SUNDAY SCHOOL LESSON September 11th, 1887.

[Re-arranged from the Senior Quarterly.] GOLDEN PRECEPTS. Matt. 7: 1-12.

GOLDEN TEXT. Therefore all things whatsoever ye would that men should do to you, do ye even so to them. Matthew vii, 12.

THE LESSON.

1. Judge not, that ye be not judged.
2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy

6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, est they trample them under their feet, and turn again and rend you. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be

opened unto you : 8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. o. Or what man is there of you, whom if his son ask bread, will he give him a stone? 10. Or if he ask a fish, will he give him a

11. If ye then, being evil, know how to give good gifts unto your children, how much nore shall your Father which is in heaven give good things to them that ask him? 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the

1. Judge not Do not entertain nor pronounce hasty and uncharitable judgments on the character and conduct of others. That ye be not judged. The more charity we have for others, the more shall we receive for ourselves. 2. Ye shall be judged. By God, as

well as by men. 3. Mote. A small splinter. Beam. A great plank. In thus contrasting the faults of the censorious man, and the object of hiscriticisms, our Lord becomes almost humorous. Censoriousness is

5. Thou hypocrite. The hypocrisy man overlooks his own faults, in his assumed zeal for the correction of the faults of others; showing that he has no

real hatred of sin. 6. That which is holy. The truths of the gospel, and the privileges of the church. Dogs. Savage and snarling haters of truth and righteousness. Pearls. The treasures of Christian experience. Swine. The impure and coarse, who are incapable of appreciating the precious blessings God offers the soul. "Religion is brought into contempt, and its professors insulted, when it is forced on those who cannot value it, and will not have it." At the same time, we are not to press this injunction too strongly, as many may seem to be dogs or swine, who do not

deserve such classification. 7. Ask, seek, knock, "We ask for what we wish; we seek for what we miss; we knock for that from which we feel ourselves shut out." Seeking implies more earnestness than asking; and knocking, still greater earnestness.

8. For every one, etc. Of course it is implied here that men ask in faith, and in humble reliance on the will of God. 9. Or what man of you, etc. The argument here is from the human to the divine. If human parents give proper response to the requests of their children, how much more will the Father

11. If ye then, being evil. The argument is here strengthened by a comparison between sinful men and a holy God. Surely, our Lord says, if earthly parents, with evil in their hearts, seek the welfare of their children, the holy and loving Heavenly Father will do the same. 12. Therefore all things, etc. This has been well called the Golden Rule. It is, as Jesus says, the essence of the law and the prophets, and a summation of the whole code of duty. "The precise sense of the maxim is best referred to common sense. It is not, of course, what—in our wayward, grasping moods, we may wish that men should do to us that we are to hold ourselves bound to do to them; but only what-in the exercise of an impartial judgment, and putting ourselves in their place-we consider it reasonable that they should do to us, that we are to do to them."

PRACTICAL LESSONS. 1. As we feel and act towards others, so will they feel and act towards us. 2. If we take the time needed to correct our own faults, we shall have little time or disposition to find fault with others, 3. Zeal is good; but it should always be under the control of wisdom. 4. With God as our Father, we have every encouragement to pray. 5. God cannot and will not disappoint us; what we most need he is sure to give. 6. Doing to others what we would have them do to us not only makes us unselfish but secures for us the good will of men and the approval of God. 7. No man can obey the Golden Rule until he accepts, and becomes like, Christ.

Why Silent on the Subject?

One of the results of the so-called Union movement in the evangelical churches is well illustrated in a recent issue of the most widely circulated union weeklies. One marked tendency of these union schemes is the wilful suppression of truth, when it would be in-expedient to have it revealed. The Sunday School Times, probably the ablest edited Sunday school weekly in the world, with a corps of Bible scholars as contributors, in its recent issue on the "Baptism of Jesus," did not give even a hint as to the mode of this baptism.

Why was this omitted? Because it can Smooth, with all their polish and refinewhy was this omitted? Because it can be proven by the writings of pedobaptist histories that for thirteen centuries immersion was recognized by all christian churches as the apostolic mode of baptism. No religious paper, edited on the union plan, has the courage to admit this truth into its columns. "Truth" is a precious heritage to Baptists. They cannot afford to have it appreciated by cannot afford to have it suppressed by way of conciliation, or for fear of giving offense. The Baptist platform has ne rotten planks in it, nor does it need the reed-like props of other sects to keep it from falling. We appeal to the word of the Lord.—The Brantly Church Record for August.

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LESSONS IN MORALS.

Lesson No. 22.-The Graces.

BY REV. WM. ROYALL, D. D.

