

REV. C. T. BAILEY, Editor. R. H. PRITCHARD, D.D., Editor. DUNCAN MCKENZIE, Agent & Traveling Cor. REV. JOHN AMMONS, Agent and Correspondent for Western North Carolina.

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THE BAPTIST PUBLICATION SOCIETY IN RICHMOND.

Unfortunately I was troubled with one of my miserable sick headaches, and thus missed several of the best meetings held last week in Richmond in the interests of the Baptist Publication Society. The readers of the RECORDER will see nothing on that account, however, as I shall make free use of the excellent report of Dr. J. William Jones for the *Dispatch*.

The meeting was called to order at 4 p. m., Thursday March 20th, by Dr. E. W. Warren, pastor of the 1st Baptist church, and Rev. J. W. Ryland was chosen Secretary. The pastor of the church where each meeting was held was the temporary moderator.

Among the visitors present were Rev. Dr. George J. Johnson, missionary secretary of the American Baptist Publication Society; Rev. Dr. George W. Anderson, literary editor of the Society; Rev. Dr. H. Fritchard, of Raleigh; Rev. Dr. M. T. Sumner, of Alabama, district secretary for the Southern States; Rev. A. E. Owen, of Portsmouth; Rev. Dr. C. Manly and Rev. C. F. Fry, of Staunton; Rev. Dr. C. C. Biting, of Baltimore; Rev. R. R. Acree, of Lynchburg; Rev. J. T. Craig, of Baltimore; Rev. J. S. Hayward, of Boydton; Rev. W. L. Fitcher, of Chesterfield; Rev. Dr. T. S. Dunaway, of Fredericksburg; Rev. A. B. Woodin, of the University of Virginia; Rev. H. G. Crews, of Halifax; Rev. J. W. Byland and Dr. J. M. Evans, of Middlesex; Rev. J. A. French, of Gordonsville; Rev. Dr. T. Eaton, of Petersburg; and Rev. Dr. Andrew Broadus, of Caroline.

Dr. Jeter, who had been detained by sudden sickness, sent down the manuscript of the address of welcome he had been appointed to deliver. The address was read by Rev. Dr. W. E. Hatcher, and was in the happiest vein of the distinguished author. He cordially welcomed the visiting brethren to the homes and hearts of Richmond Baptists, and expressed the confident hope that the meeting would prove both pleasant and profitable, and would serve to bind more closely together the great Baptist brotherhood of our common country.

Rev. Dr. C. C. Biting then delivered an admirable address on "The co-operation of all the Baptists of the country in the work of our American Baptist Publication Society." Dr. Biting ably argued that as this Society was organized originally at the South, and amid the tears and prayers of our fathers—as it is conservative in its spirit and its management—as it is far more economical to do our work through one organization, and as it has the means of accomplishing a grand work for the whole country—it should have the warm sympathies, fervent prayers, and active co-operation of the Baptists of the South.

The Society originated with a Baptist pastor of Alexandria, Va., by the name of Cornelius. Rev. Noah Davis, a Southern man, was its first Secretary, and Dr. W. T. Brantly, a native of North Carolina, was its second President. For some time it was located in Washington City, and was removed to Philadelphia simply because its publications could be issued there more cheaply than anywhere in the South, and for a long time its chief supporters were in the South. Dr. Biting stated that as the Secretary of the Southern Sunday School Board, located at Greenville, S. C., he had received the greatest kindness from the Society; that it was expending in the South about \$15,000 per annum, and that from the Crosser Fund about \$30,000 had been gratuitously expended in the South since the war.

H. K. Elyson, Esq., Dr. E. W. Warren and Dr. G. W. Anderson followed in addresses heartily supporting the Society. Dr. Warren stated that if anything had ever appeared in the publications of the Society offensive to the South, it had only to be pointed out to be removed. The meeting at night was held at the same place and was of great interest.

