GOLDEN TEXT. Jesus said unto them, I am the bread of life.-John 6: 35.

INTRODUCTION. - Mark and Luke tell us that, shortly after the deat h of John the Baptist, the twelve apostles who had been sent out throughout Galilee, returned to make report to Jesus of all they had said and done. Knowing that he excited the suspicion and alarm of Herod, and that his wearied disciples needed rest, Jesus withdrew from Hered's dominions to those of Philip the Tetrarch, on the other side of the Sea of Galilee. Our lesson for this week gives us an account of this withdrawal. and of the wonderful miracle which then took place.

THE LESSON. 13. When Jesus heard of it, he departed

thence by ship into a desert place apart: and when the people had heard thereof, they fol-lowed him on foot out of the cities. Matt. 10: 23; 12: 15; Mark 6: 32; Luke 6: 10; John 6: 1, 2.] 14. And Jesus went forth, and saw a great

multitude, and was moved with compassion toward them, and he healed their sick. [Matt. 9: 36; 15: 32; Heb. 4: 15.]
15. And when it was evening, his disciplescame to him saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. [John 6: 5-7.] 16. But Jesus said unto them. They need not depart; give ye them to eat. 17. And they say unto him, We have here

but five loaves, and two fishes. [John 6: 8, 9.] 18. He said, bring them hither to me. 10. And he commanded the nealtitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the

20. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. [2 Kings 4: 1-7.] 21. And they that had eaten were about five thousand men, besides women and children.

13. When Jesus heard it-i. e., heard of the death of John, or of Herod's opinion concerning him. By ship. Galilee. A desert place. Luke says (see Luke 9: 10) that this belonged to a city called Bethsaida. The Bethsaida, thus designated by Luke, must be distinguished from a city of the same name in the land of Gennesaret. It was on the eastern side of the Jordan, about a mile from the sea. The country round about grassy slopes adapted alike for retiremedt, and the entertainment of the multitude. Followed him on foot. Going around the upper end of the lake and across the Jordan. Mark tells us they went to the place before Jesus and his disciples. Out of the cities. Capernaum, Chorazin, Bethsaida, and other places. As this was Passover time (see John 6: 4), the crowd was in all proba bility augmented by people from the north on their way to Jerusalem. 14. Was moved with compassion. And so put aside all thoughts of rest and retirement for himself and his disciples Healed their sick. Luke says that he also spoke to them of the kingdom of God. While he healed their bodies he. at the same time, instructed their minds and uplifted their hearts. 15. When it was evening. The Jews had two evenings; the first beginning at three o'clock, and the second at sanset. The first evening is here alluded to, the second in verse 23. The time is now past. According to some, the time for eating; according to others, the time for work. The vil lages. Unwalled towns scattered over the sparsely settled country. 16. Give ye them to eat. John tells us (see John 6: 5-7) that before this time Jesus had spoken to Philip about feeding the multitude. Mark adds that when the command was given, the disciples asked whether they should go and buy two hundred pennyworths of bread—the amount already suggested by Philip as necessary. 17. Five loaves and two fishes. Furnished, as we are told by John, by a little lad. The loaves were small and made of barley; the fish were little ones, caught probably in the lake near by. 18. Bring them hither to me. John tells us he knew beforehand what he would-do. 19. To sit down on the grass. Mark and Luke add that the multitudes were arranged in companies of hundreds and fifties, like the beds of a garden. This arrangement prevented crowding, and assured to all an equal supply. It also enabled the disciples to do their work with despatch, and easily to count the vast crowd. He blessedi. e., either blessed God or the provision. John adds, "he gave thanks," 20. Were filled. While the food was plain, there was plenty of it. Twelve baskets full. Much more than the original sup-

his disciples a lesson of economy. (See John 6: 12.) 21. Five thousand men. The men probably greatly preponder-ated; the women and children were doubtless in a company by themselves, and were not counted.

THEMES FOR FURTHER THOUGHT AND

ply. The baskets were of the sort the

Jews ordinarily carried when traveling.

seem that each of the disciples was pro-

vided with a basket. Jesus commanded

the gathering of the fragments, to teach

The prudence of Jesus, in withdraw ing from the jurisdiction of Herod. His profound and unselfish compassion for suffering humanity. His ability to make possible that which to men seems utterly impossible. The wonderful mul-tiplication of our stender resources when placed in his hands. The satisfying power of the food he supplies. The lesson he gives with regard to economy.

The hearing of this miracle on the quession of his divinity.

PRACTICAL LESSONS. 1. Like Jesus, we should ever be willing, even when seeking rest, to obey the call of duty. 2. Like him also, we should be filled with compassion for suffering men. 3. What is impossible to us is easy to Jesus. 4. With the blessing of Jesus resting on our little supply, it will be sufficient for the largest multitude. 5. Jesus is still bidding us carry round the bread of life to the famishing. 6. They who eat of the food Jesus supplies are sure to have every longing satisfied. 7. Trusting in Jesus, no one need ever lack any good thing: 8. In working for Jesus, the fragments coming to us are more than our original stock. 9. That nothing of life be lost, we must be careful of the 1. Like Jesus, we should ever be wil-

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LESSONS IN MORALS. Lesson No. 38 .- Duties to Pupils.

