## Letter from New Jersey.

Dear Recorder:—In the annals of New York city, Brooklyn and neighboring cities, the big "blizzard" will be a mem-orable event—indeed the 12th of March, 1888, will never be forgotten. A large number of lives were lost on land and sea, and the estimated loss in damage done to property of different kinds, is modestly put down at six million dollars. We have now had demonstrated to our satisfaction the fact that the Great Ruler of all can stop the vast machineries and industries of the world with as much ease as man can stop a clock. Our dependence has been seen and felt as never before, and now we know and feel that it is in Him that we live, move and have our being. It is because of His mercy that we are not consumed.

But the big snow is gone, and we are glad. The spring showers have fallen, and the genial sun smiles upon us and again kisses land and sea, and all nature seems hopeful, though occasionally smiling through tears-because of the sun on the spring showers.

This time I will write not of snow and

blizzards, but of the gay dance, the col-lege museum, buildings, endowments, professors, athletic sports, missionaries, the grave of Aaron Burr and Wake Forest chapel.

A day spent at Princeton, New Jersey, where I was recently called to preach a funeral sermon, gave me an opportunity to see the splendid buildings, grounds, etc., of the famous old Prince ton College, which is now to become a University. It is just about a half an hour's ride from New Brunswick, and I would have been there before, but for the fact that it is not easy to get "a day o.f" except during the vacation month, and during that month last year, I went where I could see "the sights," Among the new departments to be added at Princeton, in turning the College into a University, will be a medical and an art department. A splendid Theological Seminary they already have.

The buildings of the College and Seminary are all of stone, beautiful and costly. Most of the buildings-and there are a large number of them-are large and handsome. One can scarcely keep from coveting for cur Southern institutions some of the wealth that is given to these Northern Colleges and Universities, which are so well furnished with all kinds of apparatus and facilities did not know what was meant by the

impoverished condition of the South as a result of the cruel and bloody war, until we contrasted the conditions of the two sections; then we felt more than pen can describe, and wept in secret for our glorious Southland—glorious even in poverty and bumiliation, grand and inspiring, though in ruins! But she is rising from the ruin and ashes, to the admiration of all, more powerful, active and honorable than ever in her history, having illustrated to the world her honor in defeat, her courage in poverty, and her enterprise amid sadness, sorrow

and gloom.

But I had began to tell about Prince ton, and I must keep my patriotism down until I finish the work. Well, notwithstanding the large num-

ber of elegant stone buildings which they have, they say they need more, and are arranging to have them, and have negotiated for several blocks, nearly a whole half of the business part of the city, just opposite where the main College buildings are now situated. There they purpose erecting new buildings on the same side on which these main buildings now are. There are some valuable building lots which they have coveted for many years, but have been unable to get by buying or begging. This property belongs to an eccentric old lady, who proposes to give it all to the institution, but wants it to remain as it now is so long as she lives. How strange this is. But we know that local attachments are often strong as life itself, and those who have these attachments can not appreciate changes which make new places of old ones, even though the changes are useful and nec-

essary to progress and civilization.

Princeton is desirably located, being along the line or in sight of the Penn-sylvania Railroad, and about eighteen miles from the city of New York, and being on the hills can be easily seen by the travelling public, going into or coming from New York over the Pennsylvania road. It is reached by a little branch road about three miles long, which comes down from the hills to meet the trains from Philadelphia, New York and all way stations. It is in the midst of a farming country, and has a population of about six thousand. They tell me the students rule the town, and I judge this report to be correct, as there are now 604 students in the College and 200 more in an Academy. The College stu-dents are gay boys that have plenty of money, being generally the sons of the richest men in this section of the Union. Put these facts together, and remember that the inhabitants of the city are not exactly up to those in most other cities in life, enterprise and enthusiasm, there being no manufactories or other great enterprises to develope that kind of a population which is not to be run over by students, and you can at once understand how it is possible for the students to rule the city and do pretty much as

The exact amount of the endowment fund of Princeton College is not known; it is thought to be several million dol-lars, and is constantly increasing with-out any direct and special efforts being made to increase it. The wealthy Presbyterian brethren who believe in and feel a justifiable and commendable pride in their famous College, remember it in their wills, and thereby the endowment

is increased year after year.

We were astonished when shown a hoand told that while it was run during students have three or four big balls above effort and revive and perpetuate each session, and the professors, many of them, attend the balls and carry their our love for our Alma Mater. each session, and the professors, many of them, attend the balls and carry their sons and daughters. This was news indeed to me. I did not know that their denomination would countenance such a thing as balls at their College; but dancing is not in bad repute North as it is South, and you had as well butt up against a stone wall as to try to put down dancing or exercise church discipline for it. No, sir. They do not hesitate to dance, and very many give what they call parlor dances, and have "a good time," and "go home late in the morning."

