state-eraft.

Ex-Gov. Vance, of North Carolina, in recent address in his native State, uttered wise words when he said the peo ple of that commonwealth wanted only the amount of immigration they could thoroughly assimilate. That is sound

To add a swarm of hornets to a beehive increases the population in the gum, but not the social order. There are ominous signs in the sections of our country where the annual million of steerage passengers form an eddy. The western cities are overloaded with the decayed driftwood of Europe. The restless, Godless and dangerous class on that Continent held in subjection by police and bayonet, seek our shores, where they become potent factors in our civil government. The demagogue of the day is made in their image and breathes their breath. The codes of cities are interlined with their influence. The "Continental Sabbath" turns the day of rest into a bacchanalian festival. American ideas are mocked. And what do these serfs and criminal vandals know or care for the great principles of constitutional government? These "sovereigns," bred in moral rottenness, with lust for riot and rapine, find vent for diabolism in the crowded centres of our country where "manhood suffrage" gives the ballot at once to the vilest brute that is transported hither, while it forces the native to live twenty-one years before he can cast a vote.

Year by year the refuse of the under stratum of European civilization is emptied into American politics. How long can our system endure this acrid and disturbing element? It is a cumulative poison in the body politic. The blinking eyes of an owl can see the disorder, chaos, and hideous confusions coming in the evil days of our children and children's children. Already the tension is strained. Men of patriotism and forethought shudder at the horrors ahead. Is there soundness enough in the tree to expel the venom working its way into the sap? A "rebellion" of States, geographically defined, may be put down with guns. What avail weapons of steel against invisible ideas of

evil contending with ballots? The South need not be anxious for an influx of moneyless, ignorant and vicious emigrants and regretful that the Northwest is attracting the mass of foreigners who come over as human ballast. The old emigrant of Guinea, long used to our customs and climate, is preferable,

The forcible and confiscating freedom of the slave and his hostile attitude in politics towards his former masters bas led to the underrating him as a citizen. As a peasant population, he is unequalled. He is docile, stout and fairly industrious. His habits and character, formed by contact with a superior race, are superior to the same grade in Europe. His behavior during the war, in protecting property and households in the absence of the white men, ranks him far above that Caucasian importation-the riotous robber who in peace would murder and plunder. The negro is the antipode of an atheist in religion and a nihilist in assssination.

The white and black citizens of the South know each other. Let them work out their destiny together. They may not have a miracle of "prosperity," neither will they witness a pandemonium of horrors from jealousy, bestiality and atheism .- Richmond Christian Advocate.

LITERARY NOTICES.

General John Newton, Chief of Engineers, United States Army, originator of the plan and director of the work, has prepared a complete account of the operations for the removal of the obstructions at Hell Gate, from their beginning to the explosion of Flood Rock. in October last, which will appear with full and new illustrations as the leading article in the February number of "The

Popular Science Monthly." George Austin. By Mrs. James Hine. Philadelphia: Am. Bap. Pub. Society;

12mo. 288pp. Price, \$1.25, This is the interesting story of a young man who was caught in the whirl of worldliness and fashion in a great city and borne away for a time. His course is downward for a while. Afterwards, through affliction, he is reclaimed and brought back to Christ and the church and makes a very useful man. The boo's will suit a large class of people, young and old, who will find here discussions of great interest on questions of deep concern to all. The style is fascinating, the characters well drawn and

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