1. Having noticed the five Virtues which constitute the essentials of human character, we now proceed to consider the Graces, which are necessary to its perfection and completeness. These add beauty and symmetry to it, and thus increase its actual efficiency and power; or, at least, give it opportunity to exert that power, and pave the way for its

true and best work. The covering and rounding off of the natural body may not much increase the strength of bones and sinews, but they make the body comely, graceful in movement and fit for intercourse with others. So the Graces fit and adapt character to the successful performance of duty by putting it in a condition to be approached and to approach others. The exhibition of bare strength awes and repels. But when clothed upon with the garments of beauty, gentleness and love, character invites us near, and puts us in a condition to bear the displays of power unawed, yet suitably

m pressed. The man possessed of strength of character alone may be admired and feared, but seldom is he loved. On this account he is at a great disadvantage in any effort he may make to impress and win us over to the adoption of his views and schemes. His strength must be largely wasted. His Justice, Purity, Virtue, may seem unnatural,

upernatural or monstrous. Many a boy and girl has been driven away from the presence of a man or woman, whom he knows to be "as good as he can be," by the discovery of a want of graciousness, affability and gentleness in him. The child often blames himself for not being able to make free with a person who is universally regarded as so "good." But after many trials to love and trust him, he has to compromise between duty and affection by respecting him, and-keeping out of his way. Some "holy," "righteous," correct men are as unlovable as a thunder-cloud, and some people who abound in "charity" and "good works," have the art of wringing from others help for their enterprises, without commending either themselves or their objects to the hearty endorsement of mankind. No "gracious words proceed out of their mouth," and their appeals for help consists in the fact that the censorious | drag but do not draw money or other aid from hearers.

2. The Graces may be viewed both as They adorn it, and at the same time furnish a key by which to unlock what is in the man and determine his character. It is this latter view of them-as signs, that give us the list of Graces which we here consider. 3. The Virtue of Purity has three cor-

responding Graces, viz.: Simplicity, Frankness, and Cordiality. a. Simplicity is sometimes called Art essness.

As the pure minded man has a clean heart, so the thought of evil and filthy things does not occur to him readily. In speaking or reading aloud he is not overnice and squeamish, fearing that a wrong or indecent construction may be placed upon a word which, to a filthy mind, has some evil idea or vulgar thought associated with it. He is sometimes called "unsophisticated," by way of derision. But he possesses a truly lovely trait of character—one that

charms all right-minded persons. Fannie Prude and Tom Snicker have broken up our reading-club. Whenever the person reading came to certain words, Fannie blushed and turned her head aside, or moved her seat; and then Tom and his cousin Lucy Titter began to laugh, and soon every member of those two families who was present laughed too. So that there was no chance for Jane White or Frank Heartt to be heard while attempting to read. And something like this occurring at every meeting of the club, good Deacon Wise advised that they give it up altogether. He said that he would rather be among a set of "tomboys" than such young people as he found belonging to the Club. Tomboys were at least artless and simple, even if they did some things which were not very proper.

This Grace may be counterfeited, but not for a long time. One may assume for a while the tone, air, movement of artlessness, but the tax upon strength is too great to maintain these for any time. b. Frankness is the true expression of Sincerity and Candor. This Grace is seen in the countenance, tone and bearing of a man. There is usually an openness" of countenance, and free dom of manner accompanying it. The frank man is free to express himself-is open and "above board" in all that he does. He comes up to you directly and not sidewise. He generally looks you in the face when speaking to you. You cannot avoid feeling that he fully believes what he tells you, and that he would not deceive you on any account. You may not always be able to give to another your reason for trusting him. But there is something in every feature, tone, gesture, which seems to say, "You can trust me." And you do trust him, sometimes without knowing exactly why

Genuine Frankness is not accompa iled by Bluntness. It does not wound even when communicating unwelcome truths. There may be evident in it deep earnestness and a serious concern to make you feel the force of what is said. But the words spoken are recognized as coming from a heart that loves you, and you are rather charmed than re-Whenever widow Black wants

know exactly what she ought to do the management of her property or of her six children, she asks the advice of old Mr. Franks; because he is plainspoken, direct, and to the point in all he says, and her heart beats with joy when she looks into his open countenance, and hears his voice—so beautifully natural and sincere in its every tone. She finds a great difference be-

c. Cordiality is that heartiness of manner, on the part of another, which

nakes one feel at ease and welcome in his society. Coldness, reserve and stiffn Coldness, reserve and stiffness offend and repel us. They are often, indeed, the result of temporary weakness, depression of spirits, or pre-occupation. Sometimes, too, men whose kindness and confidence have been frequently abused, contract a habitual reserve, which, however, melts away under the glow of animated conversation and of close contact with others. So that, on this account and others, we may judge

harshly as wanting in cordiality some whose lives prove them to be true men at this point. But coldness and reserve are often the result of pride, and still more frequently they proceed from a heart full of suspicion and evil surmis-ings and prejudice. When we have cultivated the habit of thinking other people bad, and of talking against and criticising them, we cannot be really cordial towards them. We may, by great effort, assume the appearance of being so; but who values any grace when it is "put on?" It must be nat-

ural, not forced. If one has genuine Equity, he may be truly cordial. But he who harbors hard thoughts of another cannot, if he acts naturally, show great pleasure in his company. The pure minded man is the only one whose cordiality fits him like

We must not forget, however, that even the best and purest man may be reserved towards those who are wicked and designing. While Benevolence prompts him to do them all the good possible, Justice and Caution require such a measuring of his words and actions in their presence that they feel constrained in his society. Cordiality is not one of those graces which should always be exhibited. Equity itself demands that t be withheld upon certain occasions.