But we must do the pious brethren and sisters the justice to say that they do not speak in favor of what they call public balls, where anybody and everybody is admitted; they believe in select crowds. You know, brother editor, human nature is not the same, as some

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sure that Mohammedanism is waning in

think, "the world over." Some boys and girls never have any improper feel-ings, or thoughts, or desires; and for this reason, when you give a dance, get "a select crowd." None of this class ever fall into gross immorality—oh, no! certainly not. It is old fogish to think

Several of the wealthy students have suits of rooms in this hotel building, and they are elegantly and extravagantly furnished. Put all these things together, and it will not surprise you to hear that the under-graduates of Princeton have recently subscribed \$1,500 a year as a salary for a College missionary. But the students at the Theological Seminary have subscribed \$250 for the support of here subscribed \$850 for the support of a graduate to go as a missionary to s

While it is true that some students while it is true that some students spend a fortune while taking a course at Princeton, it is, nevertheless, true that poor boys can take a course there very cheaply. You can get board at Princeton in private boarding-houses as low as \$2.50 per week. That is as cheap as you can get it at Wake Forest; but how it is furnished at such low prices, I never could see. The fact of the surrounding country being an agri-cultural country helps to solve it; butter, chickens, milk, eggs, beef, &c., are cheaper than they otherwise would be. Then if a young man is specially good in atheletic sports, they sometimes give him tuition free, as an inducement for him to come to Princeton and add to the interest of plays and games. Good base-ballists are specially in demand. This may open the way for some poor boy in North Carolina to come to Princeton, though I think the profes-sional base-ballists generally leave their ambition for education and prefer to become tramps or gamblers—at least, very many tramps say they followed the base-ball games as a occupation in past seasons for a livlihood and are now out of work, but are only waiting for the next season to open, when they will take to the ball again and be self supporting. All they ever ask of the charitable public is that they give them bread and clothing during "off seasons." They can manage to get along in the summer or base-ball seasons.

It is worth a good deal to simply have the privilege of going through the mu-

seums at Princeton in company with some one competent to instruct, explain and point out objects of interest, of many, at these museums. It will impress upon the mind what you have read in books, papers and magazines, and make clear to you what was before hard to comprehend, understand or appreciate. They certainly have a fine collection of curiosities, minerals, woods, vegetables, animals, skeletons, birds, (of course dead) fish, fowls, etc., etc. But the museum at Rutgers College is

this our own city is not easily surpassed North or South; we can here take all the time we can afford to give, to examining and studying; we have every thing here from the gorilla to the Egyptian mummy, brought here direct from Egypt last summer, to give us an idea of old Pharoah and his hopes of immortality; and now we are to have from a German University the gift of a fine collection from the ruins of Pompeii and Herculaneum, consisting in photographs and casts. This collection has just been secured by one of our professors who is now travelling in Europe. Our College and Theological Seminary, are well en-dowed by the Reform churches, who look upon this city as their paradise.

The Sage Library, at the Seminary, is pronounced by Dr. Crosby, of New York, the best in this country. Well, "one other point and I am done." It is customary at Princeton for the graduates to perpetuate the memory of their classes, help the College and strengthen the ties that bind the members of the classes together, by erecting buildings on the College grounds putting on one of the stones the year of their graduation and give them to the College. Thus they keep alive the memory of, say, class '67, '75, or '88. Now this strikes me favorably. It is a good thing to do for the College. I want to see a College chapel or church on the grounds at Wake Forest; have always felt that it was badly needed; there is so much in the association of ideas we always feel when in a church building that there is a kind of sacredness about the place, and it assists us in our devotions. I want to see my class, the class of '81, give the first one thousand dollars towards this building, which ought to cost \$10,000 or more, and put class '81 on one of the corner or foundation stones. and thus set a good example which may stimulate other classes, help the lege, perpetuate the memory of the classes, and strengthen pleasant ties that now bind us together. The members of this class are already scattered over six different States, and are all still poor, and have, I doubt not, done for the College all along what they could. Still, I propose a sacrifice, which, though we are widely scattered, will bring us together. What say you, members of Class '81 The College President or pastor has my permission to work the suggestion up and count on me for my proportional

At the grave of Aaron Burr, over whose history the pious of the nation weep because of his immoralities, and at rhose grave admiring thousands pay their tribute of respect to talent and genius, I felt as I have not since '81 the glow of enthusiasm which once made old Euzelian and Philomathesian halis ring with harsh, though sometimes pleasant sounds, as we kindled the fires of ambition in our souls, in progress of debate over Hamilton and Burr. I there re-Ed. Poteat, Cooley, Chapel, Carroll, Hunter, Reinhardt, and W. T. Jones, and asked myself the questions, Where are they now? How is the world serving them? When shall we meet again? Heaven bless and smile kindly upon them all. Well, we can meet in the above effort and revive and perpetuate membered David Ward, N. R. Pittman,

Aaron Burr is buried in Princetor cemetery beside his distinguished father who was an able Presbyterian ministe and President of Princeton College and President of Princeton College.
Aaron's tombstone is badly broken;
thousands have wanted mementoes of
their visit to his grave, and many have
disfigured it by breaking the marble,
but even this is a high tribute of respect.
The inscription on his tombstone is very
simple: It gives his family, birth and
death, and the fact that he was Colonel

in the Revolutionary war and Vice President of the United States from 1801 to 1805. But this multum in purco est.