BY REV. WM. ROYALL, D. D.

The relation of Teacher to Pupil involves some important duties which may be considered with profit. We notice a few of them:

Mistakes made in dealing with matter are not always attended with injurious consequences to the matter itself. If the blacksmith makes a failure in his attempt to convert a piece of iron into a plow, he has the same iron not essentially changed, from which to make a rake, or even the plow, by a new trial of his skill. The farmer may, by a series of mistakes made from year to year, exhaust his lands and diminish their productiveness, but a wiser management thereafter will sometimes re store them to more than their original fertility. But the mind is so delicate a piece of mechanism that if not handled carefully at first it may be seriously injured for all time to come. Hardly less reparable is the cyprian vase cracked in the making.... In the young, mind still unformed, and with a knowledge of its surroundings one may divine with tolerable accuracy what form it will take on. Of these surroundings the teacher constitutes no unimportant part

sometimes labor in vain to cure or correct some vicious tendency of mind, evidently the fruit of the neglect or ignorance of the early instructor.... Habits of study or thinking are usually formed during the first and second years of school-life. The seeds of superficiality, vagueness of thought, confusion of ideas, restiveness under the restraints of a demand for close and compact reasoning, are sown; in the period of childhood. Satisfaction with halfproofs, or semblances of proof, and the hurried and impatient manner of investigation which has done the world so much injury, and many another fault | ing it-these, and many others, make which characterizes even men of note, are due largely to the slip-shed methods of the boy's teacher. Bad habits of of highest pleasure. The teacher, of all thinking acquired in the teens follow us men, should cultivate and acquire the into all the businesses of life and bring power of illustration, of presenting distress and ruin upon many a well- parallel cases, of relating pertinent

And the first teacher-he whose hand

gives the first bend to the twig-is apt

to determine for all time the inclination

of the tree. The best and wisest teachers

the shores are lined with wrecks of staunch ships whose helmsmen, knowing no better, used either no compass, or those the lines on whose disks were If we must leave all behind at death but what WE essentially ARE, the office of that man who helps to mould and fashion and develop us, is one to be undertaken with a trembling sense of responsibility. The teacher, to be

worthy of the name, must act in view of this responsibility; and while looking with unspeakable delight upon the minds opening and blooming under his nursing hand, his pleasure must ever be mingled with fear for the work done, when that work shall be tried by the fires of the judgment to come. The duties of the teacher may be thus 1. He ought to be acquainted with the structure of the human mind and himself have a trained mind. In order to know the wants of the mind, the means of its growth and development, and, in special cases, the peculiar modes

of treatment required, there must be some knowledge of what the mind is. The cultivation of mind is conducted n accordance with laws based upon the constitution of mind. But, more than this, there are varieties in kind and proportion of mental endowment requiring ifference of treatment in different cases the diversity being sometimes so great that the same treatment for all would be fatal to some. There are universal needs: but there are also special needs. These latter needs are met not only by the books used, but also largely by the discrimination which the enlightened teacher makes between different orders and varieties of mind in his ever-varying manner of impressing the lesson. Giving "to each his portion in due season" here presupposes an acquaintance with mind even in its idiosyncracies. Many a "dull" boy is indebted to his teacher for his continued dullness; and many a "lazy" boy has as yet had no live teacher. And most of the failures to learn at school are ascribable to these two causes. The skillful farmer, while acting upon certain general principles, applies these principles with appropriate nodifications for every variety of soil, climate and season. Else he would commit at times woful blunders. He whose knowledge of mind as developed and trained is limited, because he himself has no personal experience of such training, has really nothing to guide him in training other minds. His theory and ideal of education being necessarily borrowed, he must constantly labor under the disadvantages and uncertainties of any other empiricist or even quack. His step must be unsteady, his under proper supervision, conduct the

aim wild and at random. He may, mechanical parts of an education, or those which require mainly the exercise with a mind trained to classify and arrange items of knowledge upon philosophical principles, e. g. chronological events or facts of geography, accomplish his work more certainly and profitably.

2. It is the duty of the teacher to master the subjects which he proposes to teach.... The power to impart instruction depends largely upon a clear comprehension of the matter taught, and a full insight into the relation which each part bears to the whole. Confusion of ideas on the part of the teacher must result in a wild and disordered presentation of the things taught, leaving the mind of the learner bewildered in the fogs and mists which love the dim twilight. Undefined and indistinct notions of subjects have occaswhich have distracted the world; and a defective knowledge of the meanings of words and of the things they signify words and of the things they signify has flooded literature with silly and stupid utterances. The teacher, of all men, should be able to explain ... Now, in order to this, he must be a well-read man—knowing the views of prominent thinkers; and, having some views of his own, he should be able to give a good reason for holding them rather than those which he rejects. For the child learns the true nature of a subject all the better from having had set before him the different and various views, sound and unsound, which have been entertained respecting it. Much of the marrowness and bigotry which curse the

entertained respecting it. Much of the narrowness and bigotry which curse the world is due to a blind devotion to some dogmatic teacher or his text-book of specifics, "Pike's Arithmetic," with