But when we reflect upon the amount and proportion of our happiness which depend upon our social nature and the esteem in which we are held by others, too high an estimate cannot be placed upon a quality which cheers the heart and lightens the burdens and cares of life so much as this.

Every boy in school likes to visit John Broad. They always find him ready to greet them with a good word and pleas-ant smile. And his mother is equally cordial in the welcome extended to John's friends. She helps him to entertain his company and seems pleased when they are having "a good time." When they become noisy, she goes to the door and with a smile and graceful shake of the finger, says: "Children, let me teach you another game that is less noisy than this." They at once feel that they deserved a good scolding for their rude behavior, and inwardly resolve to be more quiet. And, although the game she teaches them may be just as noisy as the other, yet they control themselves, and the noise is not half so great. Even members of the Souer family like to visit John and his mother. And it has been noticed that for two or three days afterwards they are less sour and crabbed and peevish than they were. Poor children, they seldom have any

From Rev. Thos. Hume, Jr. Clifton Springs .- The Sanitarium .- Dr.

Foster and other Notable Men. etc.

In a Northern tour I have come upon some very interesting places, known to the experienced traveller, but not generally spoken of.

Clifton Springs, in western New York. is a village long famed for a medicinal water which, according to analysis, is about the same as the Greenbrier White Sulphur of West Virginia. Its title to grateful recollection will, however, be due to the remarkable institution, the Sanitarium, established by an earnest Christian physician, Dr. Henry Foster, who, coming to the place with one thousand dollars, was blessed of God and prospered in his ways, here and in Fiorida, and determining to do the best service possible to suffering humanity in payment of his debt to God, has expended about \$500,000 on a splendid home for chronic invalids, worn-out missionaries and preachers. He has executed a deed by which this property with its two great blocks of buildings, its parks, its ponds, its spring of sulphur water, surmounted by a costly beautiful pavilion, and surrounded by green sward and rare plants and great trees, all are made over to trustees representing the main Protestant denominations. It is intended to "run the institution "on strictly business principles," until a debt, easily manageable, is discharged, and then the whole proceeds, after current expenses are settled, must be devoted to the relief of suffering. Under present arrangements, scores of ministers and overtaxed teachers are taken into the institution at reduced rates. Those who board outside of the Sanitarium are supplied with medical attend ance free and enjoy all the lectures, religious services, &c , provided for the guests. I have met several faithful Presbyterian and Baptist missionaries from Japan and Siam, who are rallying from severe malarial troubles. I have not mentioned a valuable adjunct to the Sanitarium, which is also a part of Dr. Foster's gift, the fine farm one mile off, fruits. The barn is a specially admirable structure.

with its Jersey cattle and creamary and Dr. Foster has conducted for thirty years the Sunday afternoon Bible class. and generally provides over the triweekly prayer meetings with good judgment and spiritual unction. A firm believer in the efficacy of prayer and the power of the Holy Spirit, he seems to run into none of the extremes of the 'Higher Life" and the "Faith Cure" devotees, though full of Christian mysticism and an exceptional child-like consecration of heart. The chapel of the Sanitarium is a tempting retreat, and the morning prayers at 7:45 are largely attended by employees and patients and tired pilgrims. The singing, led by the trained choir and the large organ, is inspiring. In other services one hears short addresses from many of the great

professors and theologians of the coun-I have met here Dr. John Peddie, of Philadelphia, one of our most eloquent preachers; Dr. Thomas, the somewhat neterodox, but always brilliant M. E. pulpit orator of Chicago; Dr. Reid, Senior Secretary of the Northern M. E. Foreign Mission Board, a sound, strong devout man of God; Dr. W. H. Platt, of the Episcopal church in Rochester, of the Episcopal church in Rochester, whom I heard with pleasure in Petersburg, Va., several years ago. Prof. J. H. Gilmore, of our University of Roches-H. Gilmore, of our University of Rochester, is one of the most useful members of society. His "talks" on the poets are much enjoyed by a select circle which is daily growing. He is the author of almost the best introductory work on "The Art of Expression" we have (covering the ground between the higher grammars and the advanced rhetorics) and of that touching utterance of the believer's trust in Divine providence, "He leadeth me;" a genial Christian gentleman who takes his religion into literature and life.

One of the notable men here is George H. Stuart, of Philadelphia, who established the U.S. Christian Commission, the great relief corps that did so much

for the Northern soldiery during the civil war. Though an ardent Christian, he was dismissed from that special branch of the Presbyterian body to which he belonged, for using hymns in-stead of the Psalms appointed by an thority. He has been a leader in Y. M. C. A. work and the helper of young ministers and of missionaries. Now that he is growing old, he delights to recount characteristic incidents of Grant, Lincoin and other leaders, with whom he has been specially intimate, and the effusive warmth of his Celtic nature often overwhelms a religious meeting.

Prof. A. C. Kendrick, D. D., of Rochster University, spoke to-night on The Sermon on the Mount, as only a gifted Helienist and devout soul such as he could. He is one of the select few among American commentators on the New Testament in whom exact scholarship, rare felicity of expression, deeptoned piety, sanctified common sense shine forth. Some of his introductory books in Greek are admirable. He reminds me of the stateliness of Hon. A. W. H. Stuart, of Virginia, but has, too, a spiritual attractive countenance. He is a fine illustration of "growing old

gracefully." You will excuse me for prolonging my epistle on the ground that people love to have the personal appearances and qualities of noble men whom they cannot see, described in some sort. More Yours, THOS. HUME, JR.

