every article that I cannot endorse. C. A. W. also finds fault with the guotation marks, and was used with he full knowledge of its slangy char-

Again, he says that I speak ex cathe dra. I wrote, and tried to write, much as I speak. Perhaps that accounts for the ex cathedra. I try to know the truth before I speak, and then I try to speak as if I was standing on the truth. And I am still as fully persuaded that I was writing the truth when I penned that sermon as I was there.

In the outset, I must again define the

term forgiveness; for C. A. W. has mistaken its meaning all through his article, and makes it mean simply abstaining from vengeance. Now I protest, that is not forgiveness. Grimm, in his Lexicon of New Testament Greek, defines the word translated forgiveness, in respect to forgiveness of sins, as "the letting them go as if they had not been com-mitted." And it is clear, as I showed in the sermon, that God's forgiveness means a blotting out of the sins, as that He treats the pardoned just as if they had never sinned. He does not allow their past conduct to influence His treatment of them after they are forgiven. Very well. Let us see how this idea of forgiveness will work among men if the sinner does not repent. Here is A, B to the amount of one thousand dollars, and he pays B off with a bankrupt notice, with plenty of property around him to pay the debt. And he is not sorry for his deed, but rather glories in you must forgive whether or not, B should not allow A's dishonest conduct to influence his treatment of him at all. But the thing is absurd.

Take another case. C is a friend of D. He takes advantage of his friendly relations to blight the fair name and character of a beloved child of D's, and then boasts of it. Now does Christianity demand of D that he should allow C to perhaps do more evil? But if forgiveness means that the past must be blotted out as though it were not, (which it does), and if we are bound to forgive, whether the offender repents or not, then C cannot banish the villain from his family circle at all.

As to my interpretation being faulty, I shall leave the critics to judge, simply referring C. A. W. to Grimm, Ellicott and Meyer. All that C. A. W. says about God's efforts to lead the sinner to repentance

is out of the line of the discussion. I emphasized the readiness of God to forgive men, and exhorted my hearers to be imitators of God in this respect. C. A. W. draws a distinction between the manner and the method of forgiveness, but it is "a distinction without a difference." Webster defines manner by method, and method by manner, and puts each as synonym of the other.

C. A. W. says that I fail to give Matt. 18: 15-17, its proper application; that it applies to difficulties between members of the same local church, but that Christians may sometimes have difficul

ties with worldlings, and in that case it cannot be carried to the church for final settlement. I reply that Christ does not expect His people to treat worldlings better than their brethren; nor so well. In case we have a difficulty with a worldling we can try to settle it by the method of going to him and trying to show him his error; if that fails, we are not bound to be running after him try-ing to make him be friendly against his

Again, C. A. W. inquires if the language of Christ, "let him be as an heathen," &c., justifies one in never forgiving. I answer: That depends If the transgressor should ever see his error, and ask forgiveness, we ought to forgive him. If he does not, we are not bound to forgive him.

C. A. W. arraigns me for saying that we have a perfect right to judge of the sincerity of the man's repentance, and says let Paul be heard: "Who art thou that judgest another's servant," &c. I reply, it is one thing to form an pinion of a man's acts or words for our own guidance, in matters that intimately own guidance, in matters that intimately concern us; it is quite another thing to sit in judgment on a man's religious character when it is none of our business, as though we were indeed judges, and as if he owed his obedience to us. Does not C. A. W. do the very thing he condemns here? Does he not form an opinion of a man's repentance towards God when the man applies for admission into his church? If he does not, he is a queer Baptist indeed. We ought to judge, in the sense of forming opinions in matters where we are interested, and where we have responsibility, and Jesus has given us the divine rule of judging,

has given us the divine rule of judging, "By their fruits ye shall know them."

The brother finds fault with me for saying that Christ and Stephen, by implication, prayed for the repentance of their enemies, when they prayed for their forgiveness, and he asks, "Whence did the brother obtain this bit of information?" I cheerfully answer that I got it from Christ Himself, who says, "Except ye repent ye shall all likewise perish." If Jesus has not taught that repentance and faith in Himself are necessary to forgiveness, He has taught nothing; you can't depend on a word

Не заув. But the brother fills me with dismay when he says in his next sentence: "It is hardly possible that all of those men repented; then according to brother Peny's reasoning, that prayer of Christ was never granted." What can this mean? Does he mean to say that these men recommendations and the beautiful that these men recommendations and the beautiful that these men recommendations and the beautiful that these men recommendations are sentenced. men were forgiven and went to heaven without repentance in order that Christ's prayer might be answered! But that would contradict a host of passages from Christ's own words when He ax pressly declares that salvation without repentance is out of the question. Or, does be mean to say that some did not repent and were lost, although Christ's prayer was answered and they were forgiveness would be of no use to the above me.—Emerson.

JIBIAIA KRORI

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sinner. He forgives, but sends to bell all the same. What a sad commentary upon the practice of belittling the idea of forgiveness, that it makes God forgive the very ones He sends to bell!

