Dr. Edward Judson is quoted as saying: "We need rich men in our churches, and when they are soundly converted, they do vast good with their money and influence. To get the rich man we must lay hold of the poor boy." [A short while ago we advised our people to make it their first effort to preach the gospel to the poor. And we offered these reasons: In the first place, Christ did it ; and secondly, the poor of this generation will most likely be the prosperous and aggressive men of the next.-BIE. RE-

Dr. M. B. Anderson in Standard: For the minister of religion to assume that in virtue of his profession he has set before him a holier and loftier purpose and work than a layman, is a grand impertinence. [Hence the impropriety of surplices, gowns, and even black coats that button, with sixty buttons more or less, close up to the chin. The sooner we outlive these things the better: Let all men be holy, and our surplices go to the rag-picker. - BIB. RECORDER

Dr. M. B. Anderson in Standard : The end of life set before clergy and laity is one. [That is an inspiring truth for the preachers to instil into the laymen of their congregations. The laymen are not wanting in their conception of the lofty end that every preacher should have in view. Now let him agree with them about it, and then, after they are committed, turn upon them the truth of what President Anderson says. - BIB.

"The family of the late Jos. Lasell, a prominent manufacturer of Whitinsville, Massachusetts, have given \$30,000 to Williams College to make up the expenses to the corporation for the new gymnasium above special contributions made for that building." [Many think that a gymnasium is the next building that should be erected at Wake Forest College. Already the opportunities for physical exercise there are good. Otherwise it could not be a first-class institution, for mind-training without bodytraining is a travesty on education. We would like to see a new gymnasium building at Wake Forest.-BIB. RE-

"First. That Spain will take the initiative in celebrating in a most solemn manner the fourth centenary of the discovery of America in the year 1492;

Second. That for this purpose it will invite all the nations who people the territories discovered by Columbus to take part in the celebration; and

Third. That Spain is ready at any time to take part in any other celebration and solemnity which may be undertaken on the American continent to commemorate the great event." [So speak the Council of Ministers of Spain. Those who live till the year 1892 (five years—a short time), will see an immense celebration. The Queen Regent of Spain has assured Dr. J. L. M. Curry, our Minister to Spain, that she will give him any assistance in her power in carrying out the grand project. - RECORDER.

Western Recorder (Louisville, Ky) : Some years ago the Walnut-street Baptist church at Owensboro, Ky., licensed to preach a young man by the name of W. M. Martin. He subsequently went to Kansas, making Lincoln his headquarters. In the last several weeks he has been accused in the papers of having forged several checks for considerable sums, and of having obtained money from various persons on false representations, the editor of the Central Baptist, St. Louis, being one of his victims. The church at Owensboro has investigated the charges, found them to be true, revoked Martin's license, and excluded him from the fellowship of the church. The Owensboro Inquirer says he has disappeared from the view of the public and from the knowledge of his own family. He is tall and slim, has light hair, and talks quick and fast. We warn our brethren against him.

Educational News (Philadelphia) One of the curious things to a stranger in the Old North State is the fact that so far as the public schools are concerned those for the colored people are in very much better condition than those for the whites. [We commend this item to the New York Independent, the editor of which has such a passion for our colored brother's rights. Let the further fact also be stated that "the whites pay the taxes and the negroes get the schooling." The negro in the South is in a contented state of mind, and would remain so if such papers as the Independent would permit it. The Independent would also be more amiable on the question and more acceptable to the general reader did it have fewer negro men and women contributors who aspire to rep-utation on misrepresentation and abortive attempts to force open the parlors of the South to the negroe.—ED. RE-

## BIRICAL RECORDER.

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

VOLUME 53.

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 14, 1887.

NUMBER 11

that investment remained to him. It

stood the charge of the Iron Duke at

Waterloo-it stood when the Old Guard

went down amid the storm of flood and

fire that swept the field! It remained

The Lord loveth a cheerful giver, and

the power of that love encircles and

blesses him here, amid a world of sin

and uncertainties. Plant well your for-

tune here, my friend, and joy, happi-

ness-THE LOVE OF GOD, are all yours.

From Greenville.

After many "perils by water," not so

exciting but longer continued than Bro.

Broughton's experience, we reached our

home in time to preach on Sunday, hav-

ing taken one week in coming from Lau-

rinburg to Greenville. The church re-

ceived us with every mark of kindness,

and have sought in many ways to make

us comfortable and happy. The people, generally, have manifested the most

friendly spirit; so that we may almost

feel as if this were our old rather than

I have been favorably impressed both with the church and the field. Collec-

tions have been taken every month

during the past year for Thomasville Orphanage and over \$52 has been raised.