Dr. Broadus on the Lord's Supper.

We clip the following from the Courier Journal, of Louisville: The great Baptist preacher, Dr. Jno. A. Broadus, always draws a large audience, and he had the largest in the city yesterday. He preached at Walnut Street Baptist church, and among the audience were many from other denominations. The orphans from the Louisville Baptist Orphans' Home occupied the amen" corner.

Before the sermon Dr. Broadus read the 42d Psalm: "As the hart panteth after the water brooks, so panteth my soul after thee, O God;" also the 43d Psalm: "Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

"These Psalms," said he, "appear to have been written by King David when he had fled from Jerusalem, and was cut off from the sanctuary by his ambitious son, Absalom. I had a leto enjoy the privilege of God's house. It may be that some of us have sometimes looked on going to the temple of these devotions, what a deprivation it shall be before some of us are done with worshiping on earth. Some of the youngest, brightest faces may fade soonest.

After a song, Dr. Broadus preached the sermon, saying: "We will throughout the month of August consider each Sunday morning the First Epistle to the Corinthians, today taking up the 11th chapter, beginning with the 18th verse. Among the evils in this church at Corinth which Paul found, and to the correction of which this epistle addresses itself, was the improper observance of the Lord's Supper. Christianity has the minimum of ceremonies-just the least that will do. In the childhood of the race the Old Testament was a picture book of instruction. Christianity has not discarded ceremony but restricted it. Christ, the founder of Christianity, when asked where was the proper place to worship, begged all to worship everywhere, but to worship in spirit and in

truth. "Christianity has but two ordinances, two simple ones—baptism and the Lord's Supper. It is painful to see how people have perverted these. Some have increased ceremonies—the Romish church has seven. Along about the second century, people said, 'Baptism is necessary to salvation.' The New Testament doesn't teach this. People who thought baptism was necessary to salvation thought none should die without it, and nence, when one on a sick bed wished to be baptized and it was impossible to do so in a scriptural way so beautifully referred to by Paul as a burial and resurrection, some easier way than immersion was substituted.

"In like manner the simple and touching ordinance, the Lord's Supper, was misconstrued. The food and wine, the tender keepsake of the Savior, recalling His blood and body, came to be held as being what they simply represent. To my mind it is most affecting to think that so many thousands in this : ge; yes, so many good people in this fair city, have to-day taken from a priest a bit of bread, thinking it the very body of Jesus. The thing is absurd, it is impossible, and yet some say, as in olden times. 'We believe it because it is impossible.' In the beginning the Apostle speaks of the Lord's Supper as something to be done in a church: 'For, first of all, when ye come together in the church.' Again, he says: 'When ye come together, therefore, in one place. So it is a thing to be done in the church. We find no warrant in the New Testa ment for taking the bread and the wine save in the church, and that the persons who partake are first to be baptized is clearly taught everywhere in the New Testament. This is the overwhelming opinion of all christians. Let me say, for the benefit of you young people, that this view is held everywhere. This opin ion of the American Baptists, with very trivial exceptions, is the opinion of Christianity in general. It is held by the Greek church, the Romish church, the English church, the Reformed and the Presbyterian church. A good many English Baptists think otherwise. Rob ert Hall and John Bunyan among them. On the contrary, a large proportion of the Methodists hold that the Lord's Supper may be taken as a means of grace by the people before baptism; Free Will Baptists share this opinion. "What follows from the Baptist view indorsed by christians generally? Why, that Baptists cannot unite in the simple ordinance of the Lord's Supper with the unbaptized. An eminent Presbyterian professor, a friend of mine, says, 'As a

gyman in my native State was administering the bread and wine. Seeing a Quaker kneeling with the others (the Quakers, you know, do not believe in water baptism), the clergyman bent by his side and said, 'I can't give you this, but please keep your place and go away with the rest; I will call to morrow and explain all.' Some good people will say, Are we to judge for others? May they not think for themselves?' Certainly. In God's name let all who think they have been baptized go and partake of the Lord's Supper. Let them judge for themselves, but let us judge for our-selves. Grace be with all them that love

our Lord Jesus Christ in sincerity. "Now, what was the special point of the Apostle's complaint against these Corinthians? They seemed to have asociated the bread and wine with a feast, festival, as Peter points out. Though not a matter of divine appointment, the Apostle did not object to festivals. He iid object to the manner in which they were conducted. The rich brought their good things, ate and drank; the poor sat over youder with little or nothing Paul tells how he received the account of the Supper from Christ. 'For as oft as ye eat this bread and drink this cup, ye do shew the Lord's death till he come, wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body

and blood of the Lord.' "What does Paul mean by 'unworthily?' Why, doing as the Corinthians did; taking bread and wine as not having the religious significance. He goes on to show this: 'Let a man examine himself:' that is, see if he is going to do this as a memorial of Christ; let him not come blindly to it as to an ordinary meal. 'For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.' That word 'damnation' has distressed so many good souls, but it only means divine condemnation of error. And people say 'I am unworthy.' Of course we all are unworthy, but it is not a question of worthiness, but about

