The Homiletic Review for November has a masteriy critical article on Dr. Maclaren of Manchester, England, one of the greatest living preachers. It forms the ninth of the remarkable series which the ninth of the remarkable series which has appeared in the Review from the same pen. Dr. Schaff gives the first of two papers on Chrysostom, "the greatest preacher of the Greek Church." Dr. Behrends ably discusses "Miracles" in relation to Christian evidences as affected by modern criticism. Dr. Lyman Abbott gives a very sensible article on "The Church and our Workingmen." The other parts of the number are up to mark. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$3.00 per year; 30 cents per single number.

Mrs. Mary Hartwell Catherwood, whose serial story, "The Romance of Dollard," begins in the coming November Century, is an American lady resid-ing in Hoopeston, Ill. Among her pre-vious writings are two books for young people entitled "Rocky Fort" and "Old Caravan Days." She has been greatly interested in Canadian subjects since her visit in Canada four years ago, when she was the guest of an American consul's family and saw the inside of Canadian life. She herself has lately said: "The story of Dollard at first impressed me as incredible. I thought over it long before hunting up records, historical evidence, and contemporary life. Finally I began to make it a story." The historian, Parkman, has written a preface for Mrs. Catherwood's illustrations for it, and it will run through four numbers of The Century.

The Word Go; or Vera. By MISS NAN-NIR RAY. Price \$1.50. National Baptist Publishing Company, St. Louis, Mo., Publishers.

This work is written in story form. with the design of illustrating the growth of the Christian character. It will be issued before the holidays in handsome souvenir binding.

Stacey's Room; or One Year's Building. By Sarah Endicott Ober. 16mo, pp. 224. \$1.00. American Baptist Publication Society.

Stacey is a young girl whose injuries from having been thrown from a car-riage confine her to her bed. She is distressed by the unlovely appearance of the room in which she must spend weeks and months. The straitened circumstances of the family prevent her from making any additional call on her father's purse. But Stacey's fertile brain devises many articles of use and beauty which can be formed out of old things that have been thrown aside, or out of new ones that can be bought for a trifle. A younger brother is eager and active in carrying out all her ideas. It is a book that will inspire fresh thoughts and plans in many a young mind; and it is imbued throughout with an earnest, Christian spirit. Lilian's Stepmother. By Mary Bradley.

16m, 304 pp. \$1.25. American Baptist Publication Society.

A passage from Dean Stanley's writings, which is prefixed to this book, gives the key to the author's aim. "We may, if we choose, make the worst of one another. Every one has his weak points, every one his faults; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive as we hope to be forgiven. We may put ourselves in the place of others, and consider what we should wish to be done to us, or thought of us, in that place." Lilian's conduct toward her stepmother is actuated by exactly the contrary feeling. Every weak point is magnified, until in the young girl's jaundiced eye it becomes an unpardonable offense. Poor Mrs. Alden's life is rendered miserable by the undisquised contempt and dislike with undisguised contempt and dislike with which her stepdaughter regards her. Dr. Leighton's family forms a pleasing contrast to this abode of luxury and unhappiness. Frances Leighton, the little cripple, is a charming character. The influence exerted by her, and her sister Bertha, and the sweet little Christian dressmaker, Susan Harper, gradually draws Lilian from her idle, selfish life; and through severe trials she is led to see how unkind, and even wicked, her conduct has been, and a complete and radical change takes place.

Booklets. Anson D. F. Randolph & Co., New York. Twelve kinds, ribbon-tied, sold separately, each 25 cents. These are poems largely of a consola-tory or helpful character. The titles and

1. "Sometime," Full of Christian hope and confidence in God.
2. "Beyond the Shadows." Designed

3. "The Master is So Fair." The poem shows that those who depart from us go not because they have lacked anything at our hands, but that God has called them to Himself.

4. "God Knoweth." The past is in

His keeping, and He will take care of our future.
5. "How! When! Where! Why! I

gave my heart to Christ." A poem that will answer to the experience of thou-6. "He Leads Us On." For those who

o. "He Leads Us On." For those who are in sorrow or doubt or perplexity.

7. "Your Birthday." A birthday poem (not for young people) full of tenderness and beauty.

8. "Thou and I." A contrast between the condition of one who has reached the Heavenly Home with that of one still on the earth.

9. "His Name." Alesson of confidence and trust.

nd trust, 10. "Tired Mothers." Every mother

11. The Secret of Content." Ger-hardt's well-known hymn. 12. "All's Well; Homeward." A leson and a song for the troubled or

BIBLICAL RECORDE

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

VOLUME 54.

RALEIGH, N. C., WEDNESDAY, NOVEMBER 7, 1888.

Revivals. Ballard's Bridge—Macedonia—I copin

The Lord has wonderfully blessed me in my field this year. I have held meetings with all my churches with glorious results.

