The Biblical Recorder.

WEDNESDAY,.....July 9, 1879

All communications or letters for publication should be addressed to Biblica Recorder, Raleigh, N. C. Remittances and letters on business should be addressed to Edwards, Broughton & Co., Publishers, Raleigh, N. C.

Only personal letters should be addressed to the Editors.

MR. HARRY W. CRUTCHFIELD son of A. F. Crutchfield, Esq., senior editor of the Baltimorean, died New York on the 25th ult. He was an engraver of rare talent and hi illustrations in the Baltimorean wil be missed.

AT an Association, Union Meeting or Convention, when a speaker open ing a topic receives for that purpose an allotment of time three-fold more than any after speaker is expected to occupy, what right has he to appropriate so much to himself that most of the brethren cannot speak at all.

"SHARP SHOOTERS" are valuable in peace as well as in time of war, Quiet studious and thoughtful, aims only to hit the mark, make a centre shot, and then stop. We heard Q. Ward, a hard-shell preacher, say on one occasion, "A scattering gun is as good as any in pigeon time." But when "pigeon time" was he failed to tell us.

IF, by custom or appointment, a pastor's congregation are fairly entitled to their time after giving him an hour and a quarter to fill as he sees fit, has he the privilege of taking s half hour more simply because he has the power? Rise to say a "word or two." It too generally betokens a trying ordeal. Not so bad as burning at the stake, but still an ordeal. The men who can say a word or two are very apt to say it without any such introduction.

"BUT JONAH rose up to Tarshish, from the presence of the Lord. Others have done as much and continue to do it. You "had "the children were not well," or "the Board of Trade met and they fine absentees." or something, or nothing and you were absent from the pray er-meeting, the regular service or the monthly conference. It is not

shish to "flee from the presence of the Lord."

"Do right though the heavens fall." And if we ought not stop for falling stars, who would mind have the church do as they think. let the consequences be as they may, "I do my own thinking" says one. "It's a matter of conscience with me," every pore, but they must "do right though the heavens fall," and instead of yielding their "conscientious differences" they break down the church.

LONG PRAYERS will not do for the prayer-meeting. They make heads, and hearts, and knees ache. Weary worshippers fall asleep, "Amens," which were fervent at the outset become fewer and fainter. Long prayers are for closets, not social prayer mutual help of Christians. But when a member prays till half the circle are asleep, that prayer becomes a hindrance and not a help. Know what you are going to ask for before you commence to pray, omit the three minute introduction, and when your special plea is made, say

AT a very early age, and while tament Scriptures. Surrounded by religious people, we had no doubts to us God's word : Jesus the Saviour of men : the New Testament the us in our faith. What of human both have reached their conclusion and become connected with the two causes for the phe

tions and their disposition to misconstrue the plain language of the Bible that first gave rise to a single doubt as to the fulness and plainness of the turn back upon itself. In a manner written word and of its power to lead and enlighten the mind of man. Our most painful experiences came from hearing what were termed controversial sermons. We shall never forget hearing a sermon or two on baptism. One of these was delivered by a preacher, past the middle of life, distinguished for his zeal and energy in his chosen work, and widely known as an able defender of the faith of his people. To our surprise he attempted to prove that Christ was not baptized in any way; that if he was baptized at all it was with his judgment, and all his mental oil, and that immersion as a mode of baptism was never used in the first centuries of christianity. We were not | wish to see, but he cannot see it. He in any sense rivals, or in any way opposed to each other. He did not know of our presence among his hearers, and was preaching to a congregation of his own people. Here arose our first trouble with doubt. How could a christian, a minister of the gospel, so understand the Scriptures ? That he was conscientious we did not allow ourself to question. We could not think that a man who gave so many evidences of love for Christ and interest in the salvation of his fellow men could designedly misconstrue the Scriptures. We felt assured that by some strange mysterious process he misunderstood the gospel he so zealously attempted to preach. From that day to this we have striven to understand how it is, and why it is that men do not and cannot see eye to eye and agree as to the meaning of the words Jesus used, and cannot understand the simple transactions of our Lord's life. To us the mode of his baptism is as plain as the manner of his death. We have no quarrel with those who differ from us. We have been lead to be lieve that in most cases men have no control over their judgments in such matters. Solomon says, "train up a child in the way he should go, and when be is old he will not depart from it. He might have said train up a child in the way he should go, and when he is old he cannot depart from it." It requires the company," or your "Lodge met," or strongest of personal influences, or