The Sunday school and prayer-meeting

both have been well sustained in the

absence of any pastoral service. Some

of the brethren run a school in the coun

ry in the afternoon which promises well.

found the church organized in its finan-

cial plans and prompt to raise the salary

for the first month, with a readiness to

take part in general work. This is a

The church-house will be, when com-

pleted, all that could be desired. As a

place of worship and work, it will be

admirably adapted to the wants of the

congregation. As a memorial, it will be

fitting and worthy. The whole has been

admirably planned and honestly execu-

ted. No money has been wasted. The

building will not only meet the wants of

the present but of many succeeding gen-

erations. I do not see why it should not

stand for a thousand years. The idea

of its being a memorial of the organiza-

ion of our Convention made it neces-

sary to build substantially for all time,

f possible. And why should we not so

build? Our children will need churches;

and we should, in building for ourselves,

erwise is not only to waste money, but

to act upon the principle of the pioneer

who builds a temporary shelter of poles,

expecting to replace it with something

better so soon as he is able. Let every

church build the best house of worship

possible, and consider not only present

needs but also what the future will re-

quire. If any mistake was made in pro-

jecting this house for the Lord, then

those who built the churches of the mid-

dle ages, which excite to-day the pride

and even veneration of the christian

world, did not build so wisely after all,

" Our Country."

The recent charge of plagiarism made

against a certain prominent person has

attracted considerable attention. I have

this to suggest in explanation, if not in

extenuation, of the alleged fault, viz.,

that the facts and arguments said to

have been appropriated without ac

knowledgment are startling and not

easily forgotten; indeed, one can hardly

pursue without surrendering to their

sway any individuality which his previ-

The book which was the occasion o

this unpleasantness is the one which l

wish to commend to all the readers of

the RECORDER. It has so widened my

own horizon and added intelligence and

strength to my interest in the future

Christian history of this country, that I

should be glad of its wide distribution.

The full title of the little volume is

Our Country: Its Possible Future and

Its Present Crisis. It was prepared for

the American Home Missionary Society

by Rev. Dr. Josiah Strong. It may be

had by addressing Baker & Taylor Co.,

9 Bond St., New York, the price being

fifty cents in cloth binding and twenty-

The motto inscribed on the title page

is a saying of Emerson's: "We live in a

new and exceptional age. America is

another name for Opportunity. Our

whole history appears like a last effort

of the Divine Providence in behalf of

the human race." The motto fits well

the ruling idea of the book, which is

begins with death. - Buch.

W. L. POTRAT.

five cents in paper.

ous conceptions might have had.

cross at any point the line which they

gratifying condition of things.

his amid loneliness, exile and death!

SUNDAY SCHOOL LESSON. September 25th, 1887. [Re-arranged from the Sentor Quarterly.]

recently carpeted their church, and made other substantial improvements, which add greatly to its comfort and appearance. These are a noble band of faithful brethren and sisters, and it always cheers the pastor to go among them. They are so kind and seem so willing to carry out any suggestions which may be made. Owing to protracted sickness in my family I have not done the pastoral work there that would otherwise have been done, and yet the work goes on. A noble young man was baptized there a few weeks ago, and on

At Hickory we are having a revival all of the time, without any protracted meeting. Three joined us by letter this week, and we are to baptize a young man at our next appointment. The pas-tor can carry on a meeting here without ministerial aid, as so many of the brethren are ready to speak for the Master when the occasion requires it. The pastor's salary is paid quite promptly at both churches, and they will pay their pledges in full for missions and more than pay them. We want to be "not a whit behind the chiefest." There are no better church collectors than B. F.

the western section of the Eastern Association met with the church at Beulah. Sampson county, N. C., Friday before the fifth Sunday in July. The introductory sermon was preached by Rev. . W. Powell from Matthew 27: 22. Rev. O. M. Matthews, our Moderator, called the meeting to order. Permanent officers were then elected, resulting in the choice of Rev. O. M. Matthews for

and discussed.

The general work of our meeting showed that the brethren were interested and alive with energy, and, we think, fully determined, with the help of God, to make our Union a success. The attendance was very large, and no people has labored more earnestly and constantly for the good of the visiting brethren than those of that community: that their services were properly appreciated, was evidenced by the many re marks we heard in regard to their kind-Thomasville, was in attendance on Sunday, and made us an able and earnest speech. He is fully consecrated and alive to the interest of orphans. A collection was taken in behalf of the orphans. Our Union will meet next at

L. K. TAYLOR, Clerk.

who are in the habit of taking part in the devotional meetings of the church is, as a rule, deplorably small. If a larger proportion of the members would take part, bringing to the service their varied experiences and fresh modes of thought and expression, there would be ess occasion for wishing that the lay element might be altogether silenced. Every christian, if he is a christian, has his peculiar experiences of the love and grace of his Lord. His testimony with regard to such experiences, simply and truthfully told, could not fail to prove of real value to every other believer. But the testimony of christians to the truth of the gospel is the most powerful means of persuading the unconverted to accept the truth. Would it not be well for those brethren who think they church, and therefore have joined the great army of voiceless christians, to give these things their candid and prayerful consideration? Let them ask themselves: "Am I doing as the Lord would have me do in this matter? Have I nothing to say for Him? Am I withholding, through pride or false modesty, that which I ought to give?" Such questions, we are persuaded, would unloose many a speechless tongue, and give to the churches rich and blessed store of experiences, of which they are now wrongfully deprived.—Examiner.