The meeting at Ballard's Bridge began the second Sunday in September, and ended on the third. I baptized fifty seven and restored six. Revs. Josiah

church Tuesday after the third Sunda in September, and closed on the fourt Sunday. I baptized twenty and restore four. This was one among the best meetings I ever held. Rev. O. C. Hor-ton helped me here, and did some of his

best preaching.

Yeopim began her meeting the first Sunday in October, and closed on the second. We had some things which looked discouraging in the start, but the interest increased and obstacles gave away, and we had a glorious meet-ing. Twenty-two were baptized, two restored, and one awaits baptism. Reva. O. C. Horton and W. B. Waff did the preaching for me here.

Bethel began her meeting Tuesday after the second Sunday in October, and closed on the third Sunday. Eighteen the second Sunday in October, and closed on the third Sunday. and closed on the third Sunday. Righteen were baptized, and two received by letter. Revs. P. S. C. Davis and T. W. Babb helped me here. To God be all the praise.

A. W. Burfoot.

Hertford, N. C., Oct. 24.

Abbott's Creek--New Friendship---

I have been engaged almost continuously in meetings since the last of July. There was more or less interest in all the meetings attended, but the results in some of them were small. The last three, held with Abbott's Creek, New Friendship and Piny, were the most interesting. Bro. Turner is the pastor at the first two mentioned.

I went to Abbott's Creek Sept. 17th. In spite of the rain and the mud, the congregations were good. There were six or seven professions. Seven had been received for baptism up to the close of the meeting; others were expected. There were intimations that they might protract again after the busy season. The meeting at New Friendship em-

The meeting at New Friendship em-braced the week following the fifth Sunnovel, and Mr. Sandham, lately of braced the week following the fifth Sun-Canada and now of Boston, has made day in September. The people here were much disappointed because of Bro Carrick's sickness, which prevented him from aiding in the meeting. However, the meeting was a good one. On the first Sunday in October Bro. Turner baptized 10. One thing which contribbaptized 10. One thing which contrib-utes largely to meetings held here is the singing. Prof. A. T. Delap has been teaching this class; and they are well trained. He was present to conduct the singing. The selections were appropri-ate and sung just when wanted. They think of building a new brick church here before the next session of our Association which meets with this church. The cause demands it, and they are fully able to build it. I know of no country church which pays ministerial

aid so liberally as this, I closed my meeting at Piny yesterday. Bro. Carrick aided me. Though he was just out of his sickness, and notwithstanding the rain, he seemed to preach better the longer he stayed. There were about ten professions and seven added by baptism. In this church there are some of the faithful and true.

HENRY SHEETS. From Cashie Church.

Sometimes we have things which are sad to relate, and then it happens that we know of something too good to keep a secret. Therefore untrained pens are tempted to try to report it. Cashis church has, through this year, suffered some of the afflictions that we are heir o. She lost five of her oldest and most useful members in the brief space of thirty days.

On the first Sabbath in October, pe tor T. T. Speight commenced a revival meeting with us which proved to be good, and even remarkable. Elder W. B. Wingate preached nine able, instruc-tive and impressive sermons. Twentyfive have been baptized and eight re-stored, and more will join us in the fu-ture. Six have joined the Methodist and numbers will be restored into the fellowship of other churches. I think fifty professed faith. It was remarkable for its crowds of people. It became almost unnecessary to ring the bell, for on some nights we had night service only, after first week, half an hour before preaching hour arrived, nearly every seat was occupied; coming as they did from ten to twelve miles. The pulpit, pastor's study, aisles, galleries and vestibule were crowded with surging humanity. Men stood in the doors for two and a half hours, yet the best of order prevailed and good attention

It was remarkable because notwith tanding it was a good meeting, there standing it was a good meeting, there was no excitement at all. There was not one general outburst of joy from the people as a whole, but a general seriousness and earnestness from all. Not a great many young people and children were added, but young and middle-aged men, and some who have passed the meridian of life, as well as some whose heads are snow-flaked for eternity, walk-ed out calmly and deliberately and severed. narkable, for if one was late in gettin to church he would observe that the lamps in the business houses and bar-rooms were turned very low, and the own almost as still as a graveyard The church was brought together a put in a good, healthy, working contion. Any bickerings that may he existed took to themselves wings a disappeared. But perhaps enough from the meeting continued sevented.

Windsor, N. C., Oct. 24. What if it had been

and one who had his own way of doing things. One of his parishioners says:—
I was busy in my shop when in the midet of my work, in stepped the Doctor.
"Did you expect me?" was his abrupt inquiry, without even waiting for a salutation, "No," was my reply. "What if I had been death?" he saked: when at once he stepped out as abruptly as he had come, and was gone almost before I knew it. What a question! What a knew it. What a question! What a thought for everyone of us! Does not death come to most, if not all, as unexpectedly as this? And does not the inquiry enforce the lesson from our Saviour's lips, "Be ye also ready, for in such an hour as ye think not, the Hon of man cometh."—Unestion Secretary. Acknowledgments for Buington Church.