hurt by this. "I have dwelt at length on this simple ceremony, because it has been so often and so sadly misunderstood. I would have you observe it as the Savior directed. It is His keepsake. Shake this simple ceremony loose from all the accrescences of superstition. Do this. Christ says, in remembrance of Me. Who is there that does not want to be ter recently from a dear friend who remembered? Who, dying with loving worshiped here, and he writes tenderly friends behind, desires to be forgotten? of longing to be back home again, We can well suppose that our dear Lord for His own sake, and He appointed this simple memento. Again He wanted to the Lord as a burden. If cut off from | be remembered for our sake. What has life for us if we are going to forget would be. Who knows how soon it our Redeemer? All life's troubles shall not be too much for us if we do but remember Him.

"It is a wonderful thing to see what sublime beauty there is in the two simple ceremonies of Christianity. Shake away from them all the surroundings of | ments, he preaching at Flat Top for me superstition. Oh, for grace to get at | and I at Globe for him, at which point primitive Christianity and courage to it was my pleasure to meet and form an practice original Christianity."

The Scuppernong Union.

This body convened with the church at Mt. Pleasant on Saturday before the fifth Sunday in July, and was called to order by the Moderator, W. R. Spruill. who read the 10th chapter of Romans and led in prayer. List of churches was read, and the following responded by letter, and delegates enrolled:

Creswell-J. L. Hassell, T. B. Bateman and J. B. Davenport; Columbia-A Parisher, H. W. Haymon and J. L. Snow: Roanoke Island-E. M. Meekins, W. B. Goodman and D. L. Dough; Mt. Zion-L. P. Combs, Joseph Morriss and J. L. Spruill; Mt. Pleasant - J. J. Ward, J. J. Powers and D. Cahoon; Sound Side-J. A. Holloway, Warren Brickhouse and E. Hopkins, Jr.; South Shore-Uriah Holmes, J. W. Prichett and E. L. Owens.

Moderator extended an invitation to visiting brethren. The minutes of last meeting were read and approved. Committee on Religious Exercises reported having appointed R. B. Collier to preach this forenoon, also at night. Prayermeeting 9 o'clock to morrow. Bro. Collier preached from John 3: latter clause of 3d verse. On motion, meeting adjourned to 2 o'clock P. M. AFTERNOON SESSION.-At 2 o'clock

the meeting was called to order pursuant to adjournment. Prayer by Bro. J. A. Spruill. Committee on Religious Exercises further reported, recommending that Rev. R. B. Collier preach tomorrow, and the next session of this Union be held with the church at South Shore, and that Rev. A. W. Burfoot reach the introductory sermon, Rev. C. P. Bougot, alternate. Adopted. On motion, A. W. Burfoot's letter was turned over to the Finance Committee. On motion, Periodicals make report. After able remarks by Rev. R. B. Col-

nance Committee make report next Treasurer's report : Receipts, \$290.25; disbursements, \$216 68—balance \$73.57. Committee on Missions report. Adopted. On motion, ordered, That the Clerk draw on the Treasurer for \$75.00, and pay over to R. B. Collier. On motion, the Union adjourned to meet at 10 o'clock Sunday morning.

ier, report adopted. On motion, Fi-

SUNDAY MORNING SESSION.-The meeting was called to order by the Moderator, and Bro. Thos. Hopkins led in prayer. Moderator extended an invitation to members of sister Unions and Bro. J. E. J. Warren, of Camden co., was enrolled. Committee on Sabbath Schools reported progress in the work. Adopted. Committee on Periodicals make report. Able remarks by Rev. R. B. Collier. Adopted. Rev. R. W. Webb, of Hampton, Va., was introduced and welcomed to a seat by the Moderator. Bro. Webb took the stand and preached from Daniel 12: 8. On motion, a copy of the proceedings of this meeting be sent to the RECONDER for publication.
On motion, this Union adjourned to meet with the church at South Shore Saturday before the fifth Sunday in Oc tober, 1887, one

Amount received from churches: Creswell, \$1.00; Columbia, 3.33; Roanoke Island Union fund, 2.00; Roanoke Island, State Mission, 2.19; Roanoke Island, Orphan Asylum, 1.00; Mt. Zion, 1.50; Mt. Pleasant, 1.50; Sound Side, 3.31; South Shore, 1.70; collection 4.20. Total \$21.73. Thus closed a harmonious meeting, W. R. SPRUILL, Mod. LEM BASNIGHT, Clerk. professor, a friend of mine, says, 'As a matter of course those not baptized should not partake of the Lord's Supper, and Baptists can't invite them.' The honored Dr. John Hall, who came from Scotland, says, 'Baptists of America deserve honor and respect for standing squarely upfor the scriptural position. It is refreshing to see a great body of christians allow themselves misunderstood and bear great odium rather than depart from Apostolic practice.'

"Many years ago an Episcopal cler-

Do the truth you know, and you shall learn the truth you need to know.

A Letter from I. W. Thomas.