a miracle of grace to turn a man from the principles implanted in his mind and heart when young. The child of the devout and conscientions Jew will walk in the footsteps of his fathers, raised and educated in America, as truly as though trained the main support of Roman Catholicism even now, when the light of human learning has exposed its usedle Tennessee. He keeps his churches less pretensions and history has proven it to be the only form of religion that degrades and blights its followers. It lives because it binds the soul and shackles the faculties of the children of its subjects. It is this same difficulty that confronts the missionary in heathen lands. growth in the grace of liberality towards the and set the prisoners free from such prison-houses built around them in will be promoted by preaching the duty of peneficence and giving his people frequent

says another. The church begins to Nothing but the quickening spirit of totter, and the cause to suffer at the living God can break the bands childhood. Mere human nature, how ever much it may be aided by learning and light, cannot rise superior to early training when that training is supported by personal interest. Certainly not when self must be sacrific. ed, and love sustained in taking a step towards deliverance. At first sight this seemed strange, "but after all," as Dr. Tucker, one of the best writers rooms. Prayer-meetings are for the of the age has said, "there is nothing miraculous about it; it is no rare thing for large numbers of pure and intelligent men to be deceived, and that too, under such circumstances as would seem to make mistake or funeral sermon, with the eulogies pronounce doubt impossible. Rare f On the character. It partakes largely of the nature contrary, the world is full of it. of a show, and that is the last thing on earth and always has been. Take, for example, certain topics within the domain of theology. There are certain things in the nature of facts, which are recorded, or not recorded, as the case may be, in the Scriptures, Son facts are clearly set forth in the Sacred Book; others, equally wise and and not the slightest allusion to them, and no side statement from

that should be brought into the service of burying the dead "land at galdane Encouragement in the Right Direction Let us take for our motto: "A Baptist giving of their means for the extension of the as to the truth and power of the good, declare that that Book conchristian religion. The Bible was tains no record of the alleged facts, se a capital principle of action for our Boar of Missions, and for all our churches, At later date the Alabama Baptist presents the record of His life and His death. We | which they could by any possibility following comment on the conduct of the read it as a reality. To us it was all | be inferred, and nothing that would Boardingers bon streams aind abid that it claimed to be. The experi- even suggest the thought of them A prominent feature of the work of the ences of after years only confirmed The parties are equally sincere, and missionaries of the Alabama Convention is to encourage the churches to meet ever Lord's day for prayer, praise, and the study of God's word. As a result, in the field learning we acquired threw no ad- after prayerful and prefound invesditional light on the mysteries of tigation. If such a thing had never where they have labored one hundred and God's revealed will. Our faith re- happened, we should say a priori ninety one churches meet at their respective mained unshaken through a labort. that it would be impossible. But we house of worship every Sunday. In these perilous times the controlling fidels had written and under the been stated. Of course one side or sideration with every father in discosing persistent labors of scoffers and the other must be wrong-palpably school for his son or daughter should be the sceptics. It was only after we had wrong-absurdly wrong-we may religious atmosphere to be breathed. Formade a public profession of our faith say, ridiculously wrong. We assign ligiously are best every way. Nashville church that our first serious doubts First, that the minds of men, when I thoroughly believe in the sour assailed us. And these came from led into certain channels from childthe views here presented. Better than all other kinds of education is training in good a source we least suspected, to which, | hood, are not able to get out of morals and religion. As to myself, I should indeed, we had looked for encourt those channels. A small stream prefer by all odds, that my children should attend schools where their morals would be protected, and the principles of truth as I believe the Bible teaches them respected, agement and strength. It was from | finds in its course a piece of broken the pulpit, from the preachers of the ground; obeying its law, it falls to gospel in their rivalries and opposi- the lowest place; the confluent drops tions to each other, and their appa- that follow in perpetual succesthan to enjoy the advantages of suprent willingness to misrepresent the sion, contribute themselves to the mental culture in schools of other den floctrines held by other denomina- cascade; the volume of the stream is tions or where the tone of moral conduct

is not high. Fortunately, we have at Wake increased by tributaries, and the Forest, Murfreesboro, Raleigh and Thomas cascade becomes a cataract, which ville schools where as good teaching is done nothing short of emnipotence can as in any schools in the State, and where great pains is also taken to impart the true somewhat analogous, a little stream principles of morality and religion. of opinion trickles down through two or three generations, gathering as it goes; it cuts out a channel for itself through great intellectual rocks,

which form walls on each side, if

such a figure may be allowed, and

in the course of centuries, its course is

as fixed at that of the Niagara River.