In the RECORDER of October 17th i loest aims let not thy left hand know what thy right hand doeth, and also do not sound a trumpet before thee.' What loes that mean? Does it not strike,

"Doing Alms."

Christ."

The "left hand" spoken of is simply the adversary of our soul or evil spirit, hence we should not consult or let it know what the right hand does.

"Let your light so shine that others may see your good works and glorify your Father which is in heaven." Then is giving to Christ a good work! If it is, publish it that others may see your good works. If it is not a good work, then keep it a secret.

R. Q. A. TEAGUE.

Farmington, N. C.

Farmington, N. C. From the North Center Section

I have removed from Clemmonsville to Ruffin, and when I mention Clemmonsville you at once associate with it the names of brethren S. F. Conrad, Wm. Turner, and lay members of the church, but what Baptist's name can you associate with Ruffin? This is one reason why the RECORDER becomes reason why the RECORDER becomes a necessity. There is probably not a community of equal intelligence in the State where there are so few Baptists, and where there are so lew Baptists, and where so little is known about Baptist doctrine and principle. This seems somewhat remarkable, at least to me, when we have Yanceyville on the east, Danville, Va., on the north, Leaksville on the west, and Reidsville on the south. Within these boundaries lies quite a large scope of country, and according to my best information there is only one Missionary Baptist church in it. We have several Methodist churches in this territory, some Christian and Presby-terian, but the remainder is given over to the Primitive or Hardshell brethren Look at this territory on the map and see if it would not be a good missionary field to cultivate. F. P. TUCKER. Ruffin, N. C.

Missionary Picnic.

At its meeting a month ago, Middle Swamp church decided to have "a Foreign Mission day" sometime this m So on yesterday we met at the church where we had some interesting exercise by the children, consisting of dialogue and recitations interspersed with music a touching solo by one of the young ladies, and an admirable essay on For-eign Missions by Miss Fannie Knight. The pastor then made a few remark and one of the little boys delivered the closing speech, in which he told us of the good dinner prepared for us, but reminded us that duty should come before pleasure, and that while we were longing for the dinner, we must remember that the heathen were perishin without the bread of life. At the clo of his speech we took a collection for Foreign Missions, amounting to \$25.25. We then ate dinner and spent the reng time in pleasant conversatio

Thus passed the day away pleasantly, and we trust profitably; for we feel that raising a contribution for missions was not the only good accomplished.

Notes from the East-Open Terri tory -- Work, etc.

This section of the State has been sadly neglected by the Baptists. I am glad they are turning their attention in this direction. Our Pedobaptist brethren have taken advantage of our error in neglecting the eastern part of our State. They have planted churches in all of our eastern counties, while we haven't one Baptist church in some of our Baptist churches and eight Math dist churches. We organized a Baptis church at Poplar Branch, which gives us five churches in this county. There are two other places we have our eyes

Dare county has only two Baptist churches. The Methodists have six. Dare had only one Baptist church up to the 24th inst. I have been preachi Carlington in the same cou month ago I preached one week at that station, and partially organized with 20 members. At the session of the Camden and Currituck Union Meeting there was a committee from that partially organ-ized church, begging the Union to send the pastors and deacons over to Carington on the 24th to examine them. and, if found worthy, organize them into a Missionary Baptist church. The Union so ordered the pastors and deacons to go, and they completed the organization. I hope the State Mission Board will send them a preacher next year. That ca be made a strong church if you send th right man. They can pay between fifty and one hundred dollars.

P. S. C. DAVIS. From Granville-Growth of a Church, &c.

hree years ago our beloved parter. J. A. Stradley, with thirteen more of other Baptist churches, or e of about sixty. Se plety, and nearly every one of them Baptists.

church.

I MUST tell you something about one of the greatest men I ever saw; one who has made his home among us. O, he is a wonderful man; he stire up the love in every one's heart, he is so full of love to God and man; though he is in the midst of the saddest affliction that God ever sends on His creatures, he meanly home his had mons, W. R. Dement, J. W. Siedge, J. Coley, O. B. Wilder, W. H. Perrand says to his bleeding heart, "Be till, it is my Father." He teaches beautifully how the religion of the Lord lesus can bear us up in time of trouble.

ONE WHO LOVES YOU.

Stovall, Oct. 25, 1888.

G. M. Armstrong, \$1.00; J. B. Smith, 1.00; Capt. P. M. Mull, 1.00; Hickory Grove church, by G. M. Shives, 5.00; Hickory church, by J. P. Jones, 2.00; A. J. Cook, 50c. Total, \$10.50.

J. A. HOYLE, Pastor.

Iron Station, Oct. 22, 1888.

Contributions for North Africa. Myrtle Branch, \$6.60; Little Zoar, 4.15; Mt. Pisgah, 2.75; Goshen Chapel, 5.35; Livingstone, 1.15. This amount was collected by Miss C. C. Lennon, and forwarded us for Rev. C. L. Powell, for which we return thanks.