Rev. Dr. Johnson made a deeply interesting lecture on "Our country and its evangelization through the work of the American Baptist Publication Society." With a large map with which to illustrate his subject, he sketched the past history, present status, and future prospects of the country in its population, material interests, resources, and hopes. He then spoke of the moral and religious

condition and wants of the country, the means of its evangelization, and the important part which the American Baptist Publication Society may and must bear in the work. It was a thoughtful, vivid, and valuable picture of our country and its wants. Rev. Dr. T. Eaton, of Petersburg, then read a paper on "The Diffusion of our Denominational Literature," which was characterized by his usual vigor of thought and freshness of illustration. He made the point very sharply that while publishers of secular literature are careful to furnish the people just the kind of reading which they want, the publishers of religious literature must publish not so much what the people want as what they need, and we must furnish the means of both publishing and circulating truth which the people would not seek after.

Rev. A. E. Owen followed in a brief but earnest and effective speech, cordially endorsing the views expressed in the paper. General J. G. Field was the next speaker. He said that he would speak not as an American citizen, but as an American Baptist, when he cordially endorsed this Society and its work. He spoke very earnestly and effectively on the power of the press and its importance to the cause of truth.

The meeting Friday afternoon was held in the Second church, and presided over by Dr. Henry McDonald, and it was the privilege of the writer to advocate the "Better Support of Missions by Baptist Churches." No further mention of this speech need be made, as I propose to give its substance in a series of articles already begun in the RECORDER. Dr. T. S. Dunaway followed in an admirable address on "Training the Churches in Benevolence." He made the points with great force that the people need to be informed by their pastors as to their duty to give and the objects to which they should give; that there was greater need of more consecration of heart and life and property, and that the individual responsibility of every professing Christian to give something was earnestly insisted on.

The closing speech, by Rev. J. T. Craig, of Baltimore, was a good one, and eloquently argued the increase of a missionary spirit in the circulation of Baptist doctrines because of their unspoken value to the world. The meeting at night was devoted to the Sunday School Department of the Society, Dr. Charles Manly, Staunton, and Dr. M. T. Sumner, of Alabama, making elaborate and effective speeches on the occasion.

The meeting Saturday afternoon at 4 o'clock was held in the Grace Street Baptist church, and was presided over by Rev. Dr. W. E. Hatcher. The first address was made by Rev. Dr. Henry McDonald, of the Second Baptist church, on the "Relations of Roman Catholicism and the Baptists—Their Contrasted Faiths and Our Line of Duty." Introducing his theme with a pleasing incident of a Catholic priest who once said that the Baptists were "born Protestant heretics ever since the days of the Apostles," he proceeded to state and illustrate some of the points of contrast between the Baptist and the Romanists.

1. He maintained that Roman Catholic faith looked to the Church as the source of all authority and power—that all spiritual blessings come through the Church; that salvation is through the Church; and only in the Church. Against this, he insisted, the Baptists hold that each poor sinner may come to the cross for himself, and trust in Jesus for himself, and be saved for himself, without the intervention of either priest or surplice. The Baptists hold to simple faith in Christ as against the doctrine of faith in the Church.

2. He claimed as another contrast of view that while the Baptists hold that a Church is a body of baptized believers voluntarily associated together, the Roman Catholics hold a hereditary church membership, that all should be in the Church and are brought in by infant baptism; that they grow up in the Church and die in the Church. The Baptists hold that each man must believe for himself—the Catholics in a Church which may be performed by proxy.

3. He insisted that the two hold antagonistic standards of faith—the Baptists maintain that the Bible is the only rule of faith and standard of practice, while Romanists hold that the authority of the Church is of equal authority with that of the Bible. The Baptists hold that every individual must interpret the Scriptures for himself, while the Catholics hold that he must allow the Church to give the interpretation.

evangelization. The Roman Church has been in its past history, and in its very fundamental doctrines, a persecuting Church, which believes in either reclaiming or burning heretics; and he insisted that it was a mere dodging of the issue to say that the Church does not and never did persecute, but simply "turns over heretics to the civil authority."