the old-field schoolmaster of fifty years ago to teach it, put back the era of the true Arithmetic—"the SCIENCE of Numbers,"—one whole generation in some communities; and Lindley Murray, with his endless Rules and Exceptions, all cut and dried, put a most effectual extinguisher upon free thought and the use of Reason in Grammar; while the teacher of that day "made assurance doubly sure" by making it a penal offence not to be able to apply the rules, not in accordance with the principles

which underlay them, but by the num ber which was arbitrarily assigned to each rule. Thus, Rule XX or XXI seemed to apply to a given case by virtue of some mysterious power which it possessed, rather than because of its embodying a principle which covered the case. How mind was tortured and reason abused by the absurd process! And how any of our fathers who were subjected to it failed to become imbeciles in intellect can be explained perhaps by supposing that the school term in those days was too short to work serious damage. The teacher should not merely "hear the lesson," and be able to "keep shead of the class." Any member of the class can perhaps do either of these as well as he. And yet many a so-called teacher bases his hope of being able "to make a living" upon his being endowed with these two qualifications—that of knowing how keep order" being, perhaps, a third.
3. If the teacher is himself a scholar,

and has mastered his subject, he is apt

to be able to excite that interestamounting sometimes to enthusiasmwhich, when felt by the student, makes study a delight. The listless, perfune tory and mechanical methods of some teachers-the holding down to the literal-sometimes the very words of the book, without a reminder at any time that the thought is what is required; the air of sameness and uniform tameness from day to day, which makes the atmosphere of the school-room heavy and charges it with sleep inducing gases; the practice of driving instead of leading, of forcing the way instead of openschool-work a task instead of-as it meaning and hard-working man. In events from history and biography, and

the mental, moral and spiritual realms, not ignore fable and parable, in the heart of which there sometimes lurks a thought that arouses dormant mind. Let him not bring these from afar, but be so full of them that they shall come to the surface unbidden, for his use upon proper occasion.... He whose mind is so cultured, whose knowledge is so well rounded that he perceives the relations of study to study and branch to branch, feeling himself the importance of each as it is related to the whole, will possess the rare faculty of breathing life into an old Greek or Saxon root—to others dry and dead and carry along with him, in his enthusiastic discussion of it, the dullest of the

> supposing that it requires very little knowledge to teach the "Primary Class." With the beginner, especially, is there needed wise and skillful treatment. The foundation is more important to the security of the building as the superstructure. The character of the foundation must largely determine that of the building itself. He who is welltaught how to read-to read understandingly-to read with expression-to take in word, sentence, paragraph in their relations to each other and to the

whole piece, has already a fair educa-tion. With that much acquired from

others, men have risen to eminence in

State and church, and Andrew Johnson,

with only that help from his wife, became President of the United States 4. The teacher owes it to his pupils to be a man genuinely and thoroughly moral. As a prominent figure impress-ing itself upon the life of the child, his influence must be great. Little by little he catches his spirit, and thinks his thoughts. He has it in his power to illustrate and enforce the principles of a high morality, or to drag down the pure to his own base level. If his ideal pupil; if it be low, constant association with him will gradually undermine and weaken the better foundations which the purest home-life has patiently laid. Even his superior wisdom and knowledge will sometimes put father and mother at a disadvantage, and lessen the deference felt for their authority. Being supposed to "know better" than they, his precepts and life, rather than

theirs, will come to the child with weight and influence determining, some times, his whole career and character. It is usually supposed that only College Presidents and Professors have this power, or a sufficient opportunity to exert it. But the history of schools and academies abounds with illustrations of spiritual, which the teacher possesses.

To the Baptists of North Carolina At the Union at Bethel, a debt of \$700 was reported on the church at Bethel, N. C., and pledges were made to cover the amount, after which the church building was dedicated to the service of Almighty God. Now the amount was oledged, but not paid. Thirty-five dollars of that amount only had been paid up to the 5th of December inst. Let no one fail to contribute to this object because the impression has gone out that the debt is paid. I received for two pledges yesterday, made some time ago, I tried to raise something, and couldn't. Such as this wears me blue, and makes the workmen grumble for their pay. The debt is not paid, and never will be, if we expect it from those who made some of the pledges. I believe most of them will be paid, but not all. What we want now is cash. I baptized two at ers, if you will help us pay for this house. What we need is each and no more pledges. Send any contribution to the undersigned at Hamilton, or W. A. James, Bethel, N. C., and oblige

George J. Dowell, Pastor. Jonesboro.

We have just closed an interesting meeting at Jonesboro. Rev. O. L. Stringfield was with me and did some good preaching. Four professed faith in Christ and will be baptized soon. Our cause is moving on nicely in this section. Fraternally,

Jonesboro, Dec. 12, 1887.

Sermon to Young People. BY REV. S. P. HUFF, OF VIRGINIA.