Power of the Gospel. The success of the Gospel in most of the South Sea Islands, when once introduced by the missionaries or native preachers, was very remarkable : but there were individual instances of determined opposition and obstinacy which sorely tried the faith of those who labored among the people. And yet in many striking instances the power of Divine truth mightily prevailed. On one occasion, at the close of a faithful sermon preached by the missionary

exclaimed: "My forefathers worshiped Oro, the god of war, and so do I, nor shall anything that you can say persuade me to

"And," continued he, addressing the missionary, "what do you want more than you have already? Have you not won over most of the chiefs, and even Pomare himself? What more do you

"All—all the people of Raiste and you yourself I want," replied the missionary. "No, no," cried the old man; "me you shall never have! I will do as my fathers have done: I will worship Oro. You shall never have me, I assure you." Little, however, did this man understand the power and love of God. Such was the effect of the Gospel upon his heart shortly afterward, that within six months from that time this inveterate adherent of Oro, the Moloch of the Pacific, abandoned his idol and became a

Let us be careful only of the quality

The Work at Morganton -- Improvement of House of Worship--Revival at Hickory, etc.

ganton now worship in a very neat and attractive audience room. They have

Dear Recorder :- The brethren at Mor-

the day of his baptism Wake Forest was talked into him. I think he will go to

Whiteside and M. P. Hildebrand. G. W. GARDNER. Hickory, N. C., Sept. 2d, 1887.

Union Meeting.

The delegates from the churches o

Moderator; Bro. W. H. Thompson, Assistant Moderator; L. K. Taylor, Clerk, and Rev. J. L. Britt, Treasurer. completing some unfinished business, some important queries were taken up

Bethel, Sampson county. Introductory sermon by Rev. J. L. Stewart.

Voiceless Christians.

The proportion of church members cannot take part in the meetings of the

n Raiste, an old man stood up and

forsake this way.'

consistent worshiper of the true and liv-ing God.—Missionary Anecdotes.

of our work—that it be thorough, gen-uine, simple-hearted, the best that is in us, the best that can come out of us. And above all, let us leave success to God, who is a just task-master.—Gas-

keller mode a forther my speller

From Rev. G. W. Gardner.

As thou has sent me into the world, even so have I also sent them into the world,ohn xvii, 18. 12. Now when Jesus had heard that John was cast into prison, he departed into Galilee.

13. And leaving Nazareth, he came and

Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16. The people which sat in darkness saw great light; and to them which sat in the egion and shadow of death light is sprung up.

12. John was cast into prison. For account of John's imprisonment and death, see Matt. xiv, 1-13. Departed into Galilee. For more particular account of this, see John iv, 13. 13. And leaving Nazareth. Nazareth

The Biblical Recorder.

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THE DIVINE MISSIONARY.

Matt. 4: 12-16.

GOLDEN TEXT.

THE LESSON.

dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Neph-

14. That it might be fulfilled which was

spoken by Esaías the prophet, saying, 15. The land of Zabulon, and the land of

1 time 1 mo. 3 mo. 6 mo. 12 mo.

.. \$1 00 \$2 50 \$7 50 \$14 00 \$25 00 .. 2 00 5 00 14 00 25 00 40 00 .. 3 00 7 50 30 00 30 00 50 00 .. 4 00 10 00 35 00 40 06 60 00 .. 6 00 14 00 35 00 50 00 75 00 .. 10 00 25 00 50 00 80 00 130 00 n. 14 00 40 00 90 00 175 00 350 00

had been up to this time his home. He now leaves it, never more to return. From this time he goes abroad among men, to do a missionary's work—the work of preaching the gospel and of helping and saving men. Dwelt in Capernaum. This was doubtless chosen by our Lord as his place of residence because it was in itself an excellent field for missionary activity, and the natural centre of a wide stretch of country round about. Zabulon and Nephthalim. To the north and west of the Sea of Galilee. 14. That it might be fulfilled. Christ's whole life was a fulfillment of prophecy.

15. The way of the sea, etc.—i. e., along the sea coast, up to the sources of the Jordan, and over the part of Galilee ying nearest Syria. All through these regions Jesus went preaching.

16. Sat in darkness. Apparently content with their ignorance. The region and shadow of death. Sin not only brings ignorance and superstition but moral and spiritual death. Light. The ight of the glorious gospel, incarnated in Christ and now preached among men.

PRACTICAL LESSONS. 1. Like Jesus, we should be willing to

leave our homes to help and save the perishing. 2. Like him, also, we should be careful to choose the best possible field for work. 3. The heathen are still sitting in darkness, and in the region and shadow of death. 4. It is only by the gospel they may be enlightened and

Ours a Heathen World.