On the other hand, the day that a Baptist would raise a finger to persecute any man who differs from him, he violates his fundamental principles and ceases to be a Baptist. For himself he would shoulder his musket and fight a mob which should assail a Catholic cathedral or attempt in any way to interfere with their right to worship God according to the dictates of their own conscience.

As to the duty of American Baptists, he insisted that they should yield to no false ideas of "charity," but, catching the spirit of that scriptural charity which "rejoiceth in the truth," should firmly, though kindly, preach and disseminate their doctrine. He hailed the work of this American Baptist Publication Society as one which should command the hearty sympathies of the Baptists of the whole country. He hailed the printing press as our great civilizer, and the distribution of the Bible as the great weapon of the truth. He wanted copyright and our Sunday School work vigorously pushed. He drew a vivid and eloquent picture of the field which now spreads out before the Baptists of America, and of the bonds of fraternity which bind them together, and closed with a touching incident which brought tears to many eyes.

Dr. McDonald's address was able, eloquent, and pathetic, and made a profound impression on all who heard it. Rev. C. H. Corey, president of the Richmond Institute, then made an admirable address on "The Special Needs of this Work Among the Freedmen." He spoke of the power of the Bible and of evangelical truth to antagonize socialism, communism, and kindred errors, and to reduce the grand army of tramp. He especially urged the need of this work among the freedmen of the South. He gave an exceedingly interesting account of the work among the colored people of the South. He bore willing testimony to the sympathy and active co-operation he had received from his white brethren since he had been in Richmond.

Dr. Corey's speech made an excellent impression, and was warmly endorsed by Drs. Sumner, McDonald, and Warren. At night Rev. Dr. George J. Johnson gave a Bible reading on "Baptism," in which he collated the passages of Scripture which are claimed to teach the views held by Baptists. Professor H. H. Harris being detained by sickness, Dr. W. E. Hatcher read the paper on "Southern Baptists—Their Characteristics and Duties." The paper was characterized by Prof. Harris's clear discrimination and decided ability.

Rev. Dr. G. W. Anderson, of Philadelphia, made an exceedingly interesting address on "The Baptists of Europe and the Publication Society." On Sunday all the Baptist churches of the city were occupied by ministers representing the Society, and collections were taken up for its benefit. I had the honor to preach for the Grace Street church, Dr. Hatcher's, at 11 a. m., on "The Difference Between a Baptist and all other Churches," and that church gave the Society about \$150.00.

In the afternoon Sunday School mass meetings were held at Grace Street and Leigh Street churches, and were addressed by visiting brethren—the writer, Rev. W. H. Williams, of Charlottesville, Dr. Jeter, and Dr. Hubert Harris speaking at the former. Altogether the occasion was a most interesting one, and gave great satisfaction to the friends of the Publication Society.

On Sunday afternoon I addressed Dr. Hatcher's boys' meeting, composed of seventy youths, fourteen to eighteen years of age. They met every Sunday, under the management of their pastor, and read the Scriptures, make short addresses, and lead in prayer as well as sing. Two-thirds of the boys were professing Christians, and I learned that they are very active in seeking to win their comrades to the service of the Master.

Another thing I noticed, which was that on Sunday on each side of the pulpit and near to it, there boys were seated, and in the next part of the house, Dr. Hatcher made a very good address, and I mention his name for those for the publication society to other pastors.

The Editor of the *Baptist* in vigorously defending himself and others for leaving Memphis during the yellow fever. We think the less is said about it the better.

Our venerable friend, Rev. Howard Malcolm, D. D. L. L. D., is lying at his residence, at the point of death, having been given up by his physician. He can hardly live through the present week. He is in his 81st year.—*National Baptist* of 27 inst.

Rev. Wm. Turner, of Salem, sends the following words of approbation: "I take it that you are in good health, as the *Recorder* is so full of life and interest. Elder Rober Jones' paper, 'Under the Juniper Tree,' is so very good. I am so glad you speak out independently."