The second cause we assign is this

Moral influences in human nature

have the mastery of its intellectna

forces. When a man's feelings al

tend in a certain direction, they carry

powers, along with them. He not

only does not see what he does not

not only sees what he is determined

to see, but he cannot help seeing it.

although it does not objectively ex-

ist. Subjectively it does exist; that

is, to the man under illusion, it is a

reality. Nor is this any rare thing.

When a man's affections, prejudice

and interests are all on one side of

a question, it would be surprising if

his judgement were not biased to

that side. Especially is this the case

when thousands or millions of others

advocate the same view, thus making

it popular, and when many of its ad-

vocates are wise, and good, and

learned men, thus relieving the or-

dinary thinker from responsibility;

and at the same time supplying him

with specious reasons for his faith.

times have misgivings, but there are

enough of them to divide responsi-

bility, and to keep each other's cour-

age up. A change of faith would

lmost destroy the man, and he will

got allow himself to think such

thoughts as would lead to this result.

These two causes lie at the bottom

f many religious errors, which, i

they were announced now for the

irst time, would be met with deris-

on. The same principles apply to

NOTES AND COMMENTS.

BY T. H. P.

"The Methodist Women's Missionary So

ciety collected last year upward of \$80,000

for foreign missions. It enters upon its

Dean Stanley said in a recent address that

he whole contributions of the whole Roman

church at this moment to the missionary

cause do not amount to one-third of what is

ontributed by the Protestant communions

"The Baptist Recfletor says of Bro. Evins,

astor of the Knob Creek church, Tennessee:

He is one of the best country pastors in Mid-

horoughly posted in regard to all our denom-

national work. And then he gives them a

chance to contribute their money toward the

upport of these enterprises.' Such a pastor

It will be pretty hard work for the pastor

f four churches to keep them all posted

noroughly in our denominational work, but

am satisfied the usefulness of his churches.

heir growth in grace, and especially their

pastor, as well as towards everything else,

opportunities of exercising the grace of giv-

Many a pastor will sincerely sigh for the

privilege of doing what the Examiner and

Chronicle says the pastors of Troy, N. Y.,

'It is said that the evangelical pastors of

roy, N. Y., have adopted a resolution to

make the reading of the Bible, with singing

and prayer, the service to be observed at fu-

nerals whenever practicable. It strikes us

that there is the best sort of common sense

in what the Troy pastors have done, and we

Troy will prove equal to that of their pastors.

The good taste and the piety of the ordinary

over the dead, is of the most questionable

lina. It is the pride of this

This is certainly a grand motto, it would

pe that the sound sense of the people of

have united to do

an honor to his denomination."

pinions which are not religious.

The clear minded thinkers may some

Forgiveness of Injuries

A brother asked me some time since Does the Savior require me to forgive ar injury before I am asked to do so, and without my enemy's showing any sign of repentance?" My reply was substantially as follows: "No, he does not. The command is to forgive as we have been forgiven, and God never forgives our sins till we are penitent and ask pardon."

There are two senses in which the "forgive" is used—one is to forbear revenge. In this sense we are to forgive, whether the offender asks forgiveness or not. We are required by the Scriptures to cherish kind feel ings for him, pray for him, in a word, to bear no malice towards him, and be ready to help him if opportunity should offer. The other sense of the word goes much further and im plies the restriction of the offender to confidence and friendship. This we are not re quired to do, and indeed it would be impossi ble for us to do it without confession on the part of the offender. Too many of ts, however, say "we forgive" and still cheish the old gradge in our hearts.