Many persons have a very wrong idea of the condition of our world. They think it is a christian world; all full of gospel light, except a small part, a few corners as it were, that are heathens and need to be enlightened. The very opposite of this is the fact. Our world in a heathen world, a dark and benighted world, a lost and ruined world; with only a very small part enlightened by the gospel. We ourselves live in the light, and it is hard for us to realize that nine tenths of the whole world is to-day in the darkness of Catholicism or paganism. But it is so.

Lord Radstock has made a careful survey of the needs of the mission work in India, where modern mission work has been done on the largest scale; and he finds that 10,000 additional missionaries are needed in India to-day. If these are needed in India, then twice that number, or 20,000, are needed in China, and as many in Africa. And I hesitate not to say that 50,000 additional missionaries are needed to-day to occupy stations now open and waiting in vain to be filled. The three States, Mississippi, Georgia, and Alabama, have today probably more ministers of the gospel and more church members than all the heathen world, yet these three States think they have not ministers enough nor gospel privileges enough, but want more. And in order that the Catholic and heathen world should have as many gospel ministers in proportion as the State of Mississippi has to-day, 1,250,000 more missionaries would have to be sent out, in addition to those already in the field.

The work of giving the gospel to the heathen has in reality just begun. The great battles for the world's redemption are yet to be fought. The strongholds of Satan are yet to be assaulted. And, oh, what struggles are yet to be! What mighty undertakings, what dying in the great attack, what shoutings of those who shall live through the great victory. who can know? But the beginning of the mighty end is upon us now! And it ought to encourage us to know that if we act well our part now, when the great end shall come, and the final greattriumph of our Lord on earth be revealed, then it will appear that we had also a hand in firing the great train—in beginning the great work of our Lord's great victory over his foes on earth.-G. Whitfield in Southern Baptist Re-

The Law and Poison.

The use of strong drink produces drunkenness; drunkenness breeds crime and endangers public and private safety. If a man's "individual habits" are dangerous, has not the public a right to "interfere" and prevent him from in-dulging in these habits? The law interferes with the individual habit of taking opium by severely coercive measures; the law will not let a man buy poison, even if he only intends to use it upon himself.—Railway Age.

In the power of the Spirit of God we realize the oneness of the Church both in heaven and earth, and the spirit of just men made perfect are in union with us. No gulf divides the militant from the tritimphant; we are one army of the living God. We sometimes speak of the holy dead; but there are none such; they live unto God!-Spurgeon.

You must love in order to understand love. One act of charity will teach us more of the love of God than a thousand sermons.

Busy lives, like busy waters, are ger erally pure. Stagnant lives, like stag-nant pools, breed corruption.

LESSONS IN MORALS. Lesson No. 24 .- The Graces -- Geni-

BY REV. WM. ROYALL, D. D.

This Grace manifests itself by an exterior, habitually cheerful and friendly. Its possessor is a pleasant companion and an obliging friend. But we can better give an idea of what it is by showing how it acts upon and affects one's conduct. This we will attempt to do by presenting the action of its three opposites, viz: Harshness, Captiousness,

and Sullenness-three of the ugliest words in any language. 1. Harshness is that quality in an object which makes you hesitate to taste, touch or come near it, especially if you have had trial of it before. A green persimmon, or a rocky road, or a thorn bush is a good example of it. Some people are so harsh in their manners, tone and general bearing that you keep out of their way if you can. The members of their own family go about them very little. They seldom have a good word or a kind look, except when they have just been flattered by some one or had a good dinner. There is usually a cloud upon their brows, and a frown upon their faces. They are apt to be domineering and tyrannical, and seem to think that the advantage in a trade or in conversation should always be on their side. They may not use bad language, but their tone and looks impart to decent words the effect of such language. If you have business with such men, you conduct it on strictest

principles, and get through with it as soon as possible. If you go to school to one of this sort, you tremble in his presence, and feel sorry for those who spend their days and nights under the same roof with But we ought to be thankful that many, many persons are of a different spirit. There are persons who, without uttering a word, seem to invite you to draw near and talk to them. You feel at home in their company. They seem to know what you like to talk about, and listen with interest to what you have to say. When they differ with you about a statement which you make, they seem sorry to be compelled to do so. You leave their company at last ased and in a good humor. Even old dog Tray likes to lie in the sunshine of the countenance of a genial man. Little Bessie Moon will make and keep many friends. It is enough to look into her open, smiling face to know that. She may not say a word to them, but all the children on the street smile and greet her affectionately as they meet her.

busy, she is ready at any moment to enter into their joys and sorrows, to share in their sports, and to help them 2. Captiousness means the disposition to find fault, to "pick flaws" in what another says or does, when there is no real occasion for doing so. No speech, lecture or sermon which captious people hear is without some serious fault or other. And you can hardly state the simplest thing in their presence in such way as to make it impossible for them to correct it. Often the correction is at some point so trifling and immaterial that you feel like charging them with stupidity, did you not know that their conduct was due wholly to a perverse spirit of cavilling. And their corrections are usually made in such a tone as to ruffle your spirits and make you feel

