

there surely is promise in this new departure : at least, to use a common expression, "viewed apon paper."

Seminary connected with this effort

It is supposed that the Pastors' Conference, recently organized in this city, will be of no little benefit to the common cause. Through this organization it is hoped that questions will be digested, shapen and presented to our Associations, as they could not be in the harried gathering of these bodies which we hold. The coming together of a number of pastors from the surrounding town and counties for mutual counsel &c., must, it seems to me, bring us into closer sympathy with each other's work. Organizations are sometimes beautiful locomotives, standing powerless on the rail for lack of steam and driver. We hope that in our case we shall not have this, for we have men in these organizations who carry a good many pounds of steam. The future will have to develop what time we make and what distance we put behind

I may mention that our Christian women are organizing for the Masters work-more at present for local interests. If Dr. Tupper's call upon our Kentucky sisters, through the Central Women's Committee, at Louisville, shall be a success, we will have much for which to felicitate ourselves in the near future.

We have had but few pastoral changes of late. Rev. Green Clay Smith has lately succeeded Rev. J C. Freeman in the Glen's Creek church, if Woodford county. Rev. A D. Rash goes to Nicholasville The First church-a large church too-of this city, has made too upsuccessful efforts to secure a pastor successor to Elder A. B. Woolfolk The brethren are holding nightly prayer-meetings, for this week, looking to God to send them an undershepherd.

We have among our ministers "preachers to be remarked." Elder Smith, above referred to, late pastor at our capitol, Frankfort, has a re markable history for a "good blo fashion Baptist preacher." as he claims himself to be. He was a Federal Brigadier, during our late war. John Morgan kept him awake in his saddle through this country for some time. He afterwards was elected to Congress from the Covington district. Andrew Johnson made him Governor of Montana after this Everybody does not know it, even in Kentucky, that he came within one vote of being President of the United States. That is to say, in the Convention of Baltimore, which nominated Lincoln and Johnson, Johnson beat Smith only one vote for the candidacy of Vice-President. Had that vote been given to our present Baptist preacher, when Lincoln was killed, he would have been President. I don't know whether he has had a hankering after the Presidency ever since. But you will remem ber that he did run for president on the Prohibition ticket. Some wish

of his membership by these he had beaten Hayes anyhow. Bro.

had their great debate in Lexington one of our city papers giving an acthe spirit of ecclesiastical debate count of the recent colored Baptist came to stay in the land. It is confined to no particular denomination, first one and then another "locks horns"-the Presbyterian less frequent, the Campbellites oftener, than any other. These are not confined to localities. A few years ago we had a debate in the mountains. A burly Goliath of Methodism and a youthful David of the" Baptist Order" met. The former spoke of his experience and victories in other debates and the Ajaxes whom he had met and slain. The latter said : "When you finish your discussion with me you will be like the bully who had waipped all his men and was butted by an old ram, who also kicked as he leaped away. This caused his death. and on his dying bed he said : The great regret of my life is to think that after I have whipped so many picked men, I should be kicked to death by a sheep." Sare enough, as the story goes-and as told to me by our Baptist David-before the debate was over the Methodist champion was so mortified at the belabor-

ing that he was receiving that he picked up his saddle-bags and slipped away, leaving the shepherd boy in the possession of the field. By the way, our discussions draw out sometimes North Carolina brains and literature also. Did you know

that last year Eld. Hungerford, Bap tist,and Eld. Fitch, Methodist, had a depate. Your humble servant slipped into H.'s hand Pritchard on Infant Baptism. I learned, afterward, that it was used with telling effect on the Presiding Elder's pedobaptist cranium.

Our Seminary endowment is still slowly climbing up. Elder G. W. Given, the only Agent now in Kentucky, is steadily moving on. He is now re-canvassing this section and his collections are, of course, slow, but by the dint of that never failing

courage which Elder Boyce of the

Seminary seems to hold, the three hundred thousand will come after a while. We are rejoiced at Elder Griffith's success in North Carolina, and we hope that the Chowan Association will look well to her laurels in raising her quota. The kindness shown to my old friend and brother, W. B. Harrell, of your State, as reported in your paper, reminds me that many of our Kentucky preachers have been recipients of "kind remembraces" of late. Nice suits of clothing, fine Christmas furkeys, many pounds of different things, the gift of an excellent overcoat such as Dr. Robert Ryland recently received, &c., show that Kentucky Baptists remember their faithful laborers. Ah, how few realize the condition of many of our hard work-ing pastors. How few think of the little mouths to feed and the little feet to shoe in these cold wintry months. How few really know the intense joy that fills a pastor's heart when—not so much the gift as the heart in the giving, tells that there is a warm place for him in the hearts

Convention in this city. Respectfully, JOSEPH E. CARTER.