This was the language of Felix to Paul. At the time Paul was in the ands of the authorities as a criminal. Felix was governor, with power to de-fend the innocent and punish the guilty. Tacitus says of Felix, "he exercised the authority committed to him with all manner of cruelty and lewdness." He had persuaded Drusilla to leave her lawful husband to live with him. What a travesty on justice and right, for a man like Paul, a man pure in heart and life, a man who had regard for the laws of God and man, to be held as a criminal in the hands of such a man as Feix, licentious, avaricious and tyrannical But then the occasion furnished Paul

with the opportunity, not only to defend himself, but to tell these two royal per-sonages before him some things they had not heard before. As he reasoned of righteousness and temperance, he convicted his hearers of unrighteousness and intemperance, and then when he carried their minds on to the future and showed them how God, who was righteous, would finally judge all men, and reward or punish according to the deeds done in the body, Felix trembled—and well be might tremble-but said, "Go thy way for this time, when I have s convenient season, I will call for thee. This is the language of all who are convicted of sin, but are not willing to give up a life of sin to follow Christ.

UNWILLINGNESS TO SERVE CHRIST NOW IS UNREASONABLE AND EXTREME

LY DANGEROUS. 1. You should repent of sin now, be cause it is your duty to serve God.
"God commandeth all men every where to repent." Thus he makes this a duty, from which you cannot escape without guilt. And what higher motive could you desire to induce you to serve him than that of duty? There is something noble in the decision of one who resolves to serve God, not simply to secure personal good, or to escape future punishment, but because it is right, because it is duty to serve him. As your Creator, God has a right to demand service of you, and even if you rebel against this, you are compelled to acknowledge ings you enjoy. And being indebted to him for all the blessings of this life, and for the only grounds of hope for the life to come, if you refuse to acknowledge him, you must be justly chargeable with ingratitude. A young man came down from Vermont to Boston. He fell in with some wild boys, and soon became as reckless as they. He was taken sick, and when he became ill his companions all left him. His widowed mother heard of her son's trouble. She took her hardearned savings and came to see him. By kind care and nursing, he began to get well again. Then his companions class. . . . Perhaps upon no point do men began to come to see him again, but as commit a greater mistake than that of he looked upon the bent form, and grey hairs, and wrinkled face of his mother, he was ashamed to own her as his mother. He introduced her to his friends as his nurse! How mean and ungrateful, you are ready to say. But how about those who are not willing to own and acknowledge Jesus Christ, when he has loved them with a love stronger than a mother's love, and done for them what

> no earthly friend could do? Then no excuse can release you from what is duty. You may be discouraged when you see inconsistency on the part of some who profess to serve God, but if all the world should prove false, that would not release you from personal duty. You may not feel as much inclined as you think you ought to enable you to decide this matter now, but want of feeling, even if it exist, is no valid excuse. You are a pupil. Your teacher gives you a lesson to get. It is your duty as a pupil to get this lesson. You fail to do it, but for no reason except you did not feel like getting it. Would you offer such an excuse to your teacher? Would you expect him to accept it is

you did? Nor does this supposed want of feeling prove there is no danger in your case. Often the danger is greatest when there is the least apprehension of it. A man is in danger of death by freezing. At first he suffers intensely from the cold. This is followed by partial numbness, this by a sense of drowsiness, now he feels the need of nothing but sleep, yet sleep in this condition is certain death. A man blind is standing on the brink of a precipice, beneath him is a yawning Not seeing his danger, he feels secure. Does this feeling of security prove there is no danger? Does it not rather prove the contrary?

A man in England was lost in a mine where he knew there were numerous pitfalls. His light went out, and knowing his danger, he stopped and shouted loudly for help. Some one heard him and came to his relief with a lantern, when he discovered to his horror he was standing on the edge of one of these pitfalls. So it is with the sinner who is saved. When he is made sensible of his lost condition, he cries for help, but it is not until the light from the Gospel reveals to him what was his true condition, that he realizes how great was his

2. There are those again who say, Go thy way for this time. I cannot Some among the young permit Satan to persuade them that religion will be opposed to their interest and enjoy-ment in this life; and that they had better put this subject off until they have enjoyed the pleasures the world can give in youth. Sometimes you hear a young man say, "I am not done sowing my wild oats yet." I confess it makes me shudder to hear this. I have lived long enough to see the result of much of such sowing. I have known some young men who have gone forth seemingly light-hearted and joyons, sowing broadcast, sowing with a reckless hand, sowing this way and that, but before they had finished their sowing, death thrust in his cycle and gathered the sowers into his harvest.

And I know some now who have o out from that sowing wrecked in body and soul, dragging out miserable lives, worthless pensioners upon the bounty of their kindred, blots in God's creation. Nothing good can be gained either in this life or the future by holding on to this life or the luture by holding on to the world, and neglecting the interest of the soul. The religion of Christ re-quires nothing but what is reasonable. It does require self-denial, it is true, and no one need think of being a christian without this, for Christ in most em phatic language makes this a cond of discipleship. But then it rec-self-denial in nothing but what is w

nothing but what is for our injury. Christ knew better than we can what is for our interest, and he said, "Seek you first the kingdom of God." Satan never preached a greater falsehood, than that there is something gloomy in religion. But then he knew full well if he could induce the young to believe this, he could keep them in his service, and lead them on to death. Religion is godlike. them on to death. Religion is godlike, and God is the source of all light, and life, and love, and joy, and just in pro-portion as one is religious, does he par-