And no wonder; for unless she is very

very uncomfortable, especially if there are others present. Captiousness, at times, makes its posessor appear in a very ridiculous light. Because they who have this quality must differ with everybody and on almost every subject, it so happens that sometimes they are caught saying very different things about the same subject on the same day. Thus neighbor Grater was known to advise farmer Cropwell, who was saving his fodder one morning in August, to cease from that work and at once sow turnips. On passing by farmer Thrifty's an hour or two after that, he saw him engaged in sowing turnips. "Why, farmer," said he, "you are standing very much in your own light, to be away from your fodder on this bright day." The two farmers com-

pared notes that night and had a hearty laugh at Mf. Grater's expense. The genial man, on the other hand, seems to seek after points in which he can agree with you, and does not dwell with pleasure upon the points of difference. In candor he calls your attention to the latter, but in a manner not to irritate and leave a sting behind. With the captious man you dislike to argue. Not so with the genial man. It is rather cleasant to discuss with him even those natters about which men differ most, whether political, social or religious. Controversy between genial men seldom produces mischief. But one captious man may lay the foundation for lifelong feuds between parties who should live together in brotherly harmony. Seeming to delight in misrepresenting and putting provokingly false constructions upon what you say, he worries and exasterates you and all your friends. Tim Boyle and his sister Judith will. fear, do the world much harm when they grow up. Nothing that mother, father, eacher or any one else can do suits them. Judith finds fault with either the color, shape, or fit of every garment her mother makes her. And the trimmings are generally "so unsuitable. that, I am told, she sometimes throws the garment on the floor, and tries to

tear off the costliest trimmings. As to Tim-no boy in school plays the game in the right way for him. This one "fudged," another "had too many trials," a third "did not hold his hand right," and—there was something wrong in what every one did. And now the boys dislike to have him in their games. Ned Witt, however, generally manages Tim's expense that they allow him to take a hand sometimes just for the fun they are sure to have in that way.

3. Sullenness is the third quality op-posed to Geniality.

When one has cultivated Harshness a ong time, there are said to be marks of it left upon his forehead and brow These marks are not natural, but comfrom long practice. Captiousness long indulged in leaves corresponding marks upon the eye and the nose. While Sullenness makes for itself a throne in the mouth and jaws.

And a person who has thoroughly de-veloped this dark side of his nature and is utterly lacking in Geniality frowns and knits his brows, looks flerce and turns up his nose," and locks his mouth and chin—as unlovely an object as can

Sullenness is usually indicated by a disagreeable kind of Silence, called

Taciturnity. You must not confound this with another kind of silence called Reticence. A man is said to be reticent when he habitually keeps secrets entrusted to him, and has a large share of that Prudence, which leads him to measure his words and not to say too much on any subject. He joins very sparingly in any conversation on dangerous or hurtful subjects-a thing to be commended. But Taciturnity usually arises from one's being in a bad humor, or of an unsocial spirit. And when the sullen man does open his mouth to speak, you instinctively fear that some flery bolt will be discharged at you. \* \* Children

are presented with these sketches that they may in time feel the importance of cultivating Geniality. It must at once appear to them how unlovely the want of it is, and how little good they can hope to do in the world without it. When your manner is such as to repel and banish people from you, how can you do for them as you know you should in the way of helping, advising and teaching them? If you are harsh, faultfinding and grum, who will remain in your company, or seek your friendship? Many a man has wondered why people are so unsocial, the fault lying really in his lacking himself those traits which

draw men to him. I must add that much here depends upon the treatment which children receive during the period of infancy and early childhood. Mothers ignorant, selfish, indolent; nurses, mere hirelings, seeking to "mind" the child with the least trouble to themselves, by their joint action, and inaction too, manage to sour the temper and chafe the spirits of the helpless child, from day to day, and month to month, until all sunshine and sweetness are banished out of its life. And then, when, in after years, the boy or girl manifests these hateful traits which we have described, there is no little wonder expressed that it should be so, considering how amiable and companionable father and mother are.

Ordaining Ministers. There has recently appeared in the RECORDER an editorial, and some references afterwards, to the matter of ordaining ministers. We read in the sixth chapter of Luke that our Master prayed much before choosing the twelve. "And went out into a mountain to pray, and he continued all night in prayer to God. And when it was day he called unto him his disciples: and of them he chose twelve, whom also he named Apostles." Did not Christ mean something by thus spending all night in prayer? And I think this was the only night mentioned as having been spent entirely in prayer by our Saviour. The Pharisees were communing one with another what they might do to Jesus, and to-morrow he was to assume the stupendous responsibility of ordaining twelve apostles, and he continued all night in prayer. The Pharisees were hounding his footsteps all through his ministry, but we don't read of his continuing all night in prayer, until he expects, by the light of the coming morrow, to ordain twelve men to preach the everlasting gospel. What a lesson!

Christ did not necessarily mean that hose who are called upon to ordain ministers should continue all night in prayer before laying hands on the canlidates, but he did mean to teach the great importance of much prayer. Much prayer on the part of the church which calls for the ordination, much prayer on the part of the candidate for the ministry, and much prayer on the part of the presbytery, would result in much good

to the cause of Christ. THAT SERMON.