Princeton cemetery is called the Westminster of America, because of its hav-

mains peacefully awaits the resurrec-tion, does not hold so many men like the great Jonathan Edwards and President Burr as does Princeton cemetery.
Aaron Burr's grave is between the grave
of his father and the grave of his grandfather, Jonathan Edwards. He is in good company; but "no man can give to God a ransom for his brother," "nel-ther shall wickedness deliver them that

"What is the thing of greatest price,
The whole creation round?
That which was lc:t in Paradise,
That which in Christ is found."

Altogether, the day spent at Princeton was a day of privilege and blessing long to be remembered and never forgotten. New Brunswick, N. J., April, 1888.

The North African Mission.

Dear Bro. Bailey:—You never have as yet printed a full article in the RE-CORDER about our Society, and I don't think I have asked you to do so. But I ask if you will not publish this article, although a little long. I have been forced to pray a great deal since coming here, as well as in my struggles before, and I believe that God has, by the Holy Spirit, impressed me that He is going to make our Society a grand power for the spiritual amancipation of Africa and spiritual emancipation of Africa, and that He is going to bless the work. And I believe the Lord has given you to me as a friend to help me in my work for the Dark Continent. From the very first, you have manifested much interest n my longing desires for Africa. I love the North Carolina Baptists, and I believe they love me. I believe there is more pure old-fashioned religion in North Carolina than in any territory of that extent in the world. And I have studied the matter. Our Bro. Camatte is acquitting himself nobly. He is a mild, lovable man, something like Prof. W. B. Royall, and is the very man to tackle this French corruption, and do it without giving offense. He is a poor man, and needs the small amount we are trying to give him. Our hall is not half full of chairs yet, but I go as fast as I can in furnishing it. Thousands of French here know nothing scarcely about the New Testament. I can buy them here for five cents apiece, and give them away to the crowds who come fine sermon on the baptism of Christ the other day. Can you not help us go forward? I certainly have practical friends at Wake Forest.

I certainly rejoice, that you are the sole editor of the RECORDER. I heard you say when you took charge years ago that you expected to die the editor of the BIBLICAL RECORDER. God shows

us our life-work sometimes. as shown me much of mine. I hope not to burden you with a long article in many days to come. Yours,

Bro. Bailey:-When I was getting ready to come to Africa the last time, went to Fair Bluff with very little money in my pocket, believing that God would in some way open the way. After getting off the train and walking down the street, I met Elder James A. Smith. whose praise is in all the churches of that region. He remarked to me, "Bro. Powell, I am in favor of forming a Society here, and sending you to Africa." went on down to my dear old home, where lives my aged mother now nearly four score. That mother and myself prayed together in regard to Bro. Smith's proposition. We asked the Lord to bring about the Society if it was His will, and to nip it in the bud, if contrary to His will. After the constitution and by-laws were prepared, Bro. Smith and myself together invoked the Divine guidance upon the undertaking. So we may say the North African Mission Society was born in the midst of prayer, and I believe it was born of God. It may be that the babe has its enemies. Herod tried to kill "the babe of Bethlehem," but he failed. Jesus lives, and I trust that our Society will live as long as Jesus has a work for it to do in the world. Rev. J. A. Smith, a man plucked by the power of New Testament truth from the hands of our Presby terian brethren, is the President, and l shall vote for him to be president as long as he wishes to discharge the onerous duties of the office. As has been said, my own dear brother in the flesh, R. Q. Powell, of Fair Bluff, N. C., is the corresponding secretary, and receives all

They sent out one missionary. Now they have two, and the second one in many repects far exceeds the first—for the French people anyway. We have our meetings every night except Saturday nights. I hope that my dear brethren in North Carolina will remember that between eight and nine o'clock Powell and Camatte are preaching Jesus to these infidel French, and we beg you to pray for us. To-night the seats were all full, and a dozen or two

Another thing my dear brethren; I need funds. My little Society has bravely supported me, but they did not bargain for another man before two years. God has given him to us, and God has said go forward. We are trying to do it. I pray with all my might for funds to carry on this God-given work. But if I ever become George Muller it will be in the future. I believe in praying for money, and then in a business-like way telling my brethren what I need. Paul was a man of great faith, and yet he never thought it any condescension to tell the brethren what was their duty on the money question. dollars for my family. God will prolars for the month just closed; and I do ask my dear friends in North Carolina to help my little Society in this time of need. If there is a man in the State that pleads more in his churches for the Boards than our President, J. A. Smith, I don't know him, and he pleads

I do love the French people. When a student at Wake Forest, I poured over the history of Napoleon, Madame Roland, Marie Antoinette, and other French characters, little dreaming that God would ever use me as an ambassa-dor of the cross to this people. And these sad, downcast, deluded Arabs costainly do touch my very heart strings,

My wife is delighted with Algiers, and wishes to live and die here, if it is God's will. Our children are about as healthy here, I think, as they were in America. The two oldest are in the French Communal Schools, and have every facility

having to pay for it.