The Kind of Religion We "We want a religion that softensine step and tunes the voice to melody, an the impatient exclamation and harsbrebuke a religion that is polite, deferential to superiors, courteous to inferiors and consilerate to friends; a religion that goes into the family and keeps the husband from being cross when dinner is late, and keeps the vife from fretting when the husband tracks the newly washed floor with his muddy boots and makes the husband mindful of the scraperand the door-mat; keeps the mother paties when the baby is cross and amuses the cliffren as well as instructs them; cares for the servants besides paying them promptly; pricets the honeymoon into the harvest moon, as makes the happy home like the Eastern ig tree, bearing in its bosom at once the manty of its tender blossoms and the glory of the ripened fruit. We want a religion that shall interpose between the ruts and silles and rocks of the highway of life, and he sensi-

tive souls that are traveling over tem." Rowland Hill used to say that hat man's religion was not worth a groat whoe dog and cat did not profit by it. What doe our profession amount to if it does not mke us bet-'ter? More kind and charitable at gentle and forgiving? Alas! alas! too ray of us keep our religion for Sunday and by rayer meeting, and do not live it at hour families and in our bosis

. Toy from his professorship in the Sou line tist Theological Seminary, at Loui ille most striking illustration of the enter Baptist methods, and also highly to the character of Dr. Toy. When Prof. Swing, of the I

Seminary at Chicago, was ch heresy, it took a Presbytery, court, several weeks to arrive at a and caused alienations that have z entirely forgotten. But Dr. Toy a man to make profitless trouble stand out against the evident voice the denomination; and, at the same time, of Trustees, having in their hands matter of retaining or dismissing a was too judicious to continue in man whose reputation as a teach ready begun to suffer, even thoughte is one of the most accomplished acholars ithe land. A session of a few hours, a cares eration of the question, and the tole thing is done-the Seminary is relieved, and Prof. Toy gets to himself an honorable better one than he could possib tained by any contest. We highly commend the conduct of his whole

Such is the verdict of The Furnal and Messenger upon the conduct of D. Toy and the Board of Trustees. Though Itmay sayor of vanity, I will venture to say the the opinion thus expressed is just to all he parties

Popular Errors of Speeh.

Many of the corrections of errors speech which have been published n the Rzcompan have been taken from a tery useful little book by Dr. L. B. Meredith from the press of Lippincott & Co., Pilladelphia, while many of them have been the result of my own observation. The favorwith which they have been received encourages me to continue these brief criticisms. Bethpage three syllables, accented on the

frequently heard De li-lab. E to i, to ma sa-barch thu-ni. Esther—the h Is silent. Gennesaret—the G is hard, not as he second syllable has the accent Jai rus, not Jai-rus. Phillippi-the second syllable seconted. Philistine-Phi lis tin, not Philistine. Palestine not Palesteen, as M it

Delilah accent on the first sylable, not

Darrius, not Darrius, and Helena, not Helena. La-oc-o-on, -- La-o-poon Terp-sich-o-re, not Terp-si-chore Sar-da-na-pa-lus, not Sar-da-nep-alus. Beatrice-Ba-a-tree cha, or Beatreess Beethoven, Buto ven Boleyn, Bool in, the oo as in pood. Bysshe (one of Shelley's given nat ot Bish-she, but Bish Orienton-Kri-ton, not Krik-ton

D'Aubigne-Do-baan-ya, accent on Asmans—Hem ans, not He-ma Ingelo—In je-lo, not Ingelo. Moultire Mootrs, not Mole-tre.
Thiers Te air, not Theers we don't

PERSONAL & OTHER ITEMS.

.... Tennessee has four Baptist newspapers with a prospect of others.

... Dr. Hatcher's letter will interest at east two good women in North Carolina. The old Yakin Association will meet

Thursday before the 3rd Sunday in August.They have one Concrete College in l'exas and two abstract Colleges in North

...,"One of the best D. D.'s in Mississippi s a dear sister who teaches a Sunday School lass,"-Baptist Record.Gen. L. M. Ayer, S. C., is in New

York, arranging for the publication of book on Salvation of Infants." Rev. W. H. Strickland, of S. C., een-granted a six weeks vacation by his

shurch, and will visit the mountains of

.The Baptist Record has concluded to give the degree of D.D. to all the Baptist reachers of Mississippi. Bro. Gambrell has rought out a large crop of D.D.'s.

College will meet at the College on 16th inst. Business of importance will be transacted and a full meeting of the Board is desired. ... Bro. D. J. Rivenback, of Laurinburg. wishes to acknowledge the receipt of \$1, from

... The Board of Trustees of Wake Forest

of Festival. ... The editor of the Courier has been granted a resting spell by his church and paper. Dr. Hiden is a man of splendid

enius and attainments, but one man cannot do three men's work and and Bev. Dr. W. T. Brantley, of Baltimore has been granted two months vacation by his church and will take a trip to Europe. His daughter, Mrs. J. J. Morehead, of Charlotte. will accompany him.