Last Sunday night, after having the usual prayer-meeting at my house, and after making a talk in French to an appreciative little audience, I felt so buoyant in spirits that I did not get to sleep for some time. But by the light of the lamp I tried to utilize the time by reading Bro. J. W. Perry's sermon in the RECORDER on "One Baptism." I was delighted, and I ask every Baptist in North Carolina, and elsewhere, to get the RECORDER and read it. It will not hurt Pedobaptists to read it, but it may hurt their churches! My wife and myself are the only Baptists in this city as far as my knowledge extends, and I am surely prepared to appreciate such a sermon. If I had not read it, I would have missed much, but the editor's item called my attention to it. Some of the French have asked us repeatedly if we had had our little Ruth Royall, four months old, baptized." If I had Rev. J. W. Perry's sermon printed in French, I could hand them something to show more plainly why I have not done it. But thank the Lord, the French allow religious tolera-

"LETTER WRITING." I see in the RECORDER this week some sound words on this subject. Letters from America are certainly appreciated in my house; and our hearts are often cheered by the kind words of our friends far away over the ocean. But some of my brethren to whom I have written. have failed to reply. The RECORDER is responsible for these words, "to neglect to answer a letter when written to, is as uncivil as to neglect to reply when spoken to." Does it not look cruel as well, to grasp a missionary's hand before leaving the shores of his native land, and literally beg him to write to you, and then not answer his letters? I feel like speaking of one of the noblest men on American soil. Dr. Edward Judson certainly knows how to answer letters promptly, and cheer a mission ary's heart, even when he can send him only ink and paper. Kind words and kind assurances of good-will, are often as badly needed as money. Give my love to all the North Carolina breth-

ren. Pray for us. C. L. POWEL Algiers, Africa, Aug. 10, 1887. Giving and Receiving.

There is a meanness which will grove low in the dust for gain; and there is also a pride that will not bend gracefully to receive a favor. There are people who dread to be under obligation, and cannot rest until they think they have repaid it. Yet is it not one kind of selfrepaid it. Yet is it not one kind of self-ishness that witholds from a friend the pleasure of giving? True generosity is freer and broader than this; it accepts in gratitude what is offered in kindness, while it stands ever ready to bestow what is possible upon those who may need it. It is a great mistake to think that kindness consists only in giving. Quite as often and as pleasingly is it shown by receiving in a glad and grate-ful manner the kindness offered by oth-ers,

of giving. They were tired of the mean life they had led and learned with Pulpil and Platform. alacrity. Where they paid two hundred dollars for all objects, they learned in less than two years to give more than two thousand. Ah, you should have seen the changes, magic changes that came over the lives and homes of those Our Rule of Giving. BY THOMAS DIXON, JR., Raleigh Baptist Tabernacle, Aug. 28th, 1887. people. You should have seen the tears roll down the cheeks of hard hearted "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man, accordingly as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a men, weeping in sympathy for the woes of heathen and strangers, of whose ex-istence they used to be oblivious! As

their horizon broadened, the meaning of

life grew deeper and their joy of being a christian sweeter. How God blessed that church, and through it the whole village! The very spirit and character

of the people were changed. Where

there was narrowness, meanness and

ignerance, there came generosity, love

II. THE RULE BY WHICH WE ARE TO

FULFILL THIS LAW. That is, we are to

give as the heart purposeth, or as our

better natures dictate, and not grudg

ingly, or under pressure of necessity.
In ancient times, before the revelation

of God to man was complete and man

was being taught by slow degrees up to

that point at which he could receive the

higher and sweeter revelation that came

through Christ, the rule of giving was

laid down in a fixed rate. One tenth of

the year's income was what the law fixed

as the part due the Lord, and was duly

rendered unto him, be it large or be it

small. This law has never been abro-

gated, but a higher one added to it-the

higher "unwritten" law that embraces,

The law of liberality is one that God teaches to man in numberless forms. It s not only interwoven with the whole fabric of His word, but it is written across the face of Nature in the smiles she so lavishly bestows on man. Whereever you look, above, beneath, or around you, there meets the eye, in some form, an exemplification of this great truth which Paul so clearly stated to the Corinthians. The clouds build up their mountainous forms by borrowing from ocean, lake and river which freely give of their substance. The cloud, not unmindful of its obligation to the source of its strength, drifts o'er the earth, freely opens its arms, refreshes the soil and refills the river, lake and ocean. Stars and planets borrow their light from the sun, never hoard it for selfish purposes, but with it fill the heavens with beauty when the sun has left them darkened Trees and flowers drink from earth and air the matter that they need, but build that matter up into forms of endless beauty and symmetry, exhaling pure oxygen and rare perfumes. Nature always acts under big-hearted, liberal impulses, and one of her first laws is never to be mean or stingy, and if she ever is, the embodiment of that mean-