Lexington, Ky. For the Recorder.

HOW A BAPTIST PREACHER WAS TREATED IN FAYETTEVILLE, N. C.

Dear Bro. Bailey :- I have been preacher 19 years. I have lived amongst all sorts of people and preached in all sorts of places-in hospitals, Railroad cars, on steam boats, in the woods with a log for my pulpit, under bush arbors, in the street, in school houses, in court houses on the mon ntains and by the seashore. I have had charge of country churches, village churches,

and one city church, and soldiers in camp and on the march; but never in all my life was I treated in such a way as the people of Fayetteville treated me last Friday night, (Jan. 24th). I had heard some hard things about the Baptists of Faverteville. and I had come among them with some misgivings; but I really did not expect to be served by them as I have been.

I had scarely time to unpack my boxes, and set my house on Hay-mount in order before I was told by a friend that I might expect considerable company on Friday night, and as my wife was sick he would give warning, Well, we had a fire built in the parlor, a young lady who took tes with us that evening was playing on the organ and my wife and children sitting by the fire, when suddenly the tramp of feet was heard on the piazza, the door flew open and in rushed such a crowd of men, women and children as I had never seen in a pastor's home before.

Methodists, Baptists, Presbyterians, Episcopalians, Oatholics and Israelites, old men and old ladies, young men and maidens, boys and girls all came pouring in with mysterious looking things in bundles and baskets and boxes and bags. Soon the parlor was filled, the passage was crowded and the dining room was overflowing with people demand-ing a place to deposit their bundles. A young man entered with a sack of flour on his shoulders and demanded the key to the kitchen. As I unlocked the kitchen door, I saw a wagon standing in the back yard and young men unleading it. A lady entered with a live chicken in her hand saying, "What shall I do with this? it wont lie still with the bundles. Take it somewhere, Mr. Cobb." The shicken, with feet tied, was put into the wood box. Confusion reigned in every direction. After a little while, when places were found for what they had brought, my wife and children and self were made ac-quainted with our guests as far as they could be reached in so dense a crowd. Some of the young ladies gave us some good music on the or-gan. Our neighbors of all denomi-

wearing a Dran new Deaver ed me soon after my arrival by Maj. Duncan G. McRae, and during my wife's sickness we were placed under special obligations to all of our nearest neighbors and to several of the brethren and sisters for substantial tokens of thoughtful kindness. When we consider that the Baptist church in Fayettville numbers only 39 males 164 females and that of this number only 32 males and 153 females are

residents of Cumberland county and much smaller number residents of the town. I think you may safely set them down as a liberal people. NEEDHAM B. COBB.

Fayetteville, N. C. For the Recorder. CHRISTIANITY IN INDIA.

Now while politicians are discuss ing the political future of India while Bussia is secretly desiring to annex the territory to her own, to bring the people into subjection to the Czar and secure the vast revenue that goes to the English government, while England, on the other hand, is taking every precaution to strengthen her hold upon her valuable pos sessions-Ohristians ought to be praying and planning for a more rapid spread of the religion of Jesus. To us it is a matter of indifference whether England or Russia shall have the political power in India or whether some aspiring native shall assame the reins of government and show to the world that India is capable of being governed without aid from abroad. But it is of great importance to the world of mankind that the religion of Jesus shall take the place of false religions that have grown hoary with age, made India the burial place of thousands of her subjects every year and kept the minds of her people shrouded in ig norance of the truth in reference to their duties as citizens and as beings accountable to the God who created them.

The late Sir George Lewis, once observed that in his opinion it was labor lost to endeavor to make any thing of the Hindus. That may b true so long as they are the prey of war-like nations whose rulers think more of the revenue to be obtained from them than of the good they may do them by giving them a higher civilization and the gospel of Christ, "The Persians, the Greeks, the Parthians, the Huns, the Arabs, the Ghazuivides, the Afghans, the Moguls and the British have successfully entered India and made themselves masters of the greater part of it." Perhaps it would not be transcending the limits of truth to say that India was not benefitted religiously by any of these conquests except the last all