The brother winds up with a series of questions which have little to do with the subject.

Brother Baldwin's Morocco Mission.

Visits to a Wreck-Persecution and imprisonment -- Converts Standing Pirm.

Several months have elapsed since my

the subject.

1. "How does his theory comport with that charity which believeth all things, hopeth all things, endureth all

charity perfectly. Does the brothe take Paul's language in an absolutely unrestricted sense! Of course not. The general expressions, "believeth all things," &c., must be taken in the light of all the limitations put upon them in other parts of God's truth. General expressions in Scripture, and elsewhere, must be limited by the nature of the subject to which they are applied, and by the rest of the teaching on the same subject. Does the brother take Paul to mean that Christian charity believes every heresy, every lie that may be invented? Des he think that Paul, in "hoping all things," hoped for every "hoping all things," hoped for every conceivable things? Then, I suppose he looked to the restoration of all the lost; like Origen, he hoped for the reformation and final salvation of the devil him-

C. A. W. would limit Scripture read enough if necessary. Let us suppose that a thirsty brother should ask him if Jesus meant just what He said in the language, "Ask and ye shall receive," &c.; "for every one that asketh receiveth," &c. Now, suppose the thirsty brother should ask C. A. W. if it came within the scope of the promise to ask for a barrel of whiskey. About that time C. A. W. would begin to limit the teaching. He would limit it by the character of the man who prayed, the thing asked for, the motive, &c. So in thing asked for, the motive, &c. So in the words quoted above, they are to be taken with all the limitations that all taken with all the limitations that all were the people intimidated that I could were the people intimidated that I could were the people in conversation. could Paul, for instance, make practical use of his (my) theory in his varied ex- in Morocco, viz: that at present aggres periences, attempting at the same time to follow Christ's direction in Matt. 5: 41" The passage reads: "Love your enemies, and pray for them that perseit, and he abuses B to others. I have in mind just such a case. Now ought B to give him a chance to get another thing; that we must help our enemies, which I will travel on foot, in native them; that we must pray for them? But Christ has no where said that an enemy is a friend. He is an enemy. Christ drew a distinction between frien

and enemies as we do. 3. The brother suggests that I have misinterpreted the clause, "It is impossible but that offenses will come." I attempted no formal interpretation The term "offences" in this passage means occasions of stumbling may lead to sin. I was speaking about personal difficulties, which, in a majority of cases, not only may lead to sin, but do lead to sin; hence, I don't think the application of the phrase to such cases a very grievous perversion of Scripture. And Jesus immediately proceeds to speak about personal difficul-ties, in the words, "Moreover, if thy brother trespass, rebuke him; and if he

epent, forgive him."

Finally, C. A. W. brings up the unpardonable sin, as if it had anything in the world to do with the question in hand. Where did I say that we must never, under any circumstances, pardon the offender! I said that after we had exhausted the Scriptural means of bringing him to repentance, and he is still obdurate, we should not forgive him. But I nowhere said that if he afterwards repented we should not forgive him. The tenor of all I said was to the effect that we should; and if opportunity allowed, we should treat the man in such a way as to show him we did not cherish any revengeful feelings towards

am a sinner in this re-pect, I have some little consolation in thinking that I have good company. Dr. J. A. Broadus, in his Commentary on Matthew, p. 137, says: "If forgive means merely to bear no malice, to abstain from revenge, leaving that to God, then in that sense we ought to forgive every wrong doer, even though impenitent, and still our enemy; but this is not the Scripture use of the word forgive, (Italies mine), and in the full sense of the term it is not our duty, and not even proper, to forgive one who has wronged us until he confesses the wrong, and this with such unquestioned sincerity and genuine change of feeling and purpose as to show him worthy of being restored to our confidence and regard." This is sub stantially what I said in the sermon.

Sometime last spring there appeared in the Examiner an editorial on the subject, which presented the same view, and the writer even went farther, and said that there are some trangressions which show such great depravity, and such deliberate intention to wrong that

they are practically unparcionable. Ridge Spring, S. C., 24 PERRY. P. S .- I would like for C. A. W. to

nawer the following: 1. Why did Christ use the clause he repent," in Luke 17: 3, if He meant that we must forgive whether or not? 2. Why did Christ say that the unrepentant man must be treated as a heathen and a publican, if we are bound to forgive whether or not? 3. Has God imposed a higher law of forgiveness on men than that which He

bserves Himself? 4 What is the Scriptural meaning of

The Amen Brother.

There is in every church an earnest, neere, kind hearted, good-wishing rother who looks on the best side of everything and tries so see something good in everything—is always ready to say amen to every prayer and every move. Such a brother is a real blessing to any church and community, and no pastor can very well get along without him. He can always find enough good in every sermon to make him thankful for it, and enough in every prayer to secure his hearty sanction. What a contrast in the spirit of such a man with some we often find in our churches. some we often find in our churches.

"Sermon either too short or too long—nothing in it anyhow." Nothing goes exactly right with the querulous brother, in every move which he does not make himself, the objection will come. The objecting brother may, like the amen brother, be found in nearly every church.