take of these which refine and exalt the soul and give to it a peace and happi-ness of which the world knows nothing. Then any one who will take time to consider, must be convinced there is imminent risk in putting this matter off beyond the period of youth. Even on the supposition that life will be prolonged for years to come, the danger is great. You are not inclined to attend to this matter to-day. May you not be

less inclined to-morrow? The longer one continues, and the farther he goes in sin, the harder to break off from sin. You have known men who have continued in sin until sinning has become as a second nature to them, and for them now to change would be like doing violence to their

entire being. What would you think of the drunkard were he to say to you, "I have been drinking now a long time; I feel that I must have strong drink; I know the habit is increasing on me and I am becoming more and more a slave to it, and know that it will prove my ruin if I do not stop. I can't stop now, but I expect after a while to stop "? And what would you think of a farmer, were be to tell you he intends to sow a certain field, which is now clean, with a certain kind of wheat, and this with a view of getting pure wheat for a coming sowing, but says he will first sow cockle broadcast over that field? The heart is a field; in youth it is comparatively free of evil seeds. Would it not be wiser. and better, and safer to have the seeds of divine truth sown in the heart before

Satan fills it with the noxious seeds of You have seen the insect in the spider's web. When first entangled, with effort it may escape, but all the while it is there, the spider is busy weaving his net around it, fastening a thread here and then to the insect, and then fastenimpossible. So Satan spreads his net no sooner do they enter it than he goes to work to draw the cords tighter and tighter, until there is no escape. He tempts a young man who is quiet and peaceable, to drink, then to fight, then to kill, and then comes the fearful end. Look at it from any stand-point you may, there is danger, my young friends, of putting this matter off beyond the

period of youth. Yea, danger in puting it off beyond now. Dr. Clark, of Philadelphia, said he was present on one occasion when an earnest appeal was made to the young to seek Christ without delay, the preacher saying difficulties would increase, and by putting the matter off they would be less and less inclined to attend to it. After the preacher came down from the pulpit, an aged man met him, and taking him by the hand said; Sir, I know what you have said is true. I know from my own experience. When I was young I said to myself cannot give up the world now, but will by and by, but here I am an old man, I am not a christian, I feel no readiness and no disposition to enter upon the work of my salvation. In looking back I often feel as if I would give the world to be placed where I was when young. There were not half the difficulties in my way then as now." The "gates of Gospel grace" are open now to you, and if you will, you may enter in. Put it off beyond now, and it

gates closed against you forever. How solemn those words, "And the door was William III., in order to quell a rebellion in the north of Scotland, issued a proclamation for all the rebel chiefs to appear at a certain place on or before the 31st of Dec., 1691, and take the oath of allegiance to the King. Those who did not, were to be regarded as outlaws and put to death as traitors. It was felly longer to resist. One by one of the chiefs yielded and signed the paper. Mac Ian was the leader of the smallest but haughtlest tribe. He did not intend to resist altogether, but he wanted to be the last to yield. So he continued to put the matter off. A day or two before the 31st he started, but a terrible snow-storm came upon him and he did not reach the place until nearly a week after the King's messenger had returned to London. In the valley of Glencoe Mae Ian and his followers paid the penalty of delay with their lives.

may be when you seek, you will find the

Take care, young friends, you do not put this matter off too long, and the storm of divine wrath beat upon you and shut out all hope of heaven forever, "Now God invites, how blest the day, How sweet the Gospel's charming sound; Come, sinner, haste, Oh haste away, While yet a pardoning God is found."

Lucky.

If there be such a thing as luck, the

Baptists have been lucky in the time and place of beginning work at Sassa-fras Fork. Two years ago I was sent by the Mission Board to begin work at this point. It was seven miles from this place to the nearest Baptist church Many poor people were almost deprived of the privilege of attending church. When we began work, Dr. Gregory very kindly allowed us the use of an unour meetings. In five months we moved into a new church-house of our own. Sassafras Fork is a little village, ten miles north of Oxford, in Granville county, N. C. The Clarksville & Oxford Railroad, which will be completed in a few weeks, runs through the centre of the town. The main depot of this road is located here, in about 125 yards of our new church-house. We have a good lot of two acres, beautifully located. We are under lasting obligations to Mr. John W. Stovall, and his son Townie, neither of whom as a short to Mr. John W. Stovall, and his son. Tommie, neither of whom are church members, for great kindness and liberality shown us in our work. The former sawed all the lumber for the house, put it on the lot, and then deducted \$50 from the bill. He also superintended the building of the house. Mr. Tommie Stovall gave us an acre lot adjoining the one we bought. He also made us a liberal contribution towards building. It is probable that Sassafras Fork will soon be a town of two or three hundred.

has been there with a view to establish ing a permanent school, for local and boarding patronage. The name of the post office here has

been changed from Sassafras Fork to Stovall; and if I had to guess, I would say, that the depot and the town will take this name also. Our church there numbers fifty members. They are people of small means; but are earnest, faithful workers. They keep up a flour-ishing evergreen Sabbath school. And though poor, this church is giving to benevolent objects twice as much as some of the older churches, with five times as many members and ten times as much wealth.