In conclusion, I hope my dear brethren will read Matt. 5: 42, pray over it,
and help me plant New Testament
churches in all these cities along the shores of the Mediterranean, and when the outposts are fortified we can afford o put some missionaries in the interior.

C. L. POWELL.

Preach the Word."-- 2 Tim. 4: 2 It is held these are among the last written words of the great Apostle to the Gentiles. They are a part of a most solemn charge to Timothy relative to the preaching of the gospel. The charge is given before God and the Lord Jesus Christ with reference to the account to be given at the judgment. This charge s designed to be a holy inspiration to great faithfulness and diligence in preaching. The solemnity of preaching is much intensified when we think of our ecountability at the appearing of Jesus Christ and His kingdom. Preaching is ordained of God. "It pleased God by the foolishness of preaching to save them that believe." Very seldom do we find a Christian who did not receive his or her first and most serious impression under the preaching of some one of God's servants. It may have been in the church house, school house, in the grove or at a private house. Most of us have a vivid recollection of the time and place when God's word was carried with inusual power to our hearts, and made us feel that we were lost, and needed a saviour. Some hold that God can and will convict, convert and save in the absence of ministers, or the word. Such conversions are few and far between.

WHO SHOULD PREACH!

The called of God; not necessarily in some miraculous way, as some have claimed, by hearing a voice, seeing light or a dream, but by impressions made upon the mind and heart by the Holy Spirit. Paul says, Titus 3: 1. "This is a true saying. If a man desire work." From the above, it has argued that we ought to persuade men to preach. Impressions to preach the precious gospel ought to be God-given.

WHAT SHOULD THEY PREACH? The Word of God. It is not meant that our sermons should be filled simply with Scripture quotations; but that the chosen subject for discussion should be strongly supported by Scriptures, and those Scriptures expounded, illustrated and enforced. What the people absolutely want and need is the word of God. It is painful to see the growing tendency in ministers to leave out of their sermons quotations of Scripture. I have heard preachers almost apologize for quoting the word of God. Christ laid great stress on the word of God. In his temptation he said to the devil, shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then, why not put a great deal of God's word in our sermons?

THE WORD HAS POWER TO CONVICT. Heb. 4: 12. "For the word of God is any two edged sword, piercing even to tion for an Association. to the dividing asunder of soul and 3. Brother Cobb says spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Jer. 23: 29. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rocks to pieces?" Is not the primary object of preaching to con-vict men of sin? When deeply and pungently convicted of sin, they will come to Christ, and not until then. The world needs that sin in all its deformity and total depravity be held up in the light of God's word. Christ said he would send the Holy Spirit into the world to reprove the world of sin, &c. Let us preach the word, and rely upon that to convict, and not upon human agencies, such as death-bed scenes. Now and then these may be used as illustrations

THE WORD PRODUCES FAITH.

Rom. 10: 17. "So then faith cometh by hearing, and hearing by the word of God." "Without faith it is impossible to please God." By saving faith we have union with Christ, Faith purifies the heart and overcomes the world. Faith is founded upon testimony, and the word of God furnishes that testimony or evidence.

"The law of the Lord is perfect, converting the soul." 1 Pet. 1: 23. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Jas. 1: 18. "Of his own will begat he us with the word of truth." The true gospel minister longs for the conversion of souls; and in our zeal sometimes, losing sight of the ordained means, we resort to human instrumentalities. Let us be patient as to results, and rely more

John 17: 17. "Sanctify them through thy truth; thy word is truth." 2 Thess. 2: 13. "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." Sanctification is holiness of the mind, heart, desires and affections. We need more holiness; therefore let us preach and read more of the word of God.

THE WORD IS A LIVING WORD. John 6: 63. "It is the spirit that John 6: 68. "It is the spirit that quickeneth: the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." The Holy Spirit attends the word, breathing life and power and energy into the word, making it "quick and powerful, and sharper than any two edged sword." Paul, in Eph. 6: 17, commands Christians to take the sword of the spirit, which is the word of God, as an important part of their armor. If we were all better skilled in the use of this mighty better skilled in the use of this mighty weapon, the powers of darkness would give away more rapidly, and greater victories would be achieved for the Mas-

shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The word softens the heart, purifies the desires and elevates the affections; or it hardens. Christ is a savor of life unto life; or of death unto death. God is a great and wise sovereign, and will make his word accomplish all his purposes. God in the person of the spirit goes with the word, and faithful, earnest preaching is not in vain. Have we faith in the word that it does and will accomplish all that is claimed for it! "Be it unto you according to your faith" is as true to-day asit was in the days of Christ on earth. If we honor the word of God, he will honor the ministration of the word. As a denomination, we claim to take the word of ination, we claim to take the word of God as our rule of faith and practice; then let us study it, believe it, love it, cordially accept all its teachings, and discard all it does not teach.