—Western Recorder.

If you want to lift me you must be

Beveral months have elapsed since my last circular letter, which told of my journey to and from Fez, and its 'perils of robbers," 'perils of rivers," and rains and stoning. Since then I have come with my family from Tangier to Mogador, a coast town in Southern Morocco, which promised better opportunities for reaching the people. The door here seemed wide open. I preached daily in Arabic in the streets, and by day and night had Mohammedans coming to my house for instruction. Within a few weeks the Lord gave us our first convert weeks the Lord gave us our first convert here, a young man from the interior, who was converted on the spot as he heard the gospel for the first time at the port, where often groups gathered to hear the word. I baptized him in the huil of a wreck which lies imbedded in the sand at the month of a the sand at the mouth of a river about mile from the town. It formed a most convenient baptistry, the sides of the vessel sheltering us from the strong winds which prevail here.

governor. He arrested our young brother with the threat of cutting off his hands mitted to visit us -the few that did so came by stealth. Those who listened to all the shops in town that they were not to listen to me, or permit me to speak poor widows and divorced women, an scarcely engage any one in conversation All this confirms my former experience sive local mission work by men cannot be carried on without provoking the hos tility of the authorities. Therefore must continue to work as heretofore, by accompanied by Mr. Martio, a gentle man I baptized in Tangier, who has come to Mogador to reside, to help me in the work.

We had the joy of again visiting our novel baptistry the past week. This time foukie, who turned from the delufoukie, who turned from the delusions of Mohammed to the faith of Christ. He had been converted some months ago by reading a gospel of John in Arabic given him by Miss Caley, a lady worker in Larache. He had been telling of Carist and reading from the only two gospels he had to the people wherever he went. He told me of several in different places who had been, as he said, "made happy" thereby, and who had come to believe as he did. Thus God is working. A government soldier appeared on the scene at this last baptism, just before the ordinance. The result has been a fresh outburst of persecution.

fresh outburst of persecution.
Yesterday (Sunday) immediately after our afternoon Arabic service, a young native who was there was thrown in prison: he comes daily to our Arabic prayers, and seems near the kingdom, if indeed not already within, as he claims. The news was brought me by Hosine, our first convert, who was greatly alarmed. This was late in the afternoon. We betook curselves to prayer. A little later Hosine was himself seized by a soldier of the Kaid, who said he had been looking for him all day. What could we do but ery to God, and semem-ber how Peter was brought out of prison ber how Peter was brought out of prison in answer to prayer! We definitely claimed their release at once that night. We then went to our friend, Mr. Martin's house, where we hold our meetings. What was our joy on arriving to find both the prisoners there, released and praising God! We were soon on our knees and all prayed one after the other. The devil is exceedingly mad against us. He does not like his kingdom invaded. My wife and daughters believe that one of the young women they visit (for they re began visiting after a short interval) is converted. Others are interested. Muley Hasham, our Fez convert, has been Muley Hasham, our Fez convert, has been with me until recently when he returned to Fez to visit his family. We expect El Hasan, our first convert in Tangler, who was so long and cruelly persecuted, starved and imprisoned, to join as soon. I return hearty thanks to all friends who who have sent funds for our work through Bro. Eugene Levering (No. 2 Commerce St., Baltimore). It is unconnected with any society and dependent entirely on God for supplies.

Heartily yours in Christ for Morocc E. F. Baldwin. Mogador, Morocco, Sep. 24, 1888.

Bro. Bailey:—I wish to say in this note that thirty one years since the Eastern Association was held at Warsaw. Then, Rev. Geo. W. Wallace was Mod-erator; now, Rev. J. L. Stewart. Then, there was a heavy fall of rain, lasting about two hours; this time, rain and wind, lasting for several hours on

Then, Mr. Blackman Grumpier, living six miles west of Clinton, came to the Association on his buggy, driving his gray each day; now, the people come to Clinton, get on the train and thence to Warsaw to see the large number of people present—for some one has said there were over 5,000 persons on the ground

At that time I was sent up as a licen-tiate from Johnson church for examina-tion and ordination provided I give the

tion and ordination provided I give the presbytery satisfaction in regard to my conversion, call to the ministry, and views of doctrine. I think Drs. Wingste, Skinner and George W. Hufham, Aifred by the Association to attend to this and report to the Association.

For some reason, they (the committee or presbytery) failed to examine, and therefore reported work not attended to. Then, the Association appointed another presbytery—Eiders George W. Hufham, George W. Wallace, Alfred Gry and W. M. Kennedy—tongistal Johnson's church on Saturday before the first Sunday in November, 1857, examines and ordain me, if my examination was satisfied to the presbytery, also of Drs. Wingste and Skinner of 65 first. The time came, S sturday before the first Sunday in November, 1857, and Elders Wallace and Kennedy were not present,

Elder Kennedy having been called off to preach the funeral of Sister Newkirk at Concord church, Elder Wallace re-maining at his store in Warsaw. You

maining at his store in Warsaw. You may be sure that I was a proud boy, because Bro, Wallace remained away just then; for I dreaded him ever so much for some reason—I hardly know what. Elders Hufham, Guy and L. F. Williams went along with me to Brc. David J. Middleton's, and then in an upper room they proceeded to examine me until nearly night, when they said I could retire, which I did gladly, not knowing what the result would be.