The Dedication of "Estow Place"

In a letter to me some time since Dr. Hatcher stated that he was fitting up the rear parlor of his residence as a sort of prophet's chamber, with the generous donation of the Estow Place church of Baltimore had given him for holding a meeting with them, and that he could have no higher pleasure than that I should be the first to sleep in it. Well, I had that honor, though not till I had been compelled to make an address at its dedication, if the expression is allowable.

The occasion was an interesting one, and occurred on Friday night, the 21st instant. Some forty or fifty friends were gathered at the pastor's home, and with music, and refreshments and speeches from Dr. T. T. Eaton, of Petersburg, Col. T. C. Evans, a deacon of Grace Street Church, and the writer, the beautiful chamber was formally opened as the guest chamber of the prophet. I know no one who more cordially loves his brethren in the ministry or who more delights to extend to them a hearty and affectionate hospitality than Dr. Hatcher, and his desires in this regard can now be more handsomely realized than ever before. All the deacons of the church were present and the ladies showed their appreciation of their pastors sentiment by decorating the room with many articles of their handiwork. The conception of the idea is honorable to Dr. Hatcher, and is as beautiful as it is original.

Richmond College has an able Faculty. Drs. J. L. M. Curry and H. H. Harris, Prof. Puryear, the "Gives" of the  *Herald*, Prof. Harrison and Prof. Winston are all first-class names. They are all Baptists too, though I think Prof. Davis, one of the teachers of Law is a Presbyterian.

The Professors receive a thousand dollars from the endowment fund, and about as much more from tuition fees. The libraries of the College are nothing like so large or valuable as those of Wake Forest College. There are in attendance this term 149 students.

The college buildings are more costly than ours, and when others are erected to complete the plan, the institution will present a very striking and improving front as viewed from the city. It is located in the Northern limits of the city, and new buildings are rapidly going up all around it. The Trustees did a wise thing not long since in expending \$30,000 for the purchase of some land which was between the college and a new street the city was opening up. This gives the college a beautiful lawn towards the city, and protects it from encroachments.

I greatly enjoyed a most delightful work of grace, which was in progress in Grace Street church, Dr. Hatcher's, while I was in Richmond. It was hearty and warm and seemed to pervade the whole church, and yet, was most solemn and quiet. One night when a youth, the only child of deacon Henderson lately deceased came up, and gave his hand to the pastor in token of his acceptance of Christ, the venerable Doctor Jeter who seemed to be enjoying the meeting more than any one else, shook his hand heartily, and said: "Brethren, when this meeting began I predicted as the object of my special prayer this youth, George Henderson, and I have not gone to God at any time since without asking him to bless this lovely boy, and I am profoundly rejoiced by the confession he has made him to night. Brethren, the Lord does hear prayer. O that we had more faith." The reverent and affectionate respect with which everybody in Richmond regards this grand old man is beautiful to behold. No man of my acquaintance has grown more intellectually during the past twenty-five years, and as he grows in age, he seems also to grow in the sweetness and cheerfulness of his disposition. There are few things so admirable in this world as such a green, and useful old age.

PERSONAL AND OTHER ITEMS.

An arbitrary notice handed me while at Chatham Court has been mislaid or lost. The writer will please furnish us another copy.

The *Religious Herald* calls Dr. Boyd's departure from the Baptist faith a mistake. It was far more—it was a sin.—*Baptist Record*.

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...Rev. N. Z. Graves, of Warrenton, is sick. ...Rev. Dr. George B. Taylor and family have arrived in New York from Rome, Italy. ...Bro. L. says amen to your last editorial. Will you stick to it? Oh yes. We mean exactly what we say, and have no idea of turning to the right or the left from the plain teachings of the word or the line of duty to our cause, as soon and understood by the Baptists of North Carolina.