R. Q. POWELL. Fair Bluff, N. C.

A Hopeful View of the Church. I do not forget the startling progress which atheism has made and is still making in our generation. Not a few of the leading thinkers of the day, comprising some of the most brilliant men in science and literature, are its bold and uncompromising advocates, and display a proselytous zeal worthy of Christian missionaries. From this select intellectual circle atheism has percolated down through all the strata of society until in the shape of secularism it has become the creed or no-creed of vast bodies of working people. But still when calmly viewed, I cannot think that the present condition of Christendom foreshadows condition of Christendom foreshadows anything like a general and permanent renunciation of the old religious convictions. Christianity is simply having her ever renewed combat with unbelief—modified in every century by special conditions—inevitably modified in ours by

the sudden and immense progress of science. She has triumphantly survived all previous conflicts of a similar sort, and this fact, lends confirmation to the belief that she will survive the present struggle. Indeed there have been several periods in which disbellef was relatively more prevalent and more confident than more prevalent and more confident than it now is. So was it in England when Bishop Butler breasted its sweeping tide with his immortal Analogy. So was it in this country when the infidelity of Tom Paine and Thomas Jefferson poisoned many of our colleges and infected the remotest rural districts.—Rev. Dr. Kendrick, in the November Forum.

Duty to Enemies.

"If thine enemy hunger, feed him; if he thirst, give him drink," &c.—Rom. 12: 20. If the blessed Lord, who was a pattern of all the virtues and graces of human character, could not pass through the world without enemies, how can we who claim to be his dis ciples expect to be exempt. "Enough that the disciple should be as his Lord. Men may be our enemies causelessly through misapprehension of our char-acter, or in consequence of some supposed injury, and their hostility may be somewhat bitter and unrelenting and lead them to acts affecting our peace, reputation, property, or our life. Then should we retaliate, wish them evil, or seek their injury? The gospel forbids But on the contrary, we are to endeavor to appease their anger, disarm their hostility, and win their esteem and love. True magnanimity, so far from saying an "eye for an eye and tooth for tooth," dictates a conciliating course. Much better to triumph over an enemy by love than by revenge. Much better to assuage than to add new exaspera-tion to his feelings. To return good for evil is the Christian's maxim. If an enemy is in want, minister to his neces-sities, and let the vell of charity shade from remembrance the injuries he has inflicted. If, in the course of Providence, calamities befall him, instead of triumphing in his disasters, be the first to extend to him sympathy and a helping hand. Should such a temper as this prevail how soon would the fires of rancorous hate be extinguished. Aim to be like Jesus. The world that hated him he loved, and died for their redemp him he loved, and died for their redemption, and why can we not pray for them that despitefully use us. In a slander ous world we may not expect all men to speak well of us. In a selfish world we may not hope to enjoy the friendship of all. In a sinful world we cannot escape collisions and injuries. Then the best policy and truest wisdom is to love our enemies and do good to them that despitefully use us. that despitefully use us.

J. R. MAYNARD. Morrisville, N. C.

Contributions to Bayboro Church The following amounts have been received since last acknowledgment:

Bastern Association—F. A. Fennell,
J. W. Taylor, J. L. Stewart, L. R. Car-

roll, O. L. Stringfield, D. J. Middleton W. H. Murray, each \$1.00. C. H. Spencer, W. J. Fryor, J. W. Costen, S. Graham, H. R. Kornegay, J. M. Powell, D. M. Peterson, S. W. Swin son, Rev. T. Baker, B. F. Middleton, J. R. Marshall, W. C. Carlton, A. McCo R. Marshall, W. C. Carlton, A. McCo Herring, J. R. Bissett, each 50 cents. D. L. Gavin, J. G. Best, A. W. Bell D. G. Murisey, L. P. Best, O. J. Carroll L. K. Taylor, R. L. Best, J. P. Con Miss R. C. Carroll, Miss Clara Shine, D W. Bland, H. E. Brewer, W. H. D. can, A. T. Herring, H. J. Duncau, H. Williams, D. J. Corbet, S. Robins S. Blossom, L. W. Alderman, O. D. B tic, C. C. Smith, W. P. Lane, Arth Weeks, W. R. Dobson, F. D. Smith, P. Hurst, G. W. Boney, L. Middleto G. J. Lamberth, D. S. Nicholson, M. w. H., E. M. Rogers, T. E. Owen P. Wallace, W. W. Alderman, en-

T. A. Guy, F. M. Kennedy, H. Ritte H. H. Best, J. W. Best, W. B. Coope C. Cox, L. Aaron, Dr. L. Hussey, each Stella Middleton, Mr. Davenport, A. Hollingsworth, each 5 cents.
"Cash," \$4.53.

"Cash," \$4.53.