On Sunday morning I returned to church, and sure enough there was Bros. Wallace, Kennedy and B. F. Marable on the church yard, and Bro. Hufham tells Geo. W. Wallace and Kennedy of the examination given and that they were going to ordain me, asking these brethren if they would take a part in the or dination. Bro. Kennedy said he would, having confidence in brethren Hufham, Guy and Williams. Bro. Wallace said that he would not, for the reason that the Book said, "Lay hands suddenly on no man" and that he had to examine use for hinself, before he put his hands me for himself, before he put his hand me for himself, before he put his hands on my head. Then Elder George W. Hufham had me called, stating to me that to had said to Bro. Wallace that he knew I would be willing for the examination to occur again, being conducted by George W. Wallace. In this Bro. Hufham was mistaken. I consented, however, to be examined the second time, and Bro. Wallace took me said on the shorth ward and proceeded. second time, and Bro. Wallace took me aside on the church yard, and proceeded to give men, as I thought, a severe examination on my conversion, call to the ministry, views of doctrine, biblical knowledge, &c. Bro. Kennedy being present, but asking few questions.

Notwithstanding thirty-one years have passed since this occurred, let me say Bro. Wallace had me frightened, and no ministry.

mistake. After this, he aided in the orfination with a zeal not easily excelled. Bro. Guy preached the sermon from the words, "Take heed unto thyself and the doctrine," &c. Having been examined twice, I was set apart by Elders Hufham, Guy, Wallace, Williams, Kennedy and B. F. Marable.

Well the changes since then. Elder Hufham, who was tender and might be called a weeping prophet, is now in the glory land. He was so gentle and help-ful to me when I first began to read and the Savior keep His own right hand on Then Elder Wallace, whom I dreaded so much, is also gone to the better world I trust—so gifted in prayer and in whose

prayers there was so much gospel.

Then Bro. L. F. Williams, who eve seemed to wear a smile, was so pleasant and knew so much about the Bible, that preaching one sermon, he was right pt to give a brief from many of the coke of the Bible. Precions man! Then there was Lilder A. Guy of pre cious memory—the orator and success ful minister of his day and time, with

his flat foot, crooked nose, and broker English at times; yet he was seldom excelled by the man who might dot every i and cross every t, for the reason that he gave you the marrow of the gospel.

These have all passed away and now rest from their labors of love, in the presence of God. I would that an abler pen would speak truthful and pleasant things about them.

Now there is Elder W. M. Kennedy, who still lives to work for the Master. English at times; yet he was seldom ex

who still lives to work for the Master and who has been one among the mos successful pastors of this Association.

Elders Alfred Guy and W. M. Kennedy have done as great a work under God for His glory and this Association, as any like number of ministers in it, although Bro. Gny now sleeps sweetly in his grave, and Bro. Kennedy may be, in the estimation of some, ready to go on the shelf. If the whole truth wa told about these, or the good they have done. I question whether any minister in this Association could show more good done. The Lord bless the widow

and daughter of the one, and the other brother and his family. Then there is Dr. Marable, who has, Then there is Dr. Marable, who has since my ordination, gone to the Presbyterians. I have ever liked him as a man and a preacher. He is a fine speaker. Perhaps he has few superiors in the church of his presbytery as a speaker. I would be glad if the dear brother would return to the church of his first love, which holds more of the truth, I think, than the church of his last choice see to hold. May the Lord bless this brothe during life, and after death give him

home among the redeemed of God.
Truly your brother in Christ, Oct. 15, 1888, day

Pointed Sermons. thoughts, and words, that stick in the minds and hearts of the hearer, because the speaker himself has his own heart stuck full of them.

It is sad for the averto find, on Sunday morning, a ma standing up before him in the house of God delivering the most insipid plat tudes and the stalest kind of humdran

We feel the utmost pity for such reacher, and "moves the pity that it Points in the discourse is what needed; someting bristling; somethin that sticks the listener, and makes his (whether he will or no) hearken an attend to the voice that should be the voice of God, to him, on the grande of all themes, that of "Jesus and he

Duliness in the pulpit, on the re on the floor, or anywhere is inexeuralways; and a sleepy eyed, dre mumchance sort of a preache speaker on any subject abould be pulled by the coat-tall from behind, and b

Rev. J. A. L. Speaks a Word to his Country Brethren.

As winter is drawing nigh, I have a word or two to say to the members of

our country churches.