Dear Brother: For some time I have

anted to write something about my

field of labor, but pressure of work has

prevented. Times financially and pro-

visionally, have been hard this summer, but, doubtless, better than we deserve. There has been a great scarcity of corn, flour and bacon, and very little money to buy with. In fact, I don't see how we could have gotten along, had not some of our kind-hearted merchants shipped the above articles to Elk Park and Lenoir, our nearest railroad stations. The money of this and adjoining counties has been almost exhausted to buy food. It has been a hard time on us pastors as well as others. Three fourths of our flocks have had to buy food for themselves, and could not help us much. Some of us have been necessitated to imitate the apostle to the gentiles in that our hands have had to minister to our necessities. I am pastor of four churches, with a total membership of about four hundred, and I don't think I have received since the 1st of April, all told, \$35, but I am not murmuring, only stating facts. But our future prospects on this line are bright. The corn crop is excellent with a good crop of oats and some small grain. The Lord be praised for his goodness. Notwithstanding the financially hard-times, most of our churches are doing something for missions, although one of our good brother pastors argues that a church that is not able to compensate its pastor, should not contribute to benevolent objects. Some of us see it. differently. I am sorry to have to say that much spiritual lethargy and coldness prevails among us. Much of the time on Saturdays, at our monthly meetings, the attendance has been very poor, but better now. Then it is so hard to induce our members to subscribe for a religious paper, and yet many of them manage to pay for a secular newspaper. I suppose they act upon the supposition of that brother who once said to me, he thought we the manner, worthily or unworthily. It | ought to get the politics of the country s pitiable to think how many have been | right, and that would set the people right in religious matters. Alas! so many people get the cart before the Oh! when shall we love Jesus and his religion as we ought? Amid so much that is gloomy, there are some things to encourage. Since February, I have baptized 21 into the fellowship of Flat Top church, three at Foust Home and one approved for baptism at Three

> ington Territory are inviting his attention thither. If he leaves us, we will lose a strong spoke out of the wheel. Bro. J. L. Sherwood is doing earnest, faithful and acceptable work at Cove Creek and Brushy Fork churches in this county, and at Globe and Rocky Springs churches, in Caldwell county. Bro. S. and myself exchanged appointacquaintance with Bro. Marshal, principal of Globe Academy. I take Bro. M. to be a man made up of the true metal, He is rapidly gaining the good opinions of all the people of this section. He is a valuable addition to all our educational and religious interests. Recently at an evening appointment, it was my pleasure to meet Bro. D. W. Thomasson, our missionary at Jefferson. Very unexpectedly Bro. G. W. Greene, of Moravian Falls, who was visiting brother Thomasson and preaching for him in Jefferson, with Bro. T. dropped in at my appointment, and gave me good cheer by their presence and earnest prayers. Bro. T. is making a splendid impression, and it is the prevailing opinion that he is the right man in the right place. Bro. T. M. Honeycutt, our missionary at Sparta, is reported to be doing a good work in his field, preaching building church houses.

At Boone and Zionville things are, I

Forks.

the gospel, organizing churches and The Three Fork Association will meet at Beaver Dam church, in the western part of this county on Tuesday before third Sanday in September. Another effort will be made at the forthcoming session to get the Association to identify itself with the Baptist State Convention. The matter is again referred to the churches for an expression, but I am unable to say how it will terminate. can't see wby it will not, unless there is at the bottom of the whole matter a preponderance of anti-missionary sentiment. I believe our Association is the only Association in the State, claiming to be missionary, that does not belong to one or the other of the Conventions. We would be very glad to have a number of brethren from abroad to visit us.

Boone, Watauga Co., N. C. August 8, 1887.

Tidings From Cuba. DR I. T. TICHENOR : Dear Dr.: M:

Fraternally, I. W. THOMAS.

heart is so full of joy that I cannot exand myself rose up ten times from our bed to pray and thank God for the progress of his work in Cuba. My brother, I am astonished to see the marvellous success of the Baptist churches in Cuba. Bless the name of the Lord. The Rev. Miguel Perez is working N. Pas, and at the same time will organize a church at Los Palos. This city is six miles from N. Pas. He will also preach in the city of Las Vegas, distant from N. Pas eight miles by railroad, so that in one month we will have three

churches served by Bro. Perez. The Matanzas church will be organ zed in two or three weeks. This is a very important place. Alfre lo V. Diaz the missionary. Las Puentes is a mission we started

two months ago, distant six miles from Havana. Next Sunday I will baptize there 15 believers, in a river. The brother who is in charge of this work does not need any compensation for his work. He goes there twice a week from Havana. I think it just to pay him his railroad fare, which will be eight dol-lars per month. Jose O'Halloran is the missionary. As this mission is outside of Havana it will be another church. The congregations at Vedado and Car melo increase very rapidly. Application has been made by one of their

members to become a preacher of the cross of Christ. These two churches are served by Brother Jose P. Bueno.

has opened to us two other towns and has sent us the man for these new fields. The city of Guanabacoa, where I was born, six miles from Havans, in the opposite direction from the other missions, has sent a messenger that they desire the gospel. This place has 30,000 inhabitants. The other city is Regla, 10,000 inhabitants, on the other side of the bay, three miles from Havana. The man for this work is Rev. Angel Godenas. He began his labors yesterday.