March 23, 1888.

Richmond County Association.

Under the above caption, an article appeared in the issue of the RECORDER of March 28th. Not that such a body or organization really exists, but the expresses himself as favorable to the establishment of such an organization.
The author of that article is Bro, N. B.
Cobb. As Bro. Cobb remarked, this question has been mooted sometime, and I have been looking for it to crop out just as it has for more than a year, but I had no idea Bro. Cobb would spring the question through the RE-CORDER.

Cobb's opinion, and generally one can safely abide by his advice; but I think he is in error now. I believe just such a step as Bro, Cobb favors will be taken at an early day, but it will be a misstep and a grievous one; and I take this opportunity to offer my protest against such a If our Richmond brethren really de-

sire to withdraw from the old Pee Dee Association, and think it to their inter-est to do so, then this scribe will have nothing to say in opposition to it. But would such a movement advance the Baptist cause in this section? Bro. Cobb argues that it would. I believe instead of advancing it, such a step would injure it. It would have a tendency to discounty. Mark the prediction; the first year after Richmond withdraws from the Pee Dee, Montgomery will accomplish less than the year before. Why Because she will sensibly feel her weak-

ness as an Association, and she will be sorely discouraged. There are a few things our brother ought to consider, of which he is not ignorant; but he seems not to take them under consideration:

1. The Baptists of Richmond are much wealthier than the Baptists of Montgomery, and are, therefore, abun dantly able to contribute more than Montgomery Baptists. The members of the Baptist churches in Montgomery county are very poor.

2. Montgomery county has not the advantages Richmond has. There is not a foot of railroad in the county. The county is undeveloped, and thus she will remain until we secure a railroad, and our people will remain poor until the county is developed; I mean the natural resources of the county. It is 35 miles from this place, the county seat, to the nearest railroad point, It quick and powerful, and sharper than seems to me rather an unfavorable loca-

3. Brother Cobb says the Baptists of Richmond are able to have an Associa tion of their own. The Baptists of Montgomery are not. Richmond's withdrawal from the old Association will be a severe blow from which the Pee Dee will, perhaps, never recover. I hope l am not an extremist.

4. It is very probable that Stanly, too, will withdraw from the Association. The old Pee Dee, which was once strong and powerful, will then be narrowed down to Montgomery county: we will then have no Pee Dee, but we will have the poor, little, weak Montgomery Asso-ciation as a substitute. I don't want to see that day.

There are other reasons I would like o present for my position, but I desist.
I considered it a duty to offer my protest, and I have said all I ever expect to say on this question. I did not expect to say even what I have said when I be gan, but I felt deeply interested in the matter, and could not forbear. OSCAR HAYWOOD. Troy, March 29, 1888.

From Death to the Resurrection

Dear Recorder:-At the risk of being considered unorthodox, I will ventur some opinions, with the hope that, if am wrong, and you have not the time or inclination to show me my error, some one of your readers may. My excuse is, as before stated, that your articles failed to remove my skepism on the subject in the light Bearch the Scriptures, for they they which testify of me." "All So

ture is given by inspiration of God, and is profitable for instruction," &c.

While revelation is explicit as to the fact that the condition of the rightcous, from death to the resurrection, is a disembodied existence, it has given but a bare outline of the picture of disembodied life. It is described as a state of rest. "They do rest from their labors." But is it a final state? What saith the Scriptures? "We shall all be changed." When? "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruption shall put on incorruption, and this mortal must put on immortality." So they do not reach immortality, then, until the last fact that the condition of the righteous

nds, and so shall we" (with the living and them that sleep) "ever be with the Lord." Where? In heaven. It would seem, then, that "they that sleep" have not been to heaven yet.

Further: It seems to me that the Savior's answer to the thief on the cross, given in support of the theory that they go immediately to heaven, proves the opposite. "This day thou shalt be with me in Paradise"; and at the resurrection he said to Mary Magdalene; "Touch me not, woman, for I have not, as yet, ascended to my father." This was three days after his promise to the thief. Where had he been these three days? Certainly not to heaven, for he says not. Had the thief been with him? He told him he should be, and that they should be together in Paradise. It would seem from this, then, that paradise can't be from this, then, that paradise can't be heaven, and that there is an "interme-

I believe that every act in the life of Christ, every incident in his history, is given to teach a lesson—His humble life of self-denial, his baptism, his death and burial—three days of disembodied life—his resurrection and ascension. So likewise with believers. Humility must accompany the second birth; then a life of self-denial; death and burial—"sown in corruption"; disembodied life with Christ; resurrection—"raised in incorruption"; ascension to heaven. Death and resurrection not simultaneous and heaven's company not changed from departed spirits to departed persons.