You know, dear brethren and eisters, what an effect bad winter weather has noon our church work. The preacher does. Very often, in the colder sections particularly, churches are compelled to suspend during the severest weather. What can be done to remedy the mat-ter? We can't control the weather, of course. Snow and rain and muddy roads are beyond our control. But we can do much to make things endurable, and life possible, after we get to church. And first, let me suggest to you, see that your church house is in as good condi-tion as possible. A church not plaster ed, or with the window glass broken out, or with large cracks under and around the door is an abomination in the sight of the Lord and a disgrace to every man and woman belonging to the church. What would you think of a man who would attempt to live with his And yet I have seen rich men and fashyear after year. The people will not go to such a church in cold weather, and they eught not. And if they do go, in vain will the pastor exert himself to in terest them and do them good. It is utterly useless to preach to people while they are shivering with cold. So, breth-ren, fix up your houses of worship. Second, see that your stove is in good order. An old, thin stove, with the door off the binges, and a large crack in the bottom or around, the side, and the pipe running out of the window is

another abomination and disgrace,—a source of worry and vexation. Don't, by all means, let the pipe go out the window. You can't have a good fire in such a stove. The wind will sometimes blow from that direction, and the smoke will come out at the door instead of going the other way, and the pastor will have a weeping audience. A good stove will add much to the comfort of worship. Two small stoves are better than one large one. Just think of it; one stove, (and that probably not a good one) for a church full of people on a cold day! sufficient quantity of good wood, cut the proper length, and in a convenient place. It will not take long, nor cost much in this country to get wood enough

to last all the winter. Green wet wood for a stove, and some of that too long, is another abomination and disgrace. Good wood and good fires are productive of domestic happiness, likewise of church enjoyment, and sice versa. And fourth, let the fires be kindled early in the morning. In most of the large city churches the fires are started on Saturday night—in most of the country churches about fifteen minutes before preaching time. I have taken it for granted all along that you have a good sexton. He should be a man of sense—a Christian, and industrious, with a conscience, and a salary. Let him have the church warm and nice by preaching time, and just as the last verse of the last hymn is being sung let the stoves be refilled with wood and the doors of the stoves shut easily. Then the sexton can sleep in peace, and the people hear, and the pastor preach with some satisfaction. By refilling the stoves just before the sermon begins there will be no interruption from slam-

ming stove doors, &c.

And last, see to it, dear saints, that
your house is ventilated. A church filled with people, and one or more stoves in full blast, will consume all the available oxygen in a short time. Then the congregation will become drowsy and stupid, and so will the preacher, and the day's work will be almost lost. These may seem to you little things, but I tell you they are important things nevertheless. Winter is not here yet, but is coming fast.

I have some other things along this line, but must reserve them for another

The great difference between Roman-ism and Protestantism, in the matter of education, is not in that the former is indifferent to education. The Universi-ties of Padua and Paris and Salamanca, the many Universities of Germany, and the many schools under Catholic control in this country, are witnesses against the assumption that Rome does not foster education. The trouble is that while Rome educates some of its adherent Rome educates some of its adherents thoroughly, it neglects the masses. It is one thing to found and endow a great university or professional school, and encourage a certain class of young people to get an education, and quite another thing to establish and sustain schools for the people, and see to it that every boy and girl gets so much education as to enable him or her to read, write and understand the sudimentary. write and understand the rudimentary her system the unlearned are made the tools and the dupes of the learned. It is against such a system that we are to struggle, persisting until rudimentary education shall be secured to every child. The educational pre eminence of Prussia over the other countries of Eu-rope is not in that it has so many more universities and higher schools, but in that it requires every child to be edu-cated in some degree. It was not so much because of the university men in her armies, in '71, as because of the men her armies, in '71, as because of the men in the ranks who could read and write, that Germany triumphed over France. So the educational status of our own country is to be reckoned not so much by the number of persons in our colleges and universities, as by the number who receive the rudiments of learning in the common school. [The college men in our late armies were a very small proour late armies were a very small proportion, and, however useful they may have been, the victory was not theirs, but was due to men who had received only the rudiments of learning. When young men and women have received the education furnished by the common schools they may be safely left to find out how much else they want; and those having a thirst for more will usually get it, lo some way. In any case, it is not the business of the State to do for some what it does not prop se to do for all.—

Messenger.

You will find that the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and delicatest ways, improve yourself.—Ruskin.

I love that sort of religion that makes a fellow tell the truth one hundred times in a hundred.—Sam Jones,

The English Baptists.