There are many and grave difficulties to be encountered in planting the religion of Jesus among the peo-ple of India. First, there is their own system of worship. Their tem-ples and altars, their priests and philosophers, their prejudices and pride are all great obstacles in the

in Clay county. Christmas Unchangeable God. lively time with old and young generally. The woods up here look very Downsville, N. C. strange to a down country man. They were burned by the Indians and the timber kept under till after

they left. Now it has grown up and

is very straight and small yet. The

weather is very cold here now, Jan. 2nd, 1879. DEAB BROTHERS AND SISTERS :-Since I have been here I have con-The church has enjoined it noon me ducted two protracted meetings and to ask aid through the RECORDER baptized 18 persons, some of them for the completion of our house of heads of families. Have preached worship. twice in Georgia. The Baptists here are very much scattered and careless. ing done, and we are axions to get I think the churches are willing to blinds, and have the church plasterpay, though I find some members ed as soon as we can, in order to here who pay with promises. Brethhave everything comfortable and ren, I do not know a field anywhere that a good, earnest, self denying There are so many expenses, besides missionary is more needed than in that, will count up a gneat deal, we must begin in time, that we may be these back counties. I do think that the Mission Boards, Eastern and ready. We have a hard years' work Western, ought to help some man before us, yet, I think it will be our to preach in the large destitution in pleasure to work in the "Vineyard." these counties. While the Baptists We hope to have a good Sunday sleep the Pedobaptists work and School. We have never had one at gain. There has been but one Bapour church yet ; we have a stove tist sermon preached in Hayaville now, and want to organize one soon. since I have been here. J have not Matthews contains only about one hundred and twenty five inhabitants; yet had the opportunity, having been engaged at other points. There is three churches and another in a half no church house here ; the Baptists mile, Our church has between twenty five aud thirty members hold their meetings about one mile from town in the Presbyterian house most of them not able to do much toward the building, so it seems rather hard for so few, to bear all the ex-penses. The fact is, if we do not of worship. They framed and raised a house in town some 3 or 4 years ago, and it was blown down and lies just so yet. Some of the material get help from abroad, our church will was saved and is still on hand. have sprung the matter among the

not be finished in a good while, we will ask if we are refused, but we brethren and hope they will make do not think of such a thing ; we some arrangement to go to work. know that all will not refuse. Without help from some where it will We have succeeded admirably be a long time before it can be finishwell, so far, and I should feel sad in ed. I have asked many to subscribe I thought we were at a standstill. for the RECORDER but they excuse A very small amount from each church throughout the State, would themselves on account of the hard times. I intend to have some subhelp us considerably and require scribers here if I can get them on very little effort on the part of each fair terms. I don't know how Bapone of the churches to send us a dollar or too. Do not turn a deaf ear tists can be content without the HE-CORDER. It makes me feel lost to do to our cry, but encourage us to go forward with the work which we without the number that misses in have begun. Pray for us brethren, and sisters, that we hold fast the profession of our faith without Christmas week. I have read it and looked for it until it almost feels like a relative. God bless its Editors. May they live long to wield the pen wavering ; "for he is faithful that

for Christ. Yours fraternally, Matthews, N. C., Jan. 27, 1879. J. W. HALL. Haysville, N. C.

ST DESIGNED

For the Recorder ANSWER TO X. Y. Z. I see an article headed "Exegesis Hebrews 6: 4-6," in the RECORDER of Dec. 18th, over the signature of "X. Y. Z," with an invitation to any who differs with him to give their views. I should have been satisfied with a hint given by "A Sensible

Layman," but for an impression left on my mind by an article from the pen of Elder J. J. James, a very highly esteemed brother, in reply to an Essay read at a ministers' and deacons' meeting by a brother Taylor, (number and date not remembered). He took the same ground with "X. Y. Z," that Paul did not address the done I bave no doubt the Southern Baptist Convention will sustain you as long as you will stay in that State. I have been reading the Relgions Her-ald of Riehmond Va., more than 40

IE OALS OL L them at any price. "Wherefore, my beloved brethren, be steadtast, always abounding in the work of the ISAAC OXFORD. Lord, for as much as ye know your labor is not in vain in the Lord." S. M. COLLIS.

For the Recorder AID FOR MATTHEW'S CHURCH. DR. SULLIVAN ON CHURCH CHOIRS. To Our Sister Churches

The following, taken from the Chicago Times of January 20th. which is among other reasons why Dr. Sullivan risigned the pastorate We are having the outside paintof the Trinity Episcopal church, expresses our views of singing as a part of divine worship. The retiring paster has our warmest approbainviting by the next Association. tion : 12 1/ 1/