...Bro. Penn is a grand, Scriptural, wise and honored worker for God. He is the Lord's laborer, and, under his ministry, the most remarkable conversions occur. God honors his faith and his prayer. He never compromises his Lord's truth, nor does he depend on appearances or instrumentalities. —G. A. Lofgren, in *Baptist*.

...Rev. J. J. Hays, pastor of a Baptist church in New York City, recently called a candidate for baptism using the Episcopal service. The *Examiner and Chronicle* very justly attributes Bro. Smith's lapse into such unscriptural practices to his loose views on the communion question. He had been for some time an open communionist. We are glad he has gone thus far toward the Pedobaptists, and hope all other open communion Baptists will go with him out of the church.

...A note from Dr. McDowell, President of Chowan Baptist Female Institute, says: "Our speakers for next commencement, June 23rd, 24th and 25th, are: Address to Literary Societies, B. B. Winborne, Esq.; Address to the School, Maj. Robert Bingham; Annual Sermon, Rev. J. D. Eufham. We shall have a graduating class of ten or eleven, and have reason to expect a successful commencement."

At the meeting in behalf of the American Baptist Publication Society in Richmond, Dr. Biting made an "eloquent address." Dr. Fritchard "made an admirable address." Dr. Dunaway made an earnest address. Rev. J. T. Craig, a "good address." Dr. Manly, an "excellent address." Dr. Sumner, a "fitting address." Dr. McDonald an "able, eloquent and patriotic address." Dr. Curry, an "admirable address." Dr. Anderson, "made an exceedingly interesting address." At this point in the programme the "mug plant" gave out and the other brethren had to content themselves as best they could without any.

...Bro. S. F. Conrad, of Moxleyville, says: "Next Sunday Bro. H. A. Brown will wish to be assisted in the ordination of Bro. J. A. Williamson to the office of deacon. I learn from members of Bro. Fulford's church that he is making an acceptable pastor and has the prospect of doing a good work. Next week the contractors will go to work on the Moxleyville end of the Mooresville and Moxleyville Railroad. Already the prospect of a Railroad is having its effect upon Moxleyville, and it is thought as no distant day Moxleyville will be quite a flourishing village."

...The Rev. A. G. Coleman, Editor of the *Primitive Baptist* has been miraculously delivered from death twelve times. Seven times he comes very near drowning. One time he rode an alligator into deep water. One time narrowly escaped being burned to death. Once barely escaped freezing. Once a terrible cyclone came within a hundred and fifty yards of his house, and suddenly turned and blew down a Baptist meeting house. Once he was run over by a bear. On one other occasion a large tree in falling just missed him, and landed, an unbridled horse runaway with him that was riding. For further incidents and particulars, read the *Primitive Baptist* of 22nd of March.

...Bro. Cobb sent us a business letter with a note enclosed, and writes "Private" on both pages of it. But he says one or two things that others ought to see. He says: "I am anxious to get the *Recorder* sent every family of my congregation; and it will take a long time to do it. After an experience of nineteen years in the ministry, I am satisfied that those church members who read their denominational papers are the supporters of all church work and church enterprise. On last Sunday, (March 16th,) I baptized 5; on the preceding Sunday 1; and, next Sunday, I hope to administer the ordinance again."

...Rev. R. E. Overby says: "I was never annually as bed as I am now. My people over draw the picture, but they are really poor; and yet, I was never so happy in my work. It is an honor higher than angels ever had to be permitted to preach the gospel and then that God should select such a sinners as I. I can not cry out with the brethren about the death of that great and good man, Dr. Wingate. I was with him I think, but I was so sick. But at the release of a prisoner! Sad, that a man I loved was freed from sorrow sad and so, I will rejoice. We have lost nothing, such a man is never lost to the church or to the world. 'Whom dead he speaketh.' For 28 years, he taught well the way of life, but there were some things he did not know." He comprehends them now.