J. A. STRADLEY. Our Virginia Letter.

A certain Richmond pastor had a con viction that his people were not giving to the cause of Christ, according as Goo had prospered them, and he preached to them from the text, "Thou fool, this night thy soul shall be required of thee, In discussing the subject, he considered the question, "When was a busines man a fool in the sight of God?" He had great liberty, and the gospel truth went home to the hearts of the people. He quoted John Wesley as saying that he wanted to make as much money as he could, and as fast as he could, and then to give it all away before he died, and commended his example to others. He said a christian who did that, when he came to the river of death would have no worry, that his baggage would all be checked in advance. It chanced that a missionary, Rev. J. R. Harrison, was in the city at the time soliciting funds to enlarge the buildings of the Glade Spring Female school. He approached one of the members of this church and began to talk to him about it. He gave him \$250; and another and another gave him the same amount. When one of the number was asked about his generosity, he said, "Ah! I would have given all I had after that sermow" Mr. Harrison came in on the tide, and reaped a rich harvest. Dr. Dickinson, who had assisted him the week before in Norfolk and vicinity, had previously given him \$500. Hon. Edgar Allan, the first one to give \$250, rendered valuable assistance, and before Mr. Harrison left, he

had \$1,500 from one church The State Mission Board is fortunate ing a thread in another direction, and in having as its chief evangelist in the then to the insect again, until it is so southwest, Rev. J. R. Harrison. He has built up interests in many places, but no where has the cause been more helped to catch the young and unwary, and than at Glade Spring where there is a growing Baptist church. A few years ago, by the aid of brethren over the State, he commenced here a female school, where girls can get a very fair education for \$150 per year. The patronage increased so rapidly that the buildings are not now sufficient to accommodate those who apply, hence the present effort by which Mr. Harrison hopes to raise \$10,000. That task completed, it would be a yet nobler one, if this devoted servant of the Lord would devote himself to raising a fund to educate poor girls. That is the crying want of the times. The South needs enlarged appliances for the few, but it needs far more a fund for the higher education of our girls.

Miss Nellie Dickinson, a full graduate of Hollins Institute, is a teacher in this Rev. M. A. Wilson, who bears such a

resemblance to the late Dr. N. W. Wilson that he has sometime been taken for him, is also in the city, soliciting funds for building a new church in the southwest. He is one of the truest and most energetic of all the State missionaries. He looks out for new and growing towns, and runs in ahead of other denominations in building churches. In raising money for this object, he says he wants as many as possible to receive the blessing that attaches to the giver, and so he stops along at many of the way stations before coming to the larger cities. Some one has said, "When you see Bro. Wilson coming, you had just as well put your hand in your pocket and hand him over five dollars, asking no questions; for he is intent on the Lord's usiness, and he knows no such word as

failure. here, attending a meeting of the Board of Trustees of the State Normal school ocated at Farmville. Before he left Farmville, he labored hard to get the bill passed the Legislature to locate the school in that town, and has given his best thought to the successful management of it ever since.

This institution is a matter of pride to the Virginians. It was established about three years ago, and has a full corps of able teachers. When there were several towns competing for the school, Farmville offered the buildings to the State, of a large Methodist College which was purchased for a nominal sum. The trustees are now memorializing the Legislature for \$5,000 with which to enlarge, For \$100 a girl can spend a whole session, if she expects to teach afterwards: for the school, as its name indicates, is for teachers. It is in great favor with the public, and many are eager to enter its walls. This State has only one Normal school for girls. Many of the Northern and Western States have several. New York has five. "One by one the leaves do fall, one by one the shadows gather." The sad news has come of the death at his home in

North Carolina, of Dr. Philip S. Jeter. who for many long weary months was a great sufferer from rheumatism follow-ing upon an attack of typhoid fever. He leaves a wife and three children. His death recalls the once happy circle that made the household of Dr. J. B. Jeter at No. 1 E. Grace street. When Dr. at No. 1 E. Grace street. When Dr.
Jeter married Mrs. Kate Dabbs, he had
an adopted daughter named Bessie, and
she had an adopted son named Philip.
Each determined to adopt these children
as their own, and the name of Jeter
was given them. The family at that
time consisted of Dr. and Mrs. Jeter, Bessie and Philip, and Miss Emily Brown, a life-long friend and compan-ion of Mrs. Jeter. The first to go to the spirit land was the venerable head, Dr. Jeter; then followed in a few years his lovely and beloved daughter Bessle, who had married J. B. Woodward of this eity. Next, Mrs. Jeter was taken, and now Philip has laid off his mortal coil and gone to join the little family in heaven. Miss Emily Brown alone remain loyal to their interpretation of the Bavior's commands. Although she has given her life to serving others, exhibiting many shining qualities, she has never come out openly and connected herself with any church. Many hearts breathe the slient prayer that she too may, when her end comes, go to make up the missing link in the family above. Dr. Jeter was a popular physician, and is said to have developed into a bright and active otherstain, much of which his devoted wife is said to have brought about.