"What about the English Baptists! They are under a cloud of sus new; and many who have asked us the above question, since our return from England, have Jone so with the evident sion that the denomination is fa one towards apostacy. In reply to the inquiry, we can only give our own im-pressions, conceding that these may be quite inadequate for constituting a com-

lete answer.
The tribute of Dr. Chalmars to the em inent intellectual and spiritual power of the Baptist ministry of Great Britain in his generation is well known. We believe that his tribute might be repeated in application to the same body to-day, without ona whit of abatement. Then, there were Robert Hall and Andrew Fuller and William Carey and John Fos-

ter, as representatives respectively of the ministerial, the theological, the mission ary and the literary spirit of the denom ination. Let us see who are the repre-sentatives of the same to-day. Just before the death of Henry Ward Beecher we heard one of his most proment brethren in the ministry lamentin he blight and desolation which his brilliant pulpit had spread over his whole denomination, on both sides of the sea. "But," he added, "there is occasion for "But," he added, "there is occasion for unspeakable gratitude to God that the only preacher to be compared with him in world wide popularity—Mr Spurgeon of Loudon—is sending out such a stream of healthful evangelical teaching." This sentiment, we are sure, is universally echoed by the lovers of a pure gospel all over Christendom. And we are inclined to think that Mr Spurgeon's are present. over Christendom. And we are inclined to think that Mr. Spurgeon's own preaching and personality are the best reply to his gloomy representation of the present condition of the evangelical faith. We estimate the tendency of a generation by its strongest spiritual forces, not by its weakest; we insist on judging of the course of the wind by the upper currents, not by the ground gusts. If the weather-vane on the Metropolitan Tabernacie should be found some Sunday morning pointing towards a cold northmoreing pointing towards a cold north-east latitudinarianism, thousands of hearts would experience a chill, and exclaim with sorrow at the prospects of evangelicalism. But such an event has not happened, nor is likely to happen. And we have, moreover, to report that, looking at several of the tallest Baptist es in Eugland and Se found the index pointing in the same direction as that of the Tabernacle. Hence, to change the figure, we came away strongly impressed with the force and steadiness with which the up grade trains of Baptist influence are moving; and, in spite of our doctrinal sympathy with Mr. Spurgeon's protest, we cannot but believe that if he and his associate engineers keep up the present head of steam, and do not refuse to be coupled. with weaker brethren, any trains which may have been temporarily shunted upon the down grade track will be speedily switched back again upon the main line. This is our first reply then to the question with which we started and since Mr. Spurgeon, in a recent let-ter, has distinctly avowed his continued adhesion to the Baptist denomination though withdrawing from the Union-"To leave one society of a denomina-tion is not to quit the body. I am, by the grace of God, a baptized believer, and a baptizer of believers,"—the strongest evangelical force now in operation is still from an English Baptist pulpit. And some say the second strongest also. If Mr. Spurgeon has been the providential antidote to Mr. Beecher, who has exercised that function in rela tion to Robertson, whose sermons twenty five years ago were in the library of almost every young minister, and stud-ied, absorbed and copied as few dis-courses in modern times have been? The rare genius and the winning amiability of these sermons blinded their readers to certain germs of error, concerning the atonement and the new birth, which they carried, and which have since borne evil fruit in hundreds

of pulpits. Has any one taken the place of Robertson as a teacher of preachers, as a moulder of the rising ministry? There is a Baptist preacher in Manchester to whom The Expositor recently paid the following tribute:
"Our belief is that Dr. Maclaren, m than any other except Robertson, has altered the whole manner of preaching

in England and America and that immeasurably for the better. There have been more subtile, learned and poetical preachers in our time though not many. here have been a few far more pro found, but we believe Dr. Maclaren ermons may be read when the rest are forgotten, because he, above all his co-temporaries, has faithfully interpreted We believe the statement to be strictly true. In our travels and observations we have found Maclaren everywhere

we have found Maclaren everywhere holding the same place at the study-table of young ministers which Robertson held a quarter of a century ago; and his moulding influence has been as salutary as it has been wide spread, as purely evangelical as it has been brilliantly attractive, Therefore, those who love our distinctive faith and fellowship ought to rejoice that none of our denominational kinsmen had to do with starting that devastating stream of with starting that devastating stream of broad churchism which has of late years been flowing through many pulpits in Christendom, but that one of them is Christendom, but that one of them is honored to be a most powerful instrument in checking that current, and filling the channel with a purer tide. If now our principle be correct that we must judge of the character of a denomination by its most potent forces, and not by its weakest; by its influences so notable that they reach over Christendom, and not by those so obscure that their source and habitat are difficult for a stranger to discover, we have certainly given an encouraging answer to the question we are considering. But we need not stop here. If Carey honored the Baptists in his day by his missionary heed not stop here. If Carey honored the Baptists in his day by his missionary consecration and leadership, we have to ask who stood forth more conspicously in the recent world's conference as the advocates and promoters of foreign missions than onr brethren, H. Grattan Guinness and J. Hudson Taylor—master workmen in this cause, than whom there are none greater?

And then in the logy there are still such sound and scholarly teachers as Dr. Angus and Dr. Cuiross. An evan gelical churchman pointed out to us the

college and bear his stamp; but we did have delightful fellowship with pastor Frank White, of the West End Taber preacher and winner of souls; and with F. B. Meyer, of Regents Park, the spirituality of whose preaching and the savor of whose conversation won our hearts at once. We found him, having recently come to a depleted congregation, rapidly filling his house by his fervent evangelical preaching. He believes that whatever defections from the Primitive Bantist faith may exist they see itive Baptist faith may exist, they can be best cured by a deepening of the spiritual life, and he is laboring ear-nessly in this direction by holding prayer

These and many like them are the kind of Baptists we encountered in England, and they are such that we would gladly see them transported across the sea and transplanted into some of our vacant pastorates.