ness is considered a "freak of nature,"

and is exhibited for the wonder of man

kind. In the text before us there is given, I. A STATEMENT OF THE LAW. Sow sparingly, reap sparingly, sow bountifully, reap bountifully. This is one of the first principles of God's word that became early fixed in my life as part of my living creed. Somehow I always did have faith in the promises pledged under that law in the Bible, and never failed to see that faith verified by actual facts in life. I remember once, when quite a youth, putting into the contribution box a whole quarter, all I had, throbs here, and a home of to how the Lord would manage to increase my fortune. But it was done, and in an entirely unexpected manner, and so abundantly that my little gift seemed too small instead of dangerously large as at first. I have never known a man to give to God whose fortune was not bettered by it. One of the wealthiest Baptist brethren in the State said to me recently, speaking on this point, "Two years ago I had given largely to benevolent objects, and was urged to give a hundred dollars to Wake Forest. I owed a good deal of money, and prospects were not bright, but I strained a point and did it. Two or three weeks afterwards I received a telegram urgently asking that I give two hundred dollars more. I wanted to, but felt that I could not do it, -the notes that I had outstand; ing were falling due, and it was with great difficulty I could command money to meet them. I had already felt keenly the need of what I had previously given, but after prayerfully considering it, decided to make the sacrifice, and did it. It was a sacrifice, and I felt it emphatically so then, and sometime afterwards. But somehow," and a tear here stole down his face-" well, somehow, I made more money that year than ever before in my life, though I couldn't tell just how it happened.'

The truth is, a liberal spirit of sacrifice in giving creates as well as indicates large capacities of nature, broad views and great powers of acquisition. The broad gauge man is the man who gets rich, not the man who lays up his earnings in an old stocking and dies in wretchedness, forgetting to tell the world where he has hid it. Alexander the Great, when a boy, in sacrificing to the gods one day, seized a double handful of precious frankincense and threw it upon the altar. Leonidas, his teacher, reproved him for such extravagance. Alexander afterward, as his victorious army swept in triumph over the world, conquered the country from whence frankincense came. He remembered the incident of his youth, and sent, as a single present to Leonidas, (\$3,000,000) three million dollars worth of frankincense, with the message, never to be stinted in gifts to the gods. Standing before God, the giver of all wealth and power, the greater your gift in proportion to what you have, the more godlike the act, and the more do you thus bring your nature into harmony with

A niggardly investment shows little confidence in the enterprise, whatever may be its character, and large returns need not be expected. A man invests his money only in that in which he has faith. The man who says he has faith in his Lord and Saviour, and yet invests nothing in His cause, is either ignorant of his duty or is deceiving himself. having really no faith at all. A professed christian was once arguing religion with an infidel, and was thus silenced: 'Oh, shut up! You don't believe a word you are saying, for to my certain knowledge you have not given in the last twenty years, to the cause of religion, as much as you paid for your last Durham cow. Why, man, if I believed the half of what you pretend to believe, giving to that cause would be the first rule of my life, all other things secondary." There was no answer to such arraignment as that, except to bow the head in shame. "For where thy treasure is, there will thy heart be also." The man who puts all his treasure in the world, has all his heart there along with his money. I knew a deacon in a Baptist church in North Carolina worth twenty-five thousand dollars, who gave fifty cents a year to his pastor's salary, and loaned his pastor money at eight per cent. interest, and considered that he was doing him a great favor at that, He never got more than a dollar's worth out of his religion in a year either. He lived a hard, mean life; he was a slave to toil and drudgery, and raised a family of slaves. The man who sows a peck of wheat can't expect to gather a barn full. With a liberal heart, backed by such untiring industry, that old deacon could untiring industry, that old deacon could have been a happy man, and one of great wealth; as it is, he is neither happy nor very wealthy, and never will be. I know of a village, where the people used to be stingy, narrow-minded and ignorant. They promised their preacher a small salary, and paid him less than half they promised. A godly man came among them who taught the blessedness