> A second cause for the restless feeling that has been steadily growing on me will be found in the direction of our church music. This, as you know, has long been a vered problem My views on the subject it is not necessary to state : you have heard them again and again, and for one whole year you not only heard but heeded them. Old-fashioned, that I am, I have always held, and felt, that praise, as an expression of the emotions of the sniritual life, was a personal thing, obligatory on every individual Christian, as much so as prayer is, to be offered by each for himself, as far as possible, as a part of his special oblation to God; a thing, therefore, not to be done by proxy, mechanically, perfunctorily, as though so long as it is done it matters not much how or by whom. And in harmony with these views I have invariably advocated general congregational singing-singing in which every heart and voice could bear its little part, just as in the temple of nature every bird of the air and every leaf of the forest contribute to swell the universal chorus of praise to nature's God. Such worship, btless, would have its defects, artistically regarded. It might grate on an ear listening in a spirit of fastidiousness ; but regarded in the light of the great ends for which God has given us tongues wherewith to praise Him, and hearts to adore where tongues are necessarily silent, this, to my mind, realizes the practical uses of music in worship, and, artices though it be, possesses, in God's sight, an scooptableness not belonging to any vocal display, however marvelous, that

because of the absence of all thought of God in it and of all devout reference to His glory, may, in this sense, be called heartless. It has been, for yours, a grief to me that I have not been able to educate my congregation to these views. I cannot indeed forget that My Bro. J. B. Hartwell, your letter of January 1st, 1779, is before me. I see in the RECORDER of the 8th of January, that Dr. J. McIntosh is with your customary readiness to comply with my wishes, you freely consented to the trial of my experiment for a year ; but why on the eve of sending you to the did it fail ? Not because my theory was State of Oalifornia to teach and unsound, but because the underlying sentipreach the gospel to the Chinese. Well, what shall I say ! ment was against it, and members of the con gregation, who would doubtless have co-oper Considering all the pircumstances ated in the movement if it at once proved a success, stood aloof while the issue was i must say amen, provided you will do your best to prepare and send one Chinese Baptist minister back doubtful, leaving the problem to be solved by strangers not connected with the parish to teach his native countrymen the way of salvation. If this can be and so it proved a failure." But do not mis approhend me as Sthough I were laying the responsibility for all this at your doors indi-vidually. It is the fault of the times we live

For the Re

Stranding Strate in Aller Santasan and Berly

Bible-God's Holy Word-sent to sections heretofore without this precious Light. This is some of the work that has been done by the "Little Leader" plan ; but the final results sternity alone can tell.

And now we ask every Sunday School worker in North Carolins to co-operate with us in the great work of organizing our forces and pushing the cause of Sunday Schools among our churches. We are vary much in need of funds at present and appeal to every school in the State to send us at least a small amount to relieve our present embarresements. Superintendents, and friends of the cause, will you not aid us ? We will have a lot of "Little Leader Com

missions" published by the first week in February and hope that every school, which proposes to use the plan for another year, will send us their orders at once.

JOHN E. BAT, Cor. Sec. S. S. B'd. Help us.

The following is from the wife of one of our best and most prominent Baptist minis ters :---

"My Duan Sin :- Having arrived at an almost desperate state of mind with regard to the Sunday School work in this place, I have resolved to appeal to you as a last resort, before giving up the ship. I have sighteen scholars, who appear promptly every Sunday morning, and who seem really to be very much interested in all I try to teach them. Of these, my own four alone, are the children of Baptist parents. I have struggied along alone for over a year, and I really begin to believe that I deserve some help. We have no suitable books, no papers. no cards, nor rewards of any kind, and no money to buy them with. I have heretofore urchased out of my own means such books. &c., as we were obliged to have; but now Mr--- salary is so very small that I can do so no longer. I am Superintendent, Librarian, Organist, Teacher and everything else that could possibly be expected of any one in a Sunday School, besides having to ot as deacon of the church, when (as happens a few times in the year) we have ser

Then say, can you help us ? If you have any old books, Sunday School papers, cards or money, do send them. This is one among the many calls that we receive for aid. Now won't you ask your School to send us some funds for such purposes?

A Request.

There are some of our Associations which have their minutes printed at home, in some convenient printing office, instead of send-ing them to Edwards, Broughton & Co., who put them up so nestly and so cheap. Well, am not going to find any fault of these brethren, but simply state that they lose a very valuable prize by such conduct. But the request that I have to make is that the elerisiof these Associations send me at once two copies of their last, minutes to assist me in organizing the Sunday School work in the State. Without these minutes, I cannot succeed in the undertaking. Let me illustrate. Last year after trying all I could to get a copy of the minutes of every Association, I failed on several ; and now on my register there is the name of an Association whose pastors I don't know, whose churches I have heard nothing from, and from whose Sinday Schools I have received no report. Now