Being present at the meeting of the London Baptist Association, the spirit of prayer seemed to be very earnest during the devotional hour, and we were sorry to hear premonitions of a sharp detate to follow, on the question of imposing a creed upon the Association. Those who advocated the creed, we were told, were of Mr. Spurgeon's party, holding strongly, no doubt, that such a measure would afford protection against error and errorists. Advice from an These and many like them are the error and errorists. Advice from an American Baptist was not proffered on this point, but had it been it would have been decidedly against the measure. Let it be remembered that this was the antidote prescribed by our Congregational brethren in New England when the new departure began to appear. Two or three creeds have been proposed since, and, instead of checking the drift, we distingtly remember that the drift, we distinctly remember that the last one divided the evangelicals and arrayed some of the most orthodox of them against each other. This means is certainly not according to the ancient Baptist way, which has ever been to de pend upon life, rather than ligatures, for keeping the body of Christ united. The statement of an eminent Presbyterian has lately been widely circulated, in which he says: "I speak in no fulsome praise, but literally I think there is not a denomination of evangelical Christians that is throughout as sound as the Baptist denomination of America." humility, believing that the truth has had more to do with keeping us, than we with keeping the truth; and let us confess that, if we have maintained the faith once delivered to the saints, we have been too little like the saints that

were once delivered to the faith. It will be remembered that the elder Dr. Hodge, of Princeton, once expressed his surprise that, while the American Baptists are held together by the slightest creed tenure of any denomination, they should nevertheless have maintainthey should nevertheless have maintained such uniform orthodoxy. We should reply that the lack of such tenure, probably, has very much to do with this result. "By the law is the knowledge of sin," and by a creed is the knowledge of heresy. Doubtless, in time of spiritual coldness, questionings and speculations rise in the minds of Christians, which can be easily provoked into open errors, can be easily provoked into open errors, provided there is a creed to challenge and forbid them, but which, being let alone, run their course and die out without ever coming to the light. "I had not known lust except the law had said, Thou shalt not covet," writes Paul; and we fancy many a Christian in whom the old nature is strong might say, "I had not known denial except the creed had said. Thou shalt not doubt." At all said, Thou shalt not doubt." At all events our denominational history is very suggestive on this point. The old First Baptist Church of Providence, planted by Roger Williams, is an objectlesson for the world. Without a scrap of creed, except the New Testament, there it has stood for two hundred and fifty years, as firm to its evangelical moorings as in the beginning, notwith-standing the storms of apostacy which have swept over New England during its history. And so with many other churches and associations that might be named. This is not according to human wisdom. "In order to secure growth and expansion there must be thorough denominational organization with strong centralization," it is said; but statistics show that the Baptist body of America, without any such centralized government, but with its system of independent churches, each responsible alone and directly to Christ the Head, has, during the last three years, outstripped every other denomination in growth,

promising to roll up the list to three million communicants in its next annual report. But this increase has been the result of free, unconstrained life, not of ecclesiastical machinery or organization. ecclesiastical machinery or organization.
And if evangelical soundness keeps even
with this multiplication and growth, it
will be equally attributable to the free,
aggressive, spiritual life of the body, and
not to the fencing and garrisoning of
theological creeds. With these observations we are reminded to copy what
we conceive to be an admirable statement of the case, in the following resolutions, which the Freeman reports as just introduced into the London Association, by Rev. F. B. Meyer, to whom we have referred above:

"We, the pastors, delegates, and personal members of the London Baptist Association, summoned to consider the desirability of having a credal basis for desirability of having a credal basis for our association, resolve: lat, That we have deep sympathy in the earnest desire expressed in many quarters to guard against the introduction or permission amongst us of erroneous teaching such as would be inconsistent with those views of truth known as evangelical, by our forefathers in the faith. 2d, That we reaffirm our allegiance to those views, in recognition of which the Association opinion that no pastor who is disloyal to them should continue associated with us. them should continue associated with us.

3d, That if there should be a case or cases of defection from evangelical truth, then according to the inspired appointment (James 5: 19; Matt. 18: 16) the offender should be waited on privately, and lovingly adminished by any brother or brethren who feel concerned with his defection; and that in the last And then in the logy there are still such sound and scholarly teachers as Dr. Angus and Dr. Cuiross. An evan gelical churchman pointed out to us the Baptist Tabernacles of Archibald Brown and Mr. Cuff, in East London, saying, "These men are doing a work for the masses which I envy. For they are not only preaching to thousands, but gathering them in; while our mission work is largely thwarted by the ritualism which chills and repels our converts, when we try to bring them into the church." We did not meet these earnest brethren, who are from Spurgeon's spirit of Free Churches, which depend

ADVERTISING RATES

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their purity; (d) because we have no precedent for a creed in the Scripture cords of the early church, and it would em to underrate the sufficiency of

acknowledge a great debt of gratitude to the English Baptists of the present generation, as to those of the past. The savor of their evangelical unction has come across the sea in the writings of such as Spurgeon and Maclaren and Stanford and Culross; and if there are any dead files in their pot of cintment, of which the rumor, though not the smell, has come to us, we trust they may be ejected without tipping over the pot itself.—Rev. A. J. Gordon, in Boston Watchman, Oct. 18, 1888.