Prof. B. H. Lewis and family, Kinston Collegiate Institute, are spending their vacation at Black Walnut, Halifax county, Va. Rev. J. K. Faulkner will join im about the 1st of August.

We publish the article, "Tuen and ow" on our first page by request of a Doe or of Divinity—what it means, or what it is ntended to accomplish, we are unable to see t may be a good thing; we hope it is.

....Rev. Wm. Turner, of Salem, keeps up good list of anbscribers to the Broonnes in each of his churches. If all the pastors in the State would follow his example it would be better for them, better for the churches

.... In a note of 3rd inst., from Bro. Noa Briggs, of Scotland Neck, we learn that Dr. Hufham was holding a protracted meeting assion of the union meeting at Williamston

.... Rev. Dr. Ryland, of Ky., is on a visit o Richmond, Va. The Herald of 3rd inst... says : "No man occupies a larger place in the confidence and affection of the Virginia Baptists than does the venerable Ex-President of

... Rev. B. B. Collier, of Mathews county. a., has been pounded by his church, and speaks of his good fortune, thus : "That these good people should treat this weak brother in such a manner, will ever be a mat-

.... Richmond College at its late Comnencement conferred D.D. on Rev. T. P. Crawford, of China. We believe it was Queen Ann who said that the author of "The Tale of a Tub" should never be a bishop. The "Abrahamic Dynasties" of Dr. Crawford is worse than a Tale of two Tubs. The Journal and Messenger regards

the Religious Herald's resolutions on how to treat each other, as among the amusing things which have recently come to light." We agree with Dr. Lasher. The 5th resolution of the series, considering its source; is the pious joke of the age. 1011 115 VI

R. A. The monthly statement of the Orphan Asylum, for May shows total receipts from December 1st to May 81st \$4,459.74. The Superintendent in a note, says : "The friends of the Orphans have a right to know that the Superintendent of the Orphan Asylum is not. a candidate for any other office, and that he exceedingly regrets that any person or paper.

Qualified Second (colored) Baptist Church of Richmond, Va., Rev. W. H. Brooks, pastor, has a \$30,000 house of worship clear of debt. The colored Baptists of Richmond were numerous and well off before the war. According to Rev. Dr. G. W. Sampson' statement the colored Baptists of the South numbered one in seven of the population. They were not heathen then. Dr. Marsto told the brethren the truth at Saratoga, but the brethren could not stand it.

o. Dr. W. B. Hateber, in a letter pub ed in the Religious Herald, of 3rd inst. ha the following pleasant things to say of son of our good brethren !) . gaid to / of There was Hufham lean, grayish, wiry keen-eyed, barren of any extraordin beauty, as frue and genuine a soul as live gives him a cowardly look. Next to him

Overby. I like any gentleman that was bot in Petersburg, and Overby is a Petersburge and when he says it is so, it is so-at leas he believes it is so. He is a masculine bru Baptist Church thronged, with a me in, the organ and choir furnished magnificont music, and the President read the dis-Hobgood shown more taste in the selection of his final orator, the occasion would have defied criticism, excepting possibly that there was a churchly stiffness about it all that was hald it. If hy it is meant to be had no controversy with those who hald it. oseding finely with their new house of worship. The material for the house has been secured and paid for. At a Festival held by the ladies of the village on Thesday evening last, \$140 were cleared. Bro, W. T. Jordan, their pastor is at Beaufort taking a rest, but the brethren keep hard at work on their church and Sunday School. Bro. G. W. W. T. Jordan, their pastor is at Beaufort taking a rest, but the brethren keep hard at work on their church and Sunday School. Bro. G. W. W. Work.

Some of Thesday morning, Col. Jehkins, a charming gentleman and Dr. Pritchard's sontial that there is a standard of ideal period in law, showed me Raleigh. What change in law, showed me Raleigh. What change in law, showed me Raleigh. What change in law, showed me Raleigh. The laptists of the life and be free from similar, he and reminds one of Atlanta. The laptists of Raleigh are numerous and rich, and you need not wonder if any day they should raise the latter of the pastor in the latter of the presched a good segment work.