His salary will be \$35 per month. While I was writing to you, a letter came from my brother Alfredo, who is at Matanzas, reporting that a daily school was opened day before yesterday, and that in two days they have gathered together more than fifty girls.

one night? But we will not stop. We will not sleep on the laurels of our victory. We will go and preach to every creature on the Island the good news as it is in Christ. Amen.

Cardenas is a very important place -a seaport on the north side of the Island, with about 25,000 inhabitants; but we have no man yet to send to that

States, and especially in the South, have been praying for the evangelization of Cuba? The success we have here is the answer to their prayers and offer-ings. Please, my brother, let them know, through your papers, that the Lord has heard tnem, and implore them not to cease their supplications for poor blind Cuba. May God bless you abundantly. Your brother,

Havana, Cuba, Aug. 11, 1887.

A Virginia Association.

We have just had the privilege of en-Rev. L. W. Moore, one of her honored

, and of every pastor who hat labored within its bounds. think, hopeful under the pastoral labors | Judge B. A. Hancock, who has preof Bro. E. F. Jones, but the probabili- sided over the body for five consecutive rator, but an eloquent speaker, and withal, a consecrated christian. Dr. J.

the Association, in which is to be found

a sketch of every church connected with

fourteen years. standing committees, each consisting of a writer and a speaker, are appointed a

time for preparation. We had quite a good showing of distinguished visitors present, who added greatly to the interest and success of the meeting. There was Dr. A. E. Dickinson, of the Religious Herald, Dr. W. E. Hatcher, of the Baltimore Baptist. Dr. . W. Jones, of the Home Mission Board. Hon. H. K. Ellyson, of the State Mission Board, and the Richmond Dispatch, Rev. J. M. Pilcher, of the Sunday School and Bible Board, Bro. T. J. Starke, in the interest of the Ministers' Relie. Fund, Dr. W. W. Landrum, of the Second Baptist church in Richmond, Rev. R. H. Pitt, of the Venable Street church, wanting money to build a new house, Prof. Harrison, of Richmond College, and a number of ministerial students. Dr. Landrum, in addition to preaching us a very tine sermon, gave, on the second night, an entertaining lecture on "A Bridal trip to Europe with a Grip-Sack." In accordance with a custom which obtains here, we utilized the occasion for the benefit of the church, by means of the lecture and the refresh ment stand.

How to entertain the District Association so as to lessen the expense and diminish the crowd, without detracting from the interest of the meeting, is getting to be a serious question in Virginia, about which there are divers opinions. Bainbridge Street church, Manches ter, was chosen as the place for the next meeting, and your humble servant as the preacher of the annual sermon. F. R. UNDERWOOD. Powhatan C. H., Va.

BY REV. D. K. BENNETT.

One of the excuses frequently urged

and I think we ought to pay him his car fere, which will be \$5 per month.

The Gethsemane church in Havana has now four preaching stations in the city. Our meeetings are well attended, notwithstanding the warm weather and the sickness we have.

But this is not all our work. The Lord

mandments and promises in relation to giving to His poor, and the spread of His gospel; and remember that when we give, it is to Christ, and that He is able and faithful to keep that which we entrust to Him, and that He loves the cheerful giver, and that those who sow bountifully shall reap bountifully.

Hickory, N. C.

Now, tell me, my dear brother, is not this reason to thank God ten times in

point. We are praying for one. How many christians in the United

A. J. DIAZ.

tertaining at one of my churches the "Middle District Baptist Association." It is composed of 24 churches lying in the counties of Amelia, Chesterfield, Dinwiddie and Powhatan, and the town of Manchester, and which are supplied by ten pastors. The Association was organized in 1784, and during the century through which it has lived, it has numbered among its ministry some of the most noted preachers of Virginia. sons, has recently written a history of

L. Dorset has been the efficient clerk for The late session at Fine Creek was thought to be among the best ever held. The reports were well written, and the discussions spirited and practical. The

year in advance, and so have ample

Christian Giving.

Dear Recorder: Seeing the many obstacles in the way of Christian-Giving, and the many excuses which even christians conjure up not to give, and learning from the Word and from observation that "great men are not always wise; therefore I said, hearken to me; I also will show mine opinion.

When the apostle requires us to "lay by in store," he makes no distinction between the man who only handles and deals in pennies, and the banker who deals in thousands; from this and from the case of the widow's mite, and many others mentioned in the Word, we may reasonably and justly conclude that all whom the Lord has entrusted with means, however small, ought to recognize and acknowledge His goodness by returning a portion to His treasury, that the dealer in nickles should drop in a pickle, and that the dealer in eagles should do likewise.

against giving is, that instead of going to the poor and destitute, their contri butions will be used to pay the fat salary of some lazy official; or perhaps be purloined from the treasury entirely; such an excuse betrays a want of faith in Christ, that He either cannot or will not bring back His own;" that He will not keep that which we have entrusted to Him. Of all persons concerned in issionary effort, the immediate donor has the least reason to feel concern about the application of his or her donations; while the agent or minister must study to economize, and "rightly divide" the means entrusted to him, the giver is perfectly free from care as to its disposition.