upholds and infinitely expands the scope of the statute. The good citizen pays the taxes levied by the government on him, for he owes it to society for the protection given. But this is not all he owes his race—he should love it. And for that reason do more, and doubly so if he is prosperous. Thank God, we are seeing this law, this higher law fulfilled to-day in more wonderful ways than ever before! We see not only the taxes paid, but we see the domes of a great hospital rising in the midst of the squalor and wretchedness of the city, and they tell us that a citizen, because of the promptings of that law of love has set aside with one stroke of his pen three millions of dollars to build a home for the sick and distressed! He followed the dictates of a big heart and silenced the selfishness of human nature. A big heart too, and wondering where on earth I'd is built! A big heart throbs yonder, and get any more the next week, speculating, a college is endowed! Ah, my brother, too, all the time with some interest as you are called to this higher law of liberty, whatever may be your capacities of brain or wealth. The rule given you is to follow the prompting of a loving, christian heart-"as he purposeth in his heart, so let him give." Follow the promptings of your better nature. We don't live our best impulses-they are beaten down too often by the more violent, rampant, principles of selfish humanity. There are not so many mean men in the world after all, if we could only see the good that throbs in their hearts that is never allowed to act itself out in life. Beneath the exterior there throbs in every heart the ideal of a higher and nobler life that we are conscious of not quite reaching. When your heart whispers to you to do a noble thing for the cause of God and humanty, put your hand on the throat of the devil, hurl him back and tell him hands off! Let the higher impulse have its way-God has promised you shall be blessed in it. Beat down your selfish nature, not your nobler, as did that old deaf deacon who painfully listened to his pastor's sermon on giving, determined to give five, ten, twenty, and finally fifty dollars to the cause in hand. But as the box went round, his figures went down hill from fifty to twenty, ten, five, and finally, just as he had about concluded to give nothing, the box reached him, his hand was on his purse, the eyes of the congregation and his Lord upon him, and suddenly realizing his true position, gave his whole purse, with the unconsciously audible remark: 'Now squirm, old natur!" Would that we could all meet the devil as successfully when he would thwart our best resolves. Christ pointed to the widow as the highest example of true liberal-

ity, because her act indicated a grand heart purpose. The widow's means wouldn't allow her to fulfill the dictates of her heart. What does Christ say as he looks upon you giving one dollar when your heart tells you, that you can and ought to give ten? III, THE REWARD OF OBEDIENCE TO THIS LAW. The love of God-such a reward! We, too, love liberality-love t in nature, love it in man, as God loves t in us. The diamond is the most precious of all stones-it is always in taste oug as the world stands. Yet the diamond is of no more value in the darkness than the flint, because darkness robs it of the essential act of its exist ence-namely to freely give back the light it receives. Flood the diamond with light, and back comes every ray sparkling and quivering with beauty bor rowed from the bright reflector's form. So the world loves and prizes it above all rivals. So, too, we love those who give and sacrifice for us-the father who spent his life in struggling to make us better men than he ever had a chance to be-the mother whose unnumbered sleeplessnights for us have written them

selves so pathetically in those lines across her once fair brow-the hero who risks all and gives up his life on the battle's bloody field! We love them and enthrone them in our hearts because they were liberal to us, and gave as the heart said give, sacrifice or no sacrifice. What we give to God, then, is laid up in a love fund that continuously draws interest, and all this over and above the joyous returns he gives in worldly things. No flood, no flame, no calam ity can touch that which you have thus stored with the Lord! It is beyond the reach of chance. Napoleon spent his fame, and gained them, but forgot to invest his goods in the eternal fund. He did invest a little that he never lost, During his prosperity he built a home for the orphan girls of the soldiers of the Legion of Honor at Ecouen. After he had returned from his first banishment, and during the brief but fearful strug gle that followed, he went out to Econen one day to look at the orphanage. The girls all crowded out to see their great benefactor, with hearts filled with love and gratitude. One of them timidly approached him, drew from her hand a approached him, drew from her hand a ring, placed it upon his, and asked him to accept it in token of her love. The rest of her companions, seeing his smile of approval, rushed upon him and loaded approval, rushed upon him and loaded every finger with rings, and covered his hands with kisses! Napoleon returning to his carriage with his eyes filled with tears, exclaimed, "Ah, for the first time in my life I have tasted what hap-piness is!" Amid the crash of empires, The strongest men are the most ten-der-hearted. The coolest and sweetest waters flow from under the greatest rock,

the idea of tremendous crisis in our present history, not only as that history affects America, but as it affects the desnever out of style and never will be as tiny of the world. The national perils occupy the writer in the greater part of the space, -Immigration, Romanism, Mormonism, Intemperance, Socialism Wealth, and the City. These several subjects are discussed with a freshness. clearness, and power but rarely observed. so that one wonders and trembles before the glowing picture. The whole is the strongest possible argument for the immediate and thorough evangelization of the entire country. Prof. Austin Phelps says of it in the Introduction: "This is a powerful book. . . . Its great strength lies in its facts. . . . The book will speak for itself to every man who cares enough for the welfare of our country to read it, and who has intelligence enough to take in its portentous

To drink and thirst again is the disappointment of the world. To drink and never thirst again is the portion of the gospel. "My blessed hope," said a dying Christian, "is worth a thousand worlds." This is the grand discovery the summum bonum, indeed. would have us rejoice in our labor-enjoy our earthly blessings; but not rest in them. Let earth be the cistern only, not the fountain. Let its best blessing be loved after him, for him as the sunbeam of his love. Let nothing of earth be our rest. God never intended so poor a portion for his redeemed ones. Our rest is built upon unchangeable promises. Meanwhile, the real joy is when God is the center, and the Savior (as one of the German Reformers beautifully expresses it) is to us the treasure and the key of all the good things of God.—Bridges. Ideas do not die in their beds. They are shot down in the streets, tortured at the rack, burned at the stake and crucified on the cross, and the more they are slaughtered the more they live. Like human souls their immortal work