Tor River Association.—Noah Bigg. \$5.00; C. N. Cook, E. W. Timberiake each \$2.00; W. E. Bowers, J. A. Pitmar W. D. Carter, each \$1.00; B. F. Wilder A. Arrington, J. W. Smithwick, A. J. Underhill, M. R. Pernell, W. Edwards T. J. Taylor, B. D. Harper, J. H. Nick olson, T. T. Ross, each 50 cents; Mic Mary Webb, W. B. Joiner, Charles My ers, T. W. Stokes, Dr. G. W. Lewis, Mic Pattle Bowers, L. Moye, Henry Sim mons, W. E. Dement, J. W. Sledge, J. Coley, O. B. Wilder, W. H. Perry C. T. Stokes, J. C. Beal, Walter Lewis J. 18. Stailings, S. M. Boone, each 2 cents; B. B. Gardner, W. W. Strickland

Pedobaptist Close Communion.

The New York Christian Advoca was asked, says an exchange, if it was in accord with good Methodist teaching to ask all who love the Lord to partake of the communion. The Advocate gets off this sound paragraph of restricted

with a smirk upon his face to take communion. After what the minister had said he could not consistently refuse him, but nearly every important member of the church expressed his disapproval in such terms that the experiment was not tried there again.

That the Greek word for baptize always involves a burial, and that immersion was the act of baptism in the apostolic churches, are fully conceded by the foremost Pedobaptist scholars. And yet many who make this acknowledment use pouring and sprinkling for baptism.

Their defence is that immersion in water was merely for the purpose of a lavation, that this lavation is the essential element in baptism, and that there is, in effect, a baptism, even though the lustration be performed by the application of water instead of a dipping therein. When reminded of their admission that baptism is etymologically a mersion. That the Greek word for baptize al baptism is etymologically a mersion they answer that so a presbyter is ety-mologically an aged man, but as we speak of a young presbyter, so one can speak of baptism by sprinkling. They say that even were it admitted that originally the presbyters were, as their might be proper to place a young man in the presbyterate, and that as a man not aged may be called a presbyter or elder when he does the work of a presbyter or old man, so a sprinkling may be considered a baptism when it does the work of a true baptism or immersion

namely, a washing.
But these are met by another argument. Washing as a cleansing from sin is found in Jewish and even heathen rituals. Now the apostolic immersion was something more than a washing like the Hindoo's immersion in the Ganges; the apostles and the church fathers make it also a symbol of Christ's death and resurrection. The washing with water contains no distinctly Christian element, for that is found in Jewish and even heathen usage. Pouring or sprinkling is not distinctly a Christian ceremony; at the best it but expresses a doctrine of natural theology, that man is sinful and needs cleaning. But immersion involves peculiarly Christian truth, the reference to the burial and resurrection of our Lord. When baptism is regarded as merely a lustration its profoundest reference is lost. It is only in the burial in water that we find the peculiarly Christain symbol.—Christian Inquirer.

for Benevolent Purposes.

Rev. Fung Chak, of Portland, Oregon gives a beautiful illustration of the devotion of his brethren to the work of the gospel. Perhaps the American can take a lesson in benevolence from his Chinese brother. Writing July 25th, he

down from celestial heights to seek and to save you will lead you to heed and obey that divine command, "Go teach all nations to observe whatever I have "Enclosed please find a money order for \$15.00 (fifteen dollars), which we have subscribed to the Board. I sincommanded you." "Be witnesses for cerely hope you will accept it as a little offering to the Lord. "I will inform you about what some

of our brethren are trying to do for the Lord, that it may encourage those who are assisting our Chinese in this mission. We are trying to do all we can to save our money to give to the cause of Christ. You know every time we have our heads You know every time we have our heads shaved we have to pay the barber 25 cents, and now some of our brethren are shaving each other so as to save the money to help God's gospel. They do our washing the same way, and put the money into 'God's Treasury.' Brother Li Chak Hoi, a Chinese physician, who recently came from Canton, is a very faithful Christian. He is helping me to preach the word of truth every Sunday on the street; he is very successful in his profession. If jany brethren or his friends come to him to be healed of their disease, no matter what the sum their disease, no matter what the sum they give him he puts it into the 'Treasury.' This is the way we endeavor to save our expenses to assist the gospel, and intend to send the money to do some work in China. I think that it is a good idea, and an easy way to get the money for God. I earnestly hope you will pray for us that every one's heart may be stirred up and their spirits made willing, so that they may bring the offering to the Lord for the work. Christ. 'Let every one of you lay Thrist. 'Let every but him in store as God hath prospered him, that there be no gathering when He needs.' I went to Astoria week before last, and held three meetings there had the finest and largest congregation that I ever had before there, and had a good opportunity to preach the gospe of Christ. Rev. A. Le Roy helped me to hold the meetings. I distributed about 150 tracts: they all received them with great pleasure. Sam Dong, who is a very intelligent Chinase marchant. he heard God's truth, and now loves to read the Bible of Christ; many more were stirred by the gospel, and are very close to being Christians. I wish you would pray for them that they may have firmness in the Spirit of Jesus, and will be baptized soon; that many souls may be saved by the Arm of Jesus. We have about six of our members in Astoria. There are over 1,000 Chinese in Astoria. If we should open a mission school there I have no doubt that it will do much for the Lord, for they have no chance to learn the gospel."—Home Mts. Monthly.