...Rev. F. A. Nordell has an admirable article in the *Witness*, of 19th, on "Recent Hymns." In comparing the old and the new hymns he says: "It is in every sense of the word a noble effort being put to fight what these have torn from the heart such a hymn as— 'Guide me, O Thou great Jehovah, Pilgrim through this barren land; I am weak, but Thou art mighty; Hold me fast, Thy powerful hand.' But it is hard to conceive of the most heaven-heated mad, unless he is gifted with keen poetic sensibility, being exercised by hearing Joy, O joy, behind the Savior; Joy, O joy, the message bear; 'I'll stand by until the morning; I've come to see you, do not fear.' I've come to see you, do not fear, do not fear."

Hymn writing and hymn-book making has become a matter of mere merchandise, a trade or business. And when a strolling minstrel who sings anything for so much a night becomes the hymn writer of his age, we may reasonably expect just such poetry and sense in the hymns as is furnished in the above extract.

A CORRECTION.

In your communication which appeared in your columns last week, about the middle of the communication, at the beginning of a paragraph, occurs this sentence: "Dr. Fuller was indeed a power among preachers." I meant to write and propose I did write, "Dr. Fuller was indeed a power among preachers." Please make the correction, and oblige. Yours very truly, A. McDOWELL.

TRIBUTES TO DR. WINGATE.

From Dr. Thomas E. Skinner.

Dear Bro. Bailey: How difficult it has been to write a line about Dr. Wingate. For two weeks I have felt like I had lost my best friend. His picture hangs over the mantle, and my eye instinctively raises me to the embrace of his memory.

My uncle, John Hall, Spurgeon and Yates, with a hundred other faces of prophets, surround me on the walls, but Dr. Wingate's only, gazes upon me, as though it would speak in that voice never to be forgotten, and pierces me with a tearful eye, softened in the folds of the white cloud of his purity and goodness. What could deprive me of that life-like picture of the man, whose presence always charmed me; whose genius fired me; whose spirit with its guilelessness, both rebuked and instructed me; whose gentleness tamed me; whose affection unmaned me; and whose memory is now so precious.

O, Wingate! how much nearer heaven appears now that you have gone! How much greater is our responsibility, who remain! How soon, we too, will be taken from earth to our resting place! The dear name of Wingate, as a sign of accurate thought and profound criticism; and loving training of youth; free yet chastened of theological thought—gifts of the first rank, and in rare union will never be effaced from the memory of the noblest hearts of his day and generation.

Humility was the prominent feature of Dr. Wingate's character, not the humility of a servile spirit, but of a truly grand mind, ever in contact with the greatest subjects of thought; a humility with which were blended the attributes of a great and mighty man. The Bible was this man's book. He lived in it. It was the home of his spirit, and he was mighty in the Scriptures. He was familiar with its facts, he understood its doctrines, he was literally inspired with its spirit.

He was a preacher, whose ministry was ever as acceptable to the untutored heathen, as to the highly educated; whose fame will survive generations; whose extensive usefulness will never be fully known until the solemn day of doom. Godliness, appearing in combination with gentleness and kindness, sound scholarship and independent thought, were the qualities which he showed as student, laborer, writer, and pastor.

O, the advantages of Christian excellence, even in this world. The greatest thing about Dr. Wingate, was the sincerity of his affections, which were well high universal in their outgoings. Whom did the man not love; if not completely, then most compassionately? His Christian consistency was ever conspicuous. "As fathers never put their best clothes for Sunday, but wear their spotless, raiment, and exalt their odor every day, so did his Christian life, free from stain, ever give forth the fragrance of the love of God."

His inward nearness to God, was the foundation of all his greatness. And this is the secret of every man's strength. When we begin not in God, we fail. When we cease to depend on Him, we perish. In vain does the strongest man draw his bow, unless the power of his hands, are strengthened by the hands of the Mighty One.