Lastly, if the righteous are rewarded at death, what need of a final judgment

I have not written for controversy but but for information, and would be glad if some one would give it. This theory is not inconsistent with your views concerning purgatory. That dogma can be easily disproved by the Scripture.

Fraternally, C. H. SPENCER. Warsaw, March 29, 1888.

Addenda.

Readers of the RECORDER are aware of the fact that this scribe has taken it on himself lately to defend the doctrine of predestination from some rather un-called for attacks, indulged in by breth-ren who are rather fond, perhaps, of handling a "free lance."

One brother claimed that the sermon RECORDER, was not an attack on the doctrine of predestination; but rather an attack upon the extreme view of the same, held by some of our brethren. Permit me, in reply, to say, that if the sermon alluded to was only an attack on the extreme view of predestination, I would like for the brother to inform me what he regards the milder view of that Pauline doctrine.

I had intended to let the above pass unnoticed, but for a very questionable compliment contained in the last RE-CORDER, in a reference made to my articles by your correspondent "C. C. H.",

In replying briefly to the good brother's reference to myself, I have, you see, gone back to a later date. In the letter from Mt. Airy, Bro. C. C. H. says, in referring to me: "I am glad to know that we have one man so far advanced in the doctrine of predestination. Bro. Woodson says only those who are of mature age can understand the doctrine," &c.

Allow me to say publicly for the brother's private edification, that I do not claim to be of mature age myself, nor do I profess to have mastered this difficult doctrine. Solitary and grand, it stands out boldly in the Bible landscape. Is base is among the lesser hills, its summit amid the clouds in which the Lord of Hosts hides his face. I have wandered through some of the ravines that furrow its base; I have quenched my thirst at some of the cooling fountains that gush from its side; I have mounted, perhaps, some of the spurs that lead to the summit, but I never expect to tread there until these feet, the Lord willing, shall stand on Mount Zion, and these eyes behold the city of God.

Let me also advise the brother that when he attempts to reproduce the written words of another, either verba-tim, or, in substance, to be very sure that his reproduction does no violence to the original statement. Now, if the brother will carefully examine all I have written for the RECORDER bearing on predestination, he can nowhere find a statement or sentence which will justify him in saying, as in the last RECORDER, "Bro. Woodson says only those of mature age can understand the doctrine." I did use such expressions as "Christians of mature mind" and "the matured Christian mind," &c. If the brother cannot see the difference between the expressions "Christian of mature age" and "Christian of mature mind," I am

In order to convince him that he misunderstood me, let me call his attention to a sentence I did use in my first article in the RECORDER: "The conclusion of the whole matter is this; even new born babes in Christ, that is, young and old people who are babes in Christ, need the pure milk of the word."

A man may have a matured Christian mind long before he is of mature age. May the brother live to have both. If he will come down this summer, he shall have an arm chair and a cool veranda and then we can study further the sub-ject adapted to the Christian of mature

Something About Protracted

Dear Bro. Balley: -I see in the RE-CORDER many things said about pro-tracted meetings. Some are favoring, pose every man has a right to express his opinion, so I will give you mine. reach immortality, then, until the last trump. Then it seems they can't be in heaven till then, for that is their immortal home. It will not do to say that this refers to the body only, as that makes the body the only immortal part of man, for he then, for the first time, puts on immortality.

About the year 1836 or '37, Mr. Me-Nab began a meeting at a Baptist church near my mother's house, and it turned out to be a revival in truth. Some of the old members of this church thought best to have no more protracted meeting, and were opposed to missions also. The most of the converts of this meeting, and some of the old members, disagreeing with these, left the church and constituted a Missionary Baptist church, about the year 1836 or '37, Mr. Me-Nab began a meeting at a Baptist church near my mother's house, and it turned out to be a revival in truth. Some of the old members of this church thought best to have no more protracted meeting, and some of the converts of this meeting, and some of the converts of this meeting, and some of the converts of the conver the Scriptures connect the bestowal of promised reward with the believer's death. On the contrary, all rewards are to be given at the judgment. Paul says, "there is henceforth laid up for churches, I can give you a brief sketch says, "there is beneaforth laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day" (the judgment). The crowning day is still to come. Why not at death, if they go immediately to heaven? Bewards to be given hereafter. See Heb. 11: 89-40.

Again: "The dead in Christ shall rise."

As I have always lived near these two churches, I can give you a brief sketch of both since the split. The old church has never had a protracted meeting since. Now, Bro. Balley, I would not say one word against the old church, for my mother lived and died a member there. But I attended an Association held at this church about two years. Princeton cemetery is called the Westminster of America, because of its having in it so many illustrious dead: even
old Trinity church-yard in New York
city, where Alexander Hamilton's redeath, if they go immediately to heaven?