We often excuse our want of philan-thropy by giving the name of functicism to the more ardent seal of others.—Long-fellow.

On Saturday before the second Sunday in September, 1888, Bro. Josiah Elliott, myself and others met at Cumberland School-house, Perquimans county, and organized a Baptist church of 31 members under the name of Mt. Sinai. Here is a beautiful territory to be developed. These brethren and sisters have gone to work. They have all their lumber on the ground, and expect to have

ber on the ground, and expect to have a new house to worship in by the end of the year. Bro. T. C. Morgan, Winfall, is the church clerk. M. L. GREEN.

Under Orders.

"It is required of a steward that he be found faithful."
"It is required?" Who requires? Who has a right to require? What does he require and of whom?
These are questions which naturally

Who requires?
It is a self evident proposition that He

It is a self evident proposition that He who has the power to create must have the right to control. Man is not an independent, irresponsible being, self-created, self-centered, accountable to no one for the thoughts of his heart and the deeds of his hand. The supreme power which originates, dominates. The creature is drawn to his Creator by a law of spiritual gravitation which holds him fast unless through his own perverse and wilful choice he swings himself out of his appointed orbit and plunges down like a falling star into the blackness of darkness forever.

It is then Man's Creator, God, who requires, and who would dare dispute his right!

What does he require and of whom?

requires, and who would dare dispute his right!

What does he require and of whom? He requires of the beings whom he has created and redeemed, to whom he gives of his bounty "full measure pressed down and running over," that they should be not receivers merely but dispensers also, scattering his blessings near and far. I have no time to enlarge upon the extent of that stewardship which is ours in virtue of our relationship to our Father and our Redeemer—a stewardship which embraces home, family, friends, country and mankind. I will simply speak of one comparatively neglected duty, one failure in trust on the part of God's people which must sorely wound the heart of Him who laid down his life for the world. He has made us

his life for the morld. He has made us

stewards of the mysteries of the King-

dom of Heaven." "A dispensation of the gospel is committed unto us"—not a gospel for one highly favored race or nation alone—not a gospel confined by metes and bounds, but rather diffusive

metes and bounds, but rather diffusive and penetrating as the sunlight—pervasive as the air we breathe—far-reaching as infinity. "There's a wideness in God's mercy like the wideness of the sea." "Other sheep I have," our Saviour said, "which are not of this fold; them also I must bring, and there shall be one fold, one shepherd." It is for "Those sheep on the mountains cold and bare: Away from the tender Shep-

and bare; Away from the tender Shep-herds' care," that I bespeak your fidelity to-day. I cannot bring to bear upon you in their behalf the argument of

patriotism; nor can I win you by ex-

citing a general interest in humanity at large. That would never lead us to seek and to save these lost sheep wan-

seek and to save these lost sheep wandering afar. There are enough within
the home-fold on whom we could with
much less sacrifice of ease and labor expend our efforts. Patriotism, Philanthrophy, Self Interest, the satisfaction
of seeing results, none of these powerful
motives can I urge to move you. I have
no argument in behalf of these straying
ones lost in the darkness of heathenism
but that your Saviour loves them and
bids you if you love Him to seek and
gather them in. He did not need you

gather them in. He did not need you

as a factor in this matter but he chooses

thus to develop your sympathy and to prove the sincerity of your love; and only the love of Christ constraining you,

love pure and divine for Him who cam

ration of such an inspired

arise in consideration of succeedaration as this.

There is no authority, Scriptural or Methodistic, for making the invitation general. The man who will not subject himself to the discipline of the Christian Church, and ally himself with its members, has no right to ask to receive communion at its hands. The course pursued by some ministers degrades the church and sacraments. Every person abould be formally recognized as a disciple of Christ; it should not be left to his own judgment. Years ago a minister said: "We sit in judgment upon no one. If in his heart he feels that he loves the Lord, he can come and commune with us." And the meanest loafer in the town, in debt to half the church for money spent upon his vices, unkind to his heart-broken wife, and expelled from another church, marched forward with a smirk upon his face to take

Immersion, the Christian Symbol

How Chinese Converts Save Money

me unto the uttermost parts of the "If a man love me he will keep my words." How powerful is that argu-ment of love with you! Oh if it burned within us as it should every Christian's heart would be stirred within him to go on a crusade for his Lord. No sea would be too broad to cross-no mountain too high to climb—no jungle too dense to penetrate in search of sonis to shine like

"Oh Love beyond all mortal thought, Unquenchable by flood or ses,
Love that through death to man hath brought
The hie of Immortality. Thou dost enkindle heaven's own fire
In hearts all dead to high desire.
Let love for love our souls inflame,
The perfect love that faileth never; And sweet hosannas to Christ's name, Through heaven's vast dome will sound for