Were offered. On every seventh year the law of Moses was read in public in the presence of all the people. The cannot have they and invite one another and remain loyal to their interpretation of the Bavior's commands. Their open communion is not based on expediency, sentiment, or desire for popularity, or fear of ridicule, but on their understanding of the teachings of the Scriptures. So they can prayer that she too may, when her end comes, go to make up the missing link in the family above. Dr. Jeter was a popular physician, and is said to have developed into a bright and active otherstain, much of which his devoted wife is said to have brought about. lovely and beloved daughter Bessie, who had married J. B. Woodward of this

On Christmas day the Manchester saints, or those at least who belong to the Bainbridge Street Baptist church, expect to re-enter their house of worship with joy and gladness. They have worked long and zealously, largely aided of course, by the good women, and have put their house in really fine condition. Besides new paper, paint, frescoing, &c., a gallery loft has been put over the pul-pit for the choir, which is a very marked

Brother Luther R. Thornhill is a man ability, and as he is a conscientious student, he is steadily growing as a preacher. His people are devoted to him, and the bare mention of "a call' upsets them completely.

A few nights ago a great crowd gathered in the Hall of the House of Delegates to hear three members of the English Parliament speak, according to appointment, on the Peace Commission. Instead of three, one little, unprepos-sessing looking Englishman got up and dryly discoursed on the subject, the other two having gone on to New York to catch a steamer to take them home. Several years ago a gentleman from England addressed the people on the same subject. These gentlemen were sent over by Parliament to try to induce Congress to take some action with reference to the question which is, that in future all troubles between nations be decided by arbitration, and not by the sword. An effort is being made in many parters to create a sentiment among the people favoring it. Surely christian nations ought not to be slow in favoring such an appeal as that. Here is a card from Dr. George Cooper

of the First church, written partly in Latin and partly in Greek. Besides being a capital preacher, he pursues yet the study of the classics con amore, and is a shepherd of whom the old First is justly proud. It would be difficult to tind a church more in love with its pas-tor, or a pastor more in love with his church. It is pleasant to note that long pastorates are growing in favor with the pastor and people. There does not seem to exist much of that spirit of restiveness which is so destructive to the growth of the pastoral tie. As soon as pastor begins to long for another field of labor, his interest in his own field diminishes. Notable among the long pastorates in Virginia are those of Rev. Dr. T. H. Dunnaway, of Fredericksburg, Dr. A. E. Owen, of Portsmouth, and J. Hutson of Richmond Dr Dr naway preaches to morrow his 21st anniversary sermon. He is a tower of strength in the city in which he lives, greatly respected by all denominations. It would be a difficult thing to move him. Dr. Owen is one of the most pop-ular pastors in the State. He and his church have kept pace with each other in their growth and influence. As a speaker he has real oratorical power, and is much sought after for addresses and lectures. May this union long re-

Rev. Joshua Husson, pastor of Pine Street, is the senior Baptist pastor in the city, and is President of the Ministers' Conference. His church has grown very much under his care, and he has proven one of the truest and most effieient of pastors.

Spurgeon's Withdrawal from the London Baptist Union.

as held by our denomination in America. have received a remarkable vindication at the hands of Providence in the course of Mr. Spurgeon in withdrawing from the London Baptist Union. For many years the supporters of open communion have been asking why we did not follow the example of Mr. Spurgeon, the most distinguished Baptist of the age. In every controversy, public and private, the champion of our principles has had to answer that question. have replied that Mr. Spurgeon endorsed our position and that he claimed to practice open communion only because of the peculiar relations sustained by dissenters to the established church of England. Then, when they have retorted on the inconsistency of his course in following an unscriptural practice for the sake of expediency, we have had no reply to make. We have felt that he owed it to himself and to the truth to come out fearlessly for the right, leaving the consequences in the hands of his God, but he saw his duty differently. and we could do nothing but regret his course and look to Zion's King to overrule it for good. And our King has not disappointed us. He has brought Mr. Spurgeon himself to see his errors and to furnish the antidote for them. The same principle of expediency which led the English Baptists into unscriptural communion, influenced them to wink at looseness in doctrine. When once they had turned away from the Bible as their chart and taken expediency as their guide, there was nothing left to indicate a stopping place, and they have gone on from one step in the line of expediency to another, until, according to Mr. Spurgeon's statement, they are in fellowship with men "who call the fall a able, who deny the personality of the Holy Ghost, who call justification by faith immoral, and who hold that there s another probation after death and a future restitution for the lost." What petter answer can be given in the future to the advocate of open communion than to point him to Mr. Spurgeon's picture of the results! We can tell him his experiment has been tried, tried where there is more excuse and better reasons for it than can be found here. tried under modifying restrictions tha made it almost as much like our close communion as like the open communion asked for, tried under the ministry of the soundest doctrinal preacher in the world who says concerning these tendencies for evil, "I have protested often, but there was no use in protest-ing;" tried fully until there had been time for bud, blossom and fruit, and behold the results! Other denominations can practice open communion among themselves without reaping such consequences, because they can practice it without violating any admitted Scripture principles. They all hold that the

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Christ as lawgiver in the church, and

thus opens the door for the entrance of all manner of heresies and delusions and renders himself powerless against them. If he, through deference to the sentiments of other denominations, may set aside the Lord's commands in one particular why may not other them. particular, why may not other people, for reasons satisfactory to themselves, set aside the Lord's commands in other particulars? If he protests against their disobedience, they can retort by pointing to his, and he will find as Spurgeon did, "there was no use in protesting."