Stern rectitude—rectitude associated with the gentle virtues of mildness and softness, were the supports of his character, and the principles of his College administration. Dr. Wingate was an unselfish man. True greatness is not selfish. "In prayer it will intercede for others, and employ its influence to lift them upward to God."

Satanic arts say, "We are born in a kingdom; to serve God is to reign." A greater than Semea has said, "Whomsoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." True greatness never fails to do its work in the world.

Dr. Wingate did his work, and did not die before his time. He was a servant unto his fellow-men, for the glory of his Service. I think I know him well. He was from vainly, selfless, envy, pride, and malice, than any man I ever knew. I loved him as I never loved another, save some of my own blood-kind. I never tried to love him; he drew me as with the cords of iron he compelled me to love him.

Ever your true friend, J. W. M.

SHAW UNIVERSITY AND ESTEY SEMINARY.

During the past week we were among those invited to attend the public examinations at the above named institutions. We were there satisfied of the fact that as the good old promises are, so, too, God is His goodness has likewise extended intellectual capability in the same way. Not only was a mastery of the rudiments of mental culture exhibited by the pupils in a highly creditable manner, but the higher mathematics, grammatical analysis and several other branches were treated in such style by the pupils, as to elicit our combined astonishment and pleasure.

Here were many colored young men and women not only demonstrating that they had acquired knowledge; but the further fact that they have also gained the still more difficult art of imparting this knowledge to others. The utmost promptness, poise and grasp were manifested in many of the scholars, while diligence and discipline were manifested in all.

We envy not the state of the heart that could unmove witness this advent of a day of better things to our colored people. Like Sir Thomas Browne, we hold it to be a greater claim to special notice and respect of the South than that of the body, and we are ready at any time to ascribe high honor to all, who like Mr. Tupper and his coadjutors, devote themselves to the advancement of any portion of the human race. We have all along regretted that some of our people should have failed to sympathize in the efforts made in behalf of the colored inhabitants of the South. The white people are almost as much interested in the elevation of their colored neighbors as in that of their own children and friends. There are components of the body politic, and are powerful for good or evil not only in the State but also in church and social relations. The man who despises the welfare of his poor neighbor is blind to his own weal and the inevitable consequences of contact and association.

A few years ago the world was filled with admiration for Sir James Brooke. This cultivated and heroic Englishman devoted his talents and opportunities to the noble effort of civilizing and elevating an obscure and degraded race in British India. We hail in Mr. Tupper a kindred spirit to this beneficent Bagoah. Soon after the close of the late war, with a multitude of difficulties in his way, he inaugurated the work which has so prospered in his keeping. Messrs. Shaw and Estey and other men of New England, helped him with their means, and thus the dense ignorance of the colored people of North Carolina has been illuminated by a steady and increasing light, which we trust will continually widen and intensify with time.

Mr. Tupper is ably and faithfully assisted by Miss Powell, Miss Hayward, Miss Fuller, Miss Person, Dr. Spafford and Prof. Roberts, also by ten or a dozen other teachers, devoting a part of the time to the work. Prof. Roberts is a graduate of the Shaw University, and in his acquirements and bearing is the best possible commentary on the vast good that has been and yet will be accomplished by his alma mater.

We met Hon. Elijah Shaw, of Wales, Massachusetts, who was in attendance upon the examinations. He is a modest, sensible, self-made man, who has acquired fortune and nobly shares his wealth with those who would seek education. Not blessed with abundant early advantages himself, he is willing to aid others in similar misfortune. He has not waited until death had deprived him of the further enjoyment of his wealth, but still lives to see and appreciate the results of his benevolence. Edmund Burke said that "Education is the cheapest defense of nations," and he might well have added that no Utopia is possible but in the Republic of Letters. Then let every one who wishes well to North Carolina and the South give the aid and countenance which will aid educators upon the examination.