Wate Forest. They are a cordial set of folks, and will say more bright things to a prescher in a day than he would pick up in law to of the pastor in the presched a good segment from his text. His brethren ment to offer. But, if by it is meant that there is a standard of ideal period in law, showed me Raleigh. What change in that there is a standard of ideal period in law, showed me Raleigh. What change in the there is a standard of ideal period in law, showed me Raleigh. What change in the there is a standard of ideal period in law, showed me Raleigh. What change in the there is a standard of ideal period in law, showed me Raleigh. The lapting is the life in the west of the latter of the pastor of the latter of the pastor of the latter of the latte

some towns in a generation. No wonder Pritchard is fat. Raleigh would fatten A. B. Brown, and I almost think it would thicken up my lean and lovely friend, Dr. Dunaway. * * Tuesday afternoon I went to Wake Forest. On the train I met several brethre whom I love. There was Prof. Reinhart. the Principal of the Thomasville Female College-a genial, big-souled, cultivated gentleman, a friend of my college days, and, spite of himself, a preacher. Bro. Dixon, the young pastor at Chapel Hill, is put up, bodily, somewhat after the order of Estonthough, as a pedestrian. Eaton would wear him out in ten minutes. Dixon is a coming man-gifted, trained and full of zeal. May God spare and honor him. * * * Last in the list is Vann-the handless preacherat Weldon and Enfield, and one whom soul clings to. He has as fine a face he knew how warmly I love him, * *

Arriving at Wake Forest, Prof. Charles Taylor-the "Charley" of Richmond College-claimed me as his own. Treat me well? Ah, didn't they! So cordial and attentive they were to me. Heaven knows that I felt unworthy of the special kindnes shown me by him and his true good wife. To share their elegant bounty and have Dr. Broadus as a room-mate were two honors either of which was beyond my worth, and yet I had both. * * The outlook of Wake forest is inspiring. The buildings seen improved a new one recently and another under contract. The Truste are brave and earnest. The loss of the pee less Wingate has aroused fresh solicitude for the College. The endowment cannot be long delayed. They have a Faculty capable and red hot with enthusiasm. Simmons is senior, but yet in his manly prime: Royall scholarly and devout ! Mills is sole and full of vim: Taylor is worthy of his ancestral stock, young, studious, and mighty in every point except his health. He is an honor to Virginia. I embraced my dear and saintle old friend, Dr. Brooks. He is calmly wait ing on the river's edge for his Master to call him over, To my deep regret, I did not meet the Wingates . * 1, J. D. Joyner, formerly a member of my chareh and imy man Friday" in Petersburg, but now one of Dr. Pritohard's men. He was one of the readlestquietest; and most happy helpers that any pastor ever had, and by his adelity won his way from the ranks to the front of honor and asefulness. He is not perfect, however for is yet he is a bachelor with Wednesday night I spent on a freight train, slowly tumbling on my way through the Sand Hills North Carolina to Greenville, S. C. It was not a good night for pleasure, though I found real enjoyment in an acquaintance which made. He was a Methodist Presiding Elder and a frank, Christian gentleman, He was not ashamed of having married in courteous, and spoke with a tenderness of his mother that brought the dew-drops to my eyes. * * * But, I must stop. Some bad man will say that this is too complimentary of the inconveniences of metropolitan a letter. Be it known that those of whom I write are not perfect, and could possibly be criticised severely for their faults; but that is old College friend, the editor of the not my business, The Disparaging Club superintends that part of all public gather

BREVI MANU.

brotherhood is duly exposed. I beg, there-

fore, the charity of my beethren for having

forgotten to bring out what did strike me a

just what it should be. If I should tortur

find them, for it was truly a trip of almo

unalloyed pleasure."10 11:

I. A subject dignified. The author of a neat little book 77 pages on The Dance of Modern Society, says: "I propose an unusnal compliment to the Dance. I propose to discuss it. L cheerfully lend it dignity for that purpose." So we say of the modern performance know as women preaching in the pulpits. The brethren have dignified the question (1) by discussing it. May we not hope that it is suff

ciently dignified, amply honored and

even liberally endorsed !

Then our judicial permines honored editors of the journals wil secure to the readers the verdict of case "res adjudicata." 12. Three points for just complaint of the definitions and exposition of baptism. A against Webster's Die tionary B, Smith's Dictionary the Bible U. a Bible Panorama. Webster virtually declines to ine by the following meanings, give ust where we would expect his d

"Baptism, this is usually performed by sprinkling or immersion."
Baptize," "to administer the sacra ment of baptism, to christen." Be iser, "one who administers baptism Smith says, on the mode of bapt ing No. X, "The language of t New Testament and of the primiti-fathers sufficiently points to immesion, as the common mode of

tism." But, "on the other hand."

gives three cases in the interest some other mode, and then, as Wel ster, leaves it swinging in the ai We might have expec reference is made, after presenting or attempting to present severs the scene of his baptism with a con fession from the grater, in front, an an apology for the canvass behind sent the Saviour after his bar expositions of the rays of light eman

3. A sound sermonal motion But a few days ago, a minister o Conference of his brethren preached from the text, found in II. Peter 3:18.