Let us, dear christian friends, once more, carefully examine God's commandments and promises in relation to

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Rev. Benjamin Beach and Rev. William Dedson.

Who will aid in Erecting a Tombatone

at each of their Graves ?

The Baptist Historical Society, at its last meeting in Wilmington, requested its members to look up the unmarked graves of deceased pioneer Baptist

I have found two, namely, Rev. Benjamin Beach, whose body lies in a country graveyard in King's Creek township, Caldwell county, N. C., near where he lived at the time of his death. And Rev. William Dodson, whose body lies in the church-yard at Three Fork church, Alexander county, N. C.

Elder Beach was a strong man in his day, did a great deal of evangelistic work, travelling over a great deal of what is now Burke, Caldwell, Mitchell, Watauga, Ashe and Wilkes counties, preaching from house to house, sometimes continuing for some days at a place conducting great revivals. And many of the churches in these counties are the outgrowth of these meetings. I notice, in looking over the records of the churches, he was one of the constituting presbytery for most of the old churches. He was a poor man, neces-sarily so, for he received but little for his services. I am told by old men who remember him, that he most always travelled on foot. Elder Dodson was a man of xalor-a

giant among men. He was reared in

Virginia, and was a minister before the Revolutionary war, when it tried men's souls to be Baptists. I have heard it said of him by old men who knew him in his old age—for he lived to a great age—that he said, in colonial times, he went regularly once a year to the King's Court and paid a fine of £10 for being a Baptist preacher. He preached a great deal in the border counties of Virginia and North Carolina. Finally in his old age he came to live with a relative in Wilkes (now Alexander) county, where he died. He was a relative of the late Elias Dodson of precious memory, per-haps a great uncle. Bro. E. Dodson was once resting a while at my house. and I remember an anecdote he told me of his old uncle. Said "he was a man of great faith, travelled and preached a great deal without pay, and sometim to all human appearance, it looked like his family must suffer; but he always believed the Lord would provide him and his family the necessaries of life, but he was always afraid he would get out of smoking tobacco, for that was a luxury and not a necessity, and the furnishing of it was not included in the

Now I want to put something at the graves of these two pioneer preachers to mark them. A wooden slab well painted would be better than nothing, though a marble slab two or three feet high would not cost much. But I am not able to buy them. Who will help met Will not each one who sees this send me at Lenoir, N. C., at least ten cents in postage stamps, if you cannot do better, and help me mark the graves of these two men of God? If you have a choice, mention which one you will aid. If pastors will mention the matter to

their congregations, they might get several dollars in small contributions. If I get enough, I will put marble at their graves; if not enough, I will put wooden slabs well painted. And I want to have it done before the next meeting of the Historical Society, which will be at the next Baptist State Convention in November next at Durham, N. C.

Lenoir, N. C., Aug. 17th, 1887. The Voice from Hyde.

W. A. POOL.

Here we are again, talking about the

same thing of which we spoke before; and of which we expect to speak when opportunity affords. This is the season of protracted meetings. From all parts of the State, from

the mountains to the seashore, we hear tidings of the gospel as delivered by Missionary Baptist preachers. Yes, from every portion, except one. Is that some obscure community among that chain of islands which skirts our seacoast? Is it some secluded dell among the overgrown hills of our western borders, where the "iron horse" has never travelled? No: for in the most, if not in all, of these our pioneers have pushed their way, and are now making a gallant fight. Is it a locality on account of the sterility of the soil, the ignorance or depravity of the inhabitants, or some other kindred calamity, that our people shrink from coming? None of these: neither is it unhealthiness; for we have lived here one year and we find it compares favorably with any other section

of eastern North Carolina. The place of which we speak is Hyde county, the "granary of North Carolina, the garden spot of the world," the place which to the square yard contains as much natural intelligence, pluck and energy as any other portion of the State. Why is it, then, that it is unoccupied? We take the liberty of answering; it is neglect, almost criminal neglect.

There is an abundance of work here, that is what we started to talk about. The Methodists and other denominations, God bless them for their efforts. are at work manfully. But there is still room for more. Are we going to shun a whole county? Is the gospel never to echo from a Baptist pulpit in this fair land? We have made diligent inquiry, and if there has ever been a sermon preached by a Baptist preacher in Hyde, we can't hear of it.

N. C. Baptists number nearly as many. if we mistake not, as all the other denominations put together; and, besides mere counting, let us in the near future determine to weigh. We hear almost continually the cry, "Foreign Missions, Foreign Missions"; let this go on; we sincerely hope it will not cease till those words are burned, as it were, in living letters into the hearts of all our people. But, while this truly glorious end is being accomplished, let us redouble our efforts for "State Missions," and send a missionary—two would be better—into

The "skirmish-line" in Hyde should consist of four well organized churches, one at each of the following places: Fairfield, Lake Landing, Swan Quarter, and at some available point in Currituck township. In a short time, if such churches were organized, we confidently believe they would begin to help them-

It is true there are few, if any, Baptists here; but we think that there are many that would hail the coming of the Baptists with joy.

We will give the word, "One, two, three; let us all pull together."

E. D. BURGESS.

Lake Landing, Aug. 10, 1887.