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of the one hundred thousand white Baptists of the State would this year raise \$30,000 worth of cotton for Christ the amount would be \$30,000. If this good brother's example were followed the whole world would very soon be converted to Christ, and I certainly would like to know that many of our brethren were going to give the proceeds of their sale or whole acre to Jesus. Bro. Bailey would gladly publish a list of such names in the RECORDER. Now is the time brethren. Let's fall into line with Bro. Quartemus, and accomplish a grand thing for the Redeemer this year. We all want a good crop. Give God his proportion, and you surely will have it.

Another "Charlie Ross." There is living in sight of me a family that was robbed soon after the war of a darling little four year old boy. The little boy's name was Sammie Chaney. He was stolen while near the road by a wagoner, and carried off to a nearby plantation. Not long after the capture of the child, told me the whole story of her long lost child, and it did my heart good to hear it. Then and there I learned more than I ever knew of the depth of a mother's love. No one but a parent knows how to sympathize with the parents of this lost boy. They think he is still living somewhere, and they still cherish the hope of seeing him before they die. He is now, if living, nearly eighteen years old, and has a large brown mark on his neck, near the collar bone. One thousand dollars reward was once offered for his recovery. When asked what his name was before he was stolen, he would reply, "my name is Sam. Garner," and he may remember his name as such now. Samuel Garner Chaney is his full name. If it is so awful to lose a child in this world, how much more so will it be for Christian parents to lose children in the world to come.

Nothing has added me more lately than the death of this great and good man. It is hard to realize that Dr. Wingate is gone. Surely to know him was to love him. The students of Wake Forest College have always loved him. I was there during a half year, and I don't remember to have heard an unkind word said of him. Those grand sermons which inspired the young preachers to aim at a high mark in the gospel ministry are to be heard no more. The grand personage who walked the Campus and into the Chapel with dignified tread shall be seen no more on earth.

Dr. Wingate was a friend of the students. I went to him while in deep trouble, trying to resist my call to the ministry, and when the devil was trying to have me value myself far too low; and that man of God counseled me as a father, and promised to pray for me. I shall love Dr. Wingate as long as I live on earth, and then eternally in heaven. Thanks be to God he is not dead. Such men never die. He is

"One of those immortal ones That were not born to die." His noble life is a monument of good works more lasting than perennial brass. He lives in the Alumni of the College. He lives in the preachers gone forth and now heralding the gospel in America and China. He lives in the memory of pious mothers and fathers, whose sons are now a blessing to the world. No, not dead, but gone before to "hold a light in the window" for thousands blest by his sojourn on earth. "Let me die the death of the righteous, and let my last ends be like his."

Washington, N. C. O. L. P. (sent)

FROM REV. J. M. C. LUKK. Dear Bro: I wish I could send you one hundred names with the money for the dear RECORDER, but my people say they can't get the money; they all want the RECORDER, and how can they help it, when it gets better all the time? I can't see how any Baptist family in North Carolina can be without it. If I would not be faulty in that, it would not be my brother that it is not my fault, that more of my people do not take the RECORDER. I would, if I could, induce every family to take it. Just what every family ought to do, and what I am and have been striving to get them to do. Our loss is to the church here, for the last 6 or 12 months has been very heavy by death, together with several dismissals, and several expulsions; but upon the whole, our condition is not worse than many others.

I have enjoyed your editorials, and the paper generally very much of late. The death of that great and good man, dear Dr. Wingate, has set a gloom and sadness all over the State, and none feel it more than myself, though I saw him but seldom, and was not intimate with him; yet he was one of the first who gave me words of encouragement when I first began preaching. I always felt better by meeting him. Who can fill his place?

"Hope to meet you at the Association." Our Railroad is now progressing rapidly, so they say. Thousands of feet of track, recently, have been being hauled from here to the Northern cities daily, and we are literally groaning at the sight of iron and rollers. Can't you come to see us? Perhaps you might induce our people to take the RECORDER. I am preaching fifteen sermons per month, five here and ten at other places.

I have just heard of the death of Mrs. Morgan, (mother of Bro. Seth Morgan of the M. E. church). She was a Christian and 9