In reference to the dectrine of "Perfectionism," he prefaced, "If by held it, all by it is meant perfec

Letter from a Richmond Pastor.

Visit it Raleigh-Dr. Pritchard's Historic Address—Wake Forest—Personal Mentio —Dr. McDonald, &c., &c.

RICHMOND, VA., June 26, 1879 My Dear Brother:
I must not forget the promise tha made you at parting in Raleigh to

send you a letter. First of all, permit me to express my grateful sense of the kindnes shown me by many brethren during my brief visit to North Carolina. and scarcely passed the border line before I met Overby, Savage, Hufham and Vann, with several of the non-commissioned members of th Baptist host, and they treated me royally well. That ride from Weldon to Wake Forest was a shining ep sode in a preacher's life, though had its shadows. The time spent i oyous fellowship with these brethre had been set apart for carefully por dering the outlines of an address the was announced for Raleigh tha night, but if any man can study of read in a car that is infested with the mischievous and jubilant Hufham his powers must be wonderful. I I ever realize my dream of spending a year in the East, I wish it known that I must have the popular, irre-pressible, eagle-eyed, happy Bishep of Scotland Neck go with me, but is he be put in close confinement. I had another misfortune. In my studidity I called Bro. Savage by the

disms name of Marsh Somewhat vain of his personal charms, and possibly conscious of the glory of being the Alumni orator of the season, he grew grim and warlike, and made me tremble for my safaty at By. various apologies and penitential laments. soothed him into a friendly mood Sadly enough my misfortune took new shape when the next day I reached Wake Forest. By that time Marsh had heard of my mistake, and he counted it an outrage on his pro-verbial pulchritude that I had mixed aim with the unbeautiful Savage He met me with lowering visage. begged his pardon promptly from my heart, assuring him that in my judgment an apology was justi due to any man that had been mista-ken either for him or Savage. I hereby take my revenge on both of them observing that if their wives married them for their brains culture and piety, or as royal Mongolians. I am sure they are supremely happy, but if in marrying them the were in pursuit of beauty, thenam dumbus tadt lie ni gwidet molesowane

My visit to Raleigh was simply Pritchard did not behave handsomely. He celebrated my arrival by falling sick with one of those classical headaches which constitute one

I was under great obligation to my RECORDIER, for much brotherly kindness. His warmth put into a fresh glow the love I felt for him in former days, but as I am an admiring reader of his paper, my affection did not need any fresh stimulus.

That was a noble band of brothers that I met at Wake Forest. If the preachers that I saw there are a fair sample of the North Carolina ministry, what a worthy brotherhood it must be.

This brings to mind a practical joke that Pritchard perpetrated upon the too complacent Baptists of Virginia a short time ago. We have a Virginia Baptist Historical Society, the design of which is to gather ma terial for our denominational history. It holds its anniversary in connection with the General Association. The occasion is usually in the shape of a mass meeting, and speakers are chosen with the understanding that they will discuss some topic of Baptist history, and if they should weave in some delicate allusions to the glory of the Virginia Baptists, I blush to say that it adds amazingly to the charm of their efoquence. Last year Dr. Pritchard was chosen as one of the Anniversary orators of the Society. Having once lived in Virginia. we supposed that he would understand what was expected. Imagine our dumb surprise when he spent most of his time in showing what the Baptists of North Carolina had done for Virginia. He almost proved that all the iamons preachers that Virginia had boasted of so long, were born in the Old North State, and the rest of them almost felt ready to apologize for the blunder of having been born in Virginia. We had flattered ourselves that we excelled in the art of self-glorification, but after hearing Pritehand in his rapturous eulogy on the North Carolina preach ers, we had to confess that he had beaten us at our own favorite game He may have contracted his boast ful habit in Virginia, but if so. turned it against us with deadly effeet in that historical speech. been invested with a chastened charm by the death of the gifted and love

ly Wingate, How sweet was his nature, how gentle his power, and how fadeless his influence upon the Baptists of your State.