How refreshing to us who have mourned over Mr. Spurgeon's inconsistency to hear him saying now in his mature age and in italies, "Fellowship with human and vital error is participation in sin!" And further, "It is our solemn conviction that where there can be no real spiritual communion, can be no real spiritual communion, there should be no pretence of fellow-ship." "For useful, philanthropical, and political purposes, united action is allowable among men of the most diverse views in religion, but the case before us is that of a distinctly religious communion, a professed fellowship in Christ. Is this to be made so wide that those who contradict each other on vital points may yet pretend to be at one?" these men believe such things, let them teach them, and construct churches, unions and brotherhoods for themselves! Why must they come among us?"
"Oh that the day would come when,
in a larger communion than any sect
can offer, all those who are one in
Christ may be able to blend in manifest unity! This can only come by way of growing spiritual life, clearer light upon the one eternal truth, and a closer cleaving in all things to Him who is the Head, even Christ Jesus," (italics ours.) We think it is because Mr. Spurgeon did not act in earlier life according to the spirit of those quotations from his recent article in his monthly magazine that he is now forced in the feebleness of approaching age to break the ties that have bound him to the Baptist Union, and start, as it were, afresh in his life work. We sympathize with him in the pain the step costs him and we regret the necessity which forced him to it, but we rejoice that he has been spared to see the consequences of his error, and that he has the grace to speak out so clearly in furnishing the autidote for it. Let the uninstructed, the sentimental, the tender-footed, and any others of ber who have been sighing for a larger liberty and a broader charity learn the

The Sacredness of the Number Seven as traced throughout all Scripture.

The number seven has in all ages been

considered as a remarkable number.

lesson so forcibly taught by Mr. Spur-

geon's experience, and for the future let them be satisfied to remain loyal to the

Saviour's will in the assurance that He

knew what was best and has arranged

for the best.

Among the Jews seven was a sacred number and supposed to contain many mysteries. The cause of the veneration may be traced to the hallowing of the seventh day at the creation of the world Then there was the seventh consecrated year of Jubilee; the clean beasts were admitted into the Ark by sevens; the seven lean and the seven fat kine. Then we read of the seven ears of wheat in the dream of Pharaoh, the seven branches in the golden candlestick, which were typical of seven lights, the seven bullocks and seven rams offered in sacrifices; the seven priests, who with their trumpets encompassed Jerisho seven times. In the New Testament we read of the seven loaves with which Christ fed the multitude, and of the seven baskets of fragments that were left. In Revelation the seven churches of Asia, seven spirits before the throne. seven stars, seven kings, seven golden candlesticks, seven seals, seven thunders, seven trumpets, seven angels, seven mountains, seven golden vials, seven last plagues, the lamb with seven horns and seven eyes, and the dragon with seven heads and seven crowns, and the seven lamps of fire. Naaman dipped himself seven times in the waters of the Jordan and was cured of his leprosy, Elisha stretched himself upon the dead child, and it sneezed seven times and opened his eyes. 2 Kings 4: 35. Seven women shall take hold of one man. Isaiah 4: 1. The "sluggard is wiser in his own conceit than seven men that can render a reason."-(Proverbs.) We read also that Jesus cast seven davils out of the woman, and of the man who took unto himself seven devils worse than at the first. "The Jewish traditions also ascribe to it a mystic holiness. from its being composed of the numbers three and four-three referring to the mystery of the Trinity in unity, and four to the ineffable name of Jebovah as written with four letters in the Hebrew. The Jews walk around the body of the dead seven times, they mourn seven days for the dead after the manner of Joseph, who mourned seven days for Jacob. The Sabeans believed that the earth was governed and fruitified by seven planets, and performed their devotions seven times a day. Noah sent forth the raven from the Ark, and the dove thrice at intervals of seven days. Gen. 4: 15, 24—"Whosoever slayeth Cain vengeance shall be taken on him seven-fold." Lev. 16: 14-God told Aaron to sprinkle the blood of the bullock before the mercy seat seven times. Acts 6—seven deaco chosen. Gen. 8: 4—the Ark rested in the seventh mouth, on the seventeenth day of the month, upon the mountains of Ararat. Gen. 41—seven years of plenty throughout the land of Egypt, and after them seven years of famine. Job 5: 19—he shall deliver thee in six troubles; in seven there shall no evil touch thee. Lev. 26: 24-1 will punish you seven times for your sins. Pealm 12: 6 - the words of the Lord are as sliver tried in a furnace of earth, purified seven times. The Sabbatical year was celebrated among the Jews once every seven years. The alter of burnt offerseven years. The altar of burnt offerings especially was sanctified by sacrifices during seven days; seven lambs were offered. On every seventh year the law of Moses was read in public in the presence of all the people. The feasts of Trumpets was on the seventh month of the sacred year called Tishri. The great feasts of Tabernaeles or booths had its name from the circumstance that the Jews were directed by their law to dwell in booths during the seven days of this feast. Lev. 23: 40; Neb. 8: 14.

JUSTINA.