Does such an enthusiasm of love s the heart of Christ's church to-day? I realize that there has been a part awakening out of a long lethagy, but watening out of a long lethagy, but as yet the morning only dawns. That ideal standard of the entire church as a missionary society, which some time ago was thought about to be set up, hardly seems near consummation in this year of grace 1886, when out of the 6,093 churches reporting to our late General Assembly, more than one-third falled to give a single penny towards. ceneral Assembly, more than one-third falled to give a single penny towards sending the gospel to the ends of the earth. It is too sadly evident that while there has been "high farming in small corners," as Dr. Mackay expresses it, great arid wastes have been left desolate; that while theoretically ity of our Lord has been practically it has been largely ignered or his commands so interpreted as best to suit the interest or pleasure of his professed people. Is this our kindness to our friend? Is this our fidelity to a divine trust?

Does it not become us to seek out any motives which may have influenced us in a course so faithless and so dishonoring to Jehovah! Trivial and foolish are the arguments brought up against the foreign work—not worthy of notice were it not for their constant iteration by it not for their constant iteration by persons of ordinary intelligence and even by many to whom a "Thus saith the Lord" should be a sufficient argument in its favor. Bear with me while I affude to a few. I had a friend visiting me lately who spoke slightingly of the work of Foreign Missions because of its lack of success—and yet a man died lately who was born the day that the first missionary set sail for India. In that one life time "the little one had become a thousand." One missionary

The Biblical Recorder

ADVERTISING RATES

land is full of blood and the city full of perverseness and violence," though "the worst of the heathen come in and possess our homes," yet "consecrate your gain unto the Lord and your substance unto the God of the whole earth" and you shall have incorruptible treasure in heaven that faileth not; but be sure,

for God hath said it, "no covetous man who is an idolater hath any inheritance in the kingdom of God and of Christ."

I am doubtless speaking to many here who do not belong to the unfaithful stewards alluded to, but who are showing all due fidelity in serving Christ on our Woman's Board of Foreign Missions, either in Auxiliary, Presbyterial or Synodical Societies. I pray you, my dear sisters, magnify your office. Fulfill your trust faithfully "as unto the Lord and not unto men." Take for your motto, "Whose I am and whom I serve," and let it be willing and loyal as it is reasonable service. Expect discouragements. Expect hard work. Don't groan over them and don't yield to them. Learn

which seemed forced upon you, yet, that you have "put hand to the plon don't "look back." In God's name

upward and press onward and give

help. My son told me on his re from a long sea voyage, of his ro out with the captain in his gig whil mid ocean to look at what appears

pletely covered with barnacies. The curious creatures have a long plus finger-like body, a kind of feath tongue at the end in vigorous mot and it might seem from their apparactivity that quantities of them stick fast to a keel might almost tow a

Another opposer of Foreign Missions said to me with a fine scorn, "I don't think much of Foreign Missions, I have think much of Foreign Missions. I have a nephew who is a midshipman, and has been to China and India and many foreign ports and he don't think that the missionaries have done a particle of good." I perceived that she was one of those chronically critical individuals, the density of whose ignorance with its veneering of self-complacency it would be always. be almost impossible to penetrate, yet I could not refrain from saying, "My dear madame, the testimony of one Sir Bartle Frere or Sir Henry Lawrence outweighs in my judgment that of dozens of mid-shipmen." Surely when Sir Rivers Thompson, the Lt. Gov. of Bengal, a most competent authority, calls Christian missionaries the saviors of India, and the Lt. Governor of the Punjaub states that they are "slowly but surely undermining the foundations of Hindoo superstition and bringing about a peacetion," we may well ignore the profound conclusions of these would be wise boys whose knowledge is derived from a passing visit at a port spent mostly with boon companions or of such travelers as only include in their narrow vision just what they most wish to see. "I don't believe there is a single native convert in all India," said a veritable Nimrod at

souls. Another explained to me her ne of the work of Foreign Missions, by saying that she could not possibly feel the slightest interest in the subject. "But my dear friend," I answered, "it isn't with me a matter of interest, but of bedience. I'm under orders. I'm not lawgiver to make the statutes, but a willing subject to obey him. I've every confidence in the wisdom of my Infinite Director, and should think it insufferable conceit in me to criticise his plans or to refuse to obey his commands be-cause I liked to do something else bet-ter. My capricious fancy isn't the thing to be suited—nor is it necessary even that my intellect should be satisfied.