The word and died a member certainly do touch my very heart strings,
there. But I attended an Association
and I long to see them accepting Christ
as their Saviour. Some of them tell me
they believe that Christ was the Son of
city, where Alexander Hamilton's recity and died a member certainly do touch my very heart strings,
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preachers. It has now been almost fifty-one years since this split. This is

the advancement made there.

Now I will tell something of the new church. I have the minutes before me, church. I have the minutes before me, and can give a correct statement of last year's work. The following amounts were sent up to our last Association: Foreign Missions, \$224.91; State Missions, \$216.80; Home Missions, \$15.16; Associational Missions, \$10.00; Education, \$24.78; Sunday Schools, \$2.80; Orphanage, \$33.75, (and they have since then agreed to support an orphan); pastor's salary, \$275.00; the membership numbering 215.

numbering 215.

Since we have held protracted meetings yearly, you might ask, why we have no more members. Many of them have left this church to help organize three other churches since built up. A number of them lie in our churchyard, whose lives still live after them, and whose influence is still felt for good.

I saw in the RECORDER of February Sth, that Bro. Skye says the protracted meetings are fast filling our churches with unconverted people. I cordially invite Bro. Skye, also Bro. Bailey, to attend the meeting of the Flat River Association, to be held with Poplar Creek church next August. We can then hear from and visit the churches

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then hear from and visit the churcher of brethren Devin, Marsh, Jenkins, Stradley, Hardaway, Lamberth and Beam, and the others of the Associa-tion. I feel confident that nineteen-twention. I feel consident that nineteen-twen-tieths of the members of the churches are brought in during protracted meet-ings. I heartily wish that we could have more of these meetings. So far as the preaching on the thirty days system is concerned, I say this:

There are few country churches that could support a pastor alone, and if they could, we could not find preachers for them. In the Flat River Association there are thirty churches, with only thirteen pastors, and most of them have some churches in other Associations. But suppose we had just thirteen churches in this Association, they would be so far apart that the children could not attend Sunday School.

Fraternally, J. J. MEADOWS. Berea, March 26, 1888.

State Missions.

Rev. E. Dodson many years ago:

We have not learned what the Apostle meant by redeeming time. We have lost time and lost important places and very valuable materials. The D. and I. Board had nine missionaries in North Carolina, and yet North Carolina for the fiscal year paid that Board only about \$392. This is too bad. When the wagoner calls on Hercules for help, he must lay his own shoulder to the wheel. The same Board raised over \$26,000 the last fiscal year, and owed \$17,500. North Carolina did not pay her part The support of a dog for one year is \$10. am sorry to say it; but many neighborhoods don't give as much to the gospel as would support a dog. Send us good preachers, say some, but their sub-scriptions say send us one of no account. We have baptized too many nothings. Meroz was cursed because she did nothing.—Judges 5: 23, The un-profitable servant was cursed for doing othing. - Matthew 25: 30. The Moabites and Ammonites were not to come into God's congregation for ten genera-tions because they refused Israel bread and water after coming out of Egypt. In the wilderness, about 3,000,000 be-

longed to the "can't company," and per-ished. Caleb and Joshua belonged to the "try" company, lived, and went into Canaan. Some subscribe and won't pay. This is wrong. Christ was laid in a manger. If dry weather or hard times come, many place His cause in a manger. If any is to be erucified, it is Christ and not Barabbas. If any cause is to die, it must be Christ's. During 1867 and in hard times, the devil had a circus. In one place he made \$1,000, and in another \$600. Many peo-ple will sconer give \$10 to the devil than \$1 to Christ. The Bible excludes the covetous man from heaven.—1 Cor. 6:10. We have too much dead capital in our

About 400 poor Catholies paid each 25 cents per week and raised in one year \$5,200. A doctor once gave all he booked the first day of every month. In the year he gave \$56. Doctors in England are paid every visit, either in due bill or money. We could give on the same plan on the first day of every week. Some give one tenth. What oceans were given to the war on this plan. If every one would give five cents per week, much could be raised. But gifts must be mingled with faith and prayer, Hez-ekiah displeased God because he rendered not according to the benefits rebeived. God has given us a good rain. Let us not imitate Hezekiah. There are sighteen or twenty missionaries in North Carolina, but what are they among so

Degrees in Heaven.

Dear Brother Bailey:—I have often heard it proclaimed from the pul-pit that some great and good man will occupy the highest place in heaven, and will wear so many stars in his crown, &c. Now the question is, where do they get this argument from? We know that there are people whom the world calls great, and we know, too, that there are people whom the world calls small or ignorant. They all come into the world alike and all leave it alike. So worldly greatness and worldly ignorance end in this world, and all go into the future as they come into the world—equal. We believe all who are fortunate enough to get to heaven will occupy All who get to heaven were purchased upon Calvary's height, and the same presious price was paid for each. No difference in the price of a Christian. So difference in the price of a Christian. So we think that our greatness over others, is of the world, and ends in the world. Our Lord, in the 18th chapter of Matthew, gave a type of what we must be to be great in the kingdom of heaven. He tells us that we must become as little children. So He puts it in the reach of every one. But had He said we must become as the great people of the world. become as the great people of the world there would be no chance for the masses. May the Lord bless you and give you many years to carry on the good worl of the RECORDER is the prayer of J. E. LAUGHTER,

There is a vant difference hetween

The Biblical Recorder

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charge. When they exceed this length, one at for each word must be paid in advan

Woman's Missionary Column.