Report of the Woman's Central

For Quarter ending Sept. 30, 1888.

Atlantia-Kinston Sunbeams, \$12.84; Bayboro, 3.25; Antioch, 3.55; Beaufort, 4.45; New Berne, 6.25; Morchead, 8.42.

Central—Youngsville, \$4.00; Rolesville, 3.05; New Hope, 3.00; Wake Forest, 10.00; First Baptist church, Raleigh, 58 92; Apex, 3 60.

Caldwell—Caldwell County, \$1.33

Chowan—Chowan Baptist Female Institute, \$10 00; Middle Swamp, 7.00;

Elizabeth City, 8.75. West Chowan-Aboskie, \$6 70; Reyoldson Sunbeams, 4 00; Bland Suneams, 1 00.

Eastern - Beulah Sunbeams, \$5.40 First Baptist church, Wilmington, 24 97; Wells' Chapel, 1.45; Mt. Zion, 2.58; Oxford Sunbeams, 17.83; Henderson, 3.80. Iredell County — Bethel, \$3.85. King's Mountain—New Bethel, \$2.15; belby, 8 25

Little River—Juniper Springs, \$1,00. Liberty—Kernersville, \$2 00. Mt. Zion – Durham Sunbeams, \$4.41; ystra, 5.47; Olive's Chapel, 1.61; New Bethel, 10.29.

Mecklenburg and Cabarrus-Charlotte, \$24.00. Robeson — Lumberton, \$12 40.

Raleigh — Holly Springs Sunbeams, \$2.10; Inwood, 5.00; Shady Grove, 2.05; Tabernacle, 28.51; Selma Sunbeams, *22.95; Holly Springs, 17.00.

South Fork—Sandy Plains, \$10.09; Lewisville Sunbeams, 1.44; Hickory,

Sandy Creek-Manly, \$3.25; Marion church, 1.30. Tar River—Poplar Springs, \$2.55; Sharen, 3.35; Missionary Talk, 1.25;

Providence church, 2.50.

South Yadkin—Eaton's, \$7.60.

State Missions, \$60.31; Home Missions, 100.14; Foreign Missions, 254.40; Orphanage, 9.90; Ministerial Education, 12.00; for Home Benevolence by Selma Symbosoms, 15.40. Total, 446.96

Sunbeams, 15.40. Total, 446.96.
Talks, 3,600; Leaflets, 600; blank reports, 200; new societies, 4.
Respectfully submitted,
Miss Fannie E. Heck, President W. C. C. MRS. JAMES A. BRIGGS, Cor. Sec. W. C. C.

Raleigh, Oct. 1, 1888.

There was no man of the last generation who had a more enviable repution as a sound theologian than Are bald Alexander, D. D., of Princet Seminary. His opinions are thereforentitled to more than ordinary respe In reading an article from his pen in a very precious volume styled "Nearing Home," I have been deeply and painfully impressed with the following words: "I must say that the true reason why many professors have no con able evidence of their religion is be they have none. They have never ex-perienced the new birth; and being still dead in trespasses and sins, it is no w der that they cannot find in themsel what does not exist. I abhor a censorious spirit, which, upon slight grounds, judges this and that professor to be graceless; but all my experience and observation lead me to believe that in

our day, as well as in former times, the 'foolish virgins' constitute a full moiety of the visible church." Startling words! Specially so is the term "moiety," meaning a half. Can it be so that one half of those who profess to love Christ do not love him? I fear it is the case. If we fix our thoughts on all the professors of religion within the bounds of our acquaintance, do more than half of them give evidence of plety? I think not. Of many of them

we are obliged to say, "Like Judas the Savior they kiss And while they salute him, betray.' Having said this, we have to add, "Ah, what will profession, like this, Avail in his terrible day?"

If one half of those who profess to know God do not know him, what duty rests on every professed Christian? Evidently the duty of self-examination. Every one should ask whether he has grasped the shadow instead of the substance? The question should be considered intensely personal. When Jesus said to his apostles, "one of you will betray me," the eleven did not unite in saying, "Judas is no doubt the one," but every man said, "Lord, is it I?" So it should be now. If a "moiety" of professors are not Christians in fact as well as in name, let every brother and sister say, "Am I in that wretched If one half of those who profess to and sister say, "Am I in that wretch moiety?" Self examination is the thi to do, so that if a mistake has be made it may be found out and rec

rectification can be made in eternity.

It is an appalling thought that the mere professor of religion may go from the communion table and from the pulpit down to hell, to spend eternal ages with "hypocrites and unbelievers."—

J. M. Pendleton, D. D., in Western Re-

corder.

A Happy Answer.