" Mine not to reason why, Mine but to do or die," I want to have for my rule of life Whatsoever He saith unto you-do it." Oh is it not a humiliating confession that what so greatly interests our Lord has no charm for his professed followers who are supposed to be transformed into his likeness! Not sufficiently interested to offer salvation to a perishing world! How we should have cried out upon the selfishness and cruelty of the apostles and early Christians had they declined to execute their commission to send the gospel to our Gentile ancestors because they could not get up an inter-est in such Pagan Barbarians! Oh if we are sensible of such a lack of interest we are sensible of such a lack of interest let us recognize it as a symptom of the gravest danger. If our bodies became insensible that would argue a diseased, frozen, paralytic or cataleptic state and what will be the diagnosis of the Great Physician when he finds souls benumbed, affections chilled and wills paralyzed?
"Wilt thou be made whole?" Apply then to Him who alone can quicken your sluggish circulation, warm your frozen hearts and make your palsied limbs "to run in the way of his com-

How beautiful upon the mountain are the feet of him who bringeth glad tidings, who publisheth peace, who saith among the heathen thy God reigneth." Still another cause for our failure in fidelity to the heathen world is practical heathenism in the church at home. It of human nature is inevitably and universally toward idolatry." And are not Christians guilty of participating in it when they "set up their idols within their hearts," hide them in their pockets. and make of them household gods; who knoweth all hearts and from practising that "covetousness" which household gods; who knoweth all hearts and from practising that "covetousness" which household gods; who knoweth all hearts and from practising that "covetousness" which household gods; who knoweth all hearts and from practising that "covetousness" which household gods; who knoweth all hearts and from practising that "covetousness" which household gods; who knoweth all hearts and from practising that "covetousness" which household gods; who knoweth all hearts and from practising that "covetousness" which household gods; who knoweth all hearts and from practising that "covetousness" which household gods; who knoweth all hearts and from practising that "covetousness" which household gods; who knoweth all hearts and from practising that "covetousness" which household gods; household g which is classed among those vile affec-tions which we are commanded to make dead. We may think our pet failing too respectable an offence to be placed in such odious proximity, but God put it there, and he knows where things be-

Well may God give us charge, "Be-ware of covetousness." We live so com-fortably in our celled houses that we find it easy to forget that God's bertrage lies waste, and to degenerate into selfi-effeminate members of Ohrist's family. Lord" should be a sufficient arguit in its favor. Bear with me while
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ity" of those long trained in the school of Protestant Christianity at home.
The native church of the little island of Madagascar alone has given more than \$4,000,000 in the last ten years for the

Ah! my friend, the tables are turned.
Will you give up Christianity because of
its comparative lack of success in your
own land and go over to the majority
because the followers of Buddha, Confucius or Mohammed outnumber those
of Christ! How little we know what
true success means! Who can estimate
it save Him who "seeth the end from
the beginning" who "giveth to every
man his work" bidding him bore and
mine—out of sight it may be—the floods
flowing over him and at his own chosen
time applying the electric touch which
shall hurl all obstacles ont of the gospel
path so that "the gates of hell shall not
prevail against it."

Another opposer of Foreign Missions

in all India," said a veritable Nimrod at a nobleman's table in England, where a missionary from that country was also an honored guest, "I've traveled the country over and never yet saw one," "Did you see any tigers while you were there?" the missionary asked. "Oh, quantities of them," said the hunter with enthusiasm. "I've had fine sport killing them. Many a one I've dispatched myself." "I have traveled the country over very extensively," said the missionary, "and never yet saw a single tiger. Can you expect me to believe that there are any in India!" Each had found what he had sought. One was hunting for tigers in the jungle; the other seeking in the wilderness for lost

up the fires, get up the steam, be stoker, fireman, engineer, anything to insure safe and rapid progress. Have the best machinery, oil it well to avoid friction, keep a sharp lookout at the heim, less you come into collision with any of he craft; look well to your Captain, obey all his orders faithfully and soon the good ship will come with flying color "The night is far spent, the day is at hand." Our opportunities for service for our Master will soon be over. "The

for our Master will soon be over. "The world is all before us." "The field is the world." "Go ye into all the world and preach the gospel to every creature." What command could be more explicit or far-reaching than that? Do not let us dare to clip or minify any of God's commands, but rather carry them out to their fullest extent. We must not be content with taking a slip from the tree of life and planting it in our own garden, and esting a hedge about it, and pruning and cultivating it simply for the benefit of our children, our friends and our countrymen, for "the leaves of that tree are for the healing of the nations." We are not merely to dip up the waters of life with our little pint cup for our own refreshment and that of the passers by, nor can any corporation for our own refreshment and that of passers by, nor can any corporat dam them up to run their own privmills to the glory of God. Those "waters to swim in—a river that can be passed over—issuing full and free from the throne of God—flowing toward the east country—going down into the desert and to the sea to water the whole and no farther." "He will have all men to be saved and to come to the knowledge of the truth." "What He has written, He has written," and woe be unto him who dares to alter the sign-

I have thus briefly and im bring to mind that great finding when all secrets of men shall be rever if be said of us in the great day of assis "Welcome, good and faithful servar faithful in that which is least, faithful also in much, enter thou into the joy of the Lord," or "Thou art weighed in the balances and found wanting." Which shall it be, Found Faithful, or, Found Wanting?—J. A. D., Tract issued by the Woman's Presbyterian Board of Missions of the Northwest, Chicago, Ill.