Help those women which labored with me in the Gospel."-Phil. 4: 3.

" No One Came to Tell Me,"

From an incident related by Mrs. I. M. Shaw, of North China, at the Six-teenth Annual Meeting of the Woman's Presbyterian Missionary Society, held in pale-faced Western teacher To the "Flowery Kingdom" came,

To tell among its people
The "power of Jesus' name."
A pagan woman listened,
And caught within her breast Some fragment of the message, But did not gain the rest. She learned of man's Creator, And that some Heavenly One Gives access to His favor,— But knew not Christ, the Son.

Sixteen long years she waited To find the truth in Him, Till care, and age, and sorrow Weighed down each faltering limb The grave yawned dark before her, Low flickered memory's flame, While no one came to tell her The "power of Jesus' name."

Once more a rising murmur Spreads to her lowly home,— "Another pale-faced teacher Is to our village come!" She tottered forth, she hurrled Close to the teacher's side, Tell me—I have forgotten— That other name," she cried. The teacher gently told her

God's laws, in accents low; I've broken all," she murmured But, then, I did not know, For no one came to tell me; Perhaps I'll be forgiven, If I can but remember The Name that opens heaven.

The teacher spoke of Jesus, His love, and death of shame, Until in eager gladness
Her lips could shape His name.
"You who are younger, listen,"
She plead, "to what is told,
And help me to remember This Word, for I am old."

-Josephine Tyler, in King's Messengers. Giving Like a Little Child.

who are interested in Foreign Missions, are asking how they can secure means to help forward this enterprise. They can find an answer in the following inci

Not long since a poor widow came into my study. She is over sixty years of age. Her home is one little room, about ten feet by twelve, and she supports herself by her needle, which, in these days of sewing machines, means the most miserable support. Imagine my surprise when she put into my hands three dollars, and said:

"There is my contribution to the church fund." "But you are not able to give to nuch ?" "Oh! yes," she exclaimed, "I have earned how to give now."

"How is that ?" I asked. "Do you remember," she answered, "that sermon of three months ago, when you told us that you did not believe one of your people was so poor that, if he loved Christ, he could not find some way of showing that love by his gifts ?"

"I do." "Well, I went home, and cried all night over that sermon. I said to myself, 'My minister don't know how poor I am, or he would never have said that.' But from erying I at last got to praying. And when I told Jesus all about it, I seemed to get an answer in my heart that dried up all tears."

"What was the answer !" I asked, deeply moved by her recital. Only this, 'If you cannot give as other people do, give like a little child.'
And I have been doing it ever since. When I have a penny change over from my sugar or loaf of bread, I lay it aside for Jesus; and so I have gathered this money all in pennies."

"But has it not embarrassed you to lay aside so much ?" 'Oh, no," she responded eagerly, with beaming face. "Since I began to give to the Lord, I have always had money in the house for myself, and it is wonderful how the work comes pouring in. So many are coming to see me that never knew before."

"But didn't you always have money in the house?" I asked. "Oh, no. Often when my rent came due I had to go and borrow it, not knowing how I ever should find means to pay it again. But I don't have to do that any more—the dear Lord is so kind." Of course I could not refuse such money.

Three months later she came with three dollars and eighty-five cents saved in the same way.

Now what this poor woman did for Christ and his cause, can surely be done by those more highly favored. The Foreign Missionary work needs all that the warm hearts and the generous hands of Christian women can acc This incident, reprinted from an old number of the Foreign Missionary, contains a lesson for us all. We should give according to our ability—honestly and faithfully. If we can only give as a child, that is all that is required of us.

A Remarkable Answer to Prayer.

If we can give in larger measure, the

The pastor of a Baptist church in Connecticut sent one hundred dollars to support a preacher of the gospel in Burma, and with the money the followcame to be given for this purpose:
"Mr. P—— was very anxious that a young man, a neighbor, would be con-verted; and, while he wrestled in prayer, the thought came to him, 'What would you give?' and he said, 'Lord, I will give one hundred dollars to missions, if he is converted.' Six months passed; and one night the young man aroused his wife, saying that he was in great stress of mind, and must have help, for he was sinking under a terrible load of sin. In the night-watches, his wife called in a pious lady, and they kneitwith him in prayer; and there he gave his heart to Christ. In the morning early, he called on brother P—— to pray for him also. Thus the promise came up anew, and the money goes in fulfilment thereof."

Perfect symmetry never produces the fect of vastness. It is only by study-g details that we comprehend the