The first thing that I heard on my arrival, was that Dr. McDonald had been elected President. The news addeded me, for I knew what must be the result. It is worth while for the dear brethren of North Carolina to know that Dr. McDonald has but recently quit a position of hor Kentucky College to enter-pastorate which he regards Divinely given work. He has charge Divinely given work. He has charge of one of Virginia's strongest charches, and is enshirmed in the admiration and love of his people. I suppose that nothing could tempt him from a position so pleasant, useful and promising. He is quite in love with the North Carolina people, and it was a litter thing for him to deny their enthusiastic call.

I am particularly pleased with the apirit of the Trustees of Wake Forest. They struck me as earnest and enthusiastic men, deeply concerned for the welfare of the Institution committed to their charge, and anxions

mitted to their charge, and auxious to push it forward to prosperity. In their hands the College, must rise to new heights of honor and usefulness. Their enthusiasm was so hot and ac-

tive that it made one feel that it must, at no distant day, secure an ample endowment and enlarged fa-

Pardon an outsider for one candid remark. When I saw the admirable advantages of the College, and heard of the number and wealth of the North Carolina Baptists, I was sorry to find that the attendance of str dents was not larger. True, it compares well with other Colleges in the State, as I learned, but it does not compare well with the number of Baptists you have. Surely, many of your people do not appreciate the advantages of Wake Forest. I beg them to think of its attractions. Its faculty is composed of honest, godly, cultivated Baptist men. Simmonsthe oldest of the tour is yet in his prime; is modest, full of practical sense and devoted to his work : Mills is a man of high gifts and mighty force; Royall is as devout and gentle as he is cultivated, and Taylor. my honored schoolmate and friend. is a ripened scholar and born to teach. Any boy of brains and vitality who is brought under their refining and entobling influences must be greatly benefitted. In one respect, Wake Forest is pre-

eminent. It has a high moral atmosphere. There is a singular purity about the afadents which I have noticed at every visit. This arises, I suppose, from the social and religi-ous influences of the place, and from the high character of the teachers. From many a town and village, parents might well send their boys to Wake Forest to escape local temptations and to bring them under heal thy moral discipline. I speak thus frankly because I made it a point to inform myself on these questions. How much I wish that I could pursuade the fathers of North Carolina to send their boys to Wake Forest! How much I would rejoice to touch the mind of every North Carolina youth with a yearning after knowledge! Baptist brethren, I begivon to edu cate your sons! Do it for the sake of the cause you love, and for the nonor of your children. Give Wake Forest a chance to make first class men out of your sons.

I must not be so unmannered as to criticise anything in your State, after receiving such kind treatment. And yet, I beg humbly to observe that the failure of a train to stop for dinuer at Weldon was a trial to two of us. The look on the face of Dr. Broadus, when he saw that dinner was impossible was gloquently sail, and I am sure that no Seminary boy ing in an advanced state of hunger. But our misfortune quickly ended There were two baskets of choice fragments put at our disposal by the Baptist pilgrims on the train, and we were reconciled. That ride through the sand-hills of North Carolina from Raleigh to Hamlet, on a freight train, on a bot, dusty night, was a most unsentimental experience, but even that had its renef. I met a Methodist Presiding Elder, and had a good time with him. Then, the lite conductor was delightfully courteous, and finally, and best of all, it And now, begging pardon for so

rambling and pointless a letter, I'am, yours. A RICHMOND PASTOR

Be Ready, Brethren.

The crops will soon all be laid by The leisure season is near at handthe season most suitable for holding profracted meetings; and we are anxious that all who have tendered their services to the State Mission Board shall make arrangements to enter their respective fields as early as the people find it most convenient

to hold a series of meetings. Our rapidly sincreasing list of names of volunteers was published last week. The majority of these brethren have not yet been assigned fields. We are daily hoping for some one to call for Bro. A., or Bro. B. or Brod Q, &c., to give his ten days to some place which the one who calls for the brother may designate. Please mention some places, brethren, at which you would like to see some one of these men. Help us in supplying the destitution with the Word. You know the fields better than we do, perhaps; therefore give us some suggestions. And we still call for more volunteers. All can get a field; yea, more fields than they can fill. But, says one, I am serving four churches, and if I go out and give one Sunday, one of my churcues will be without preaching two months. Welt, suppose it does hot see or treat its pastor for two months for It has its Sunday school and prayer meeting; and can go on with its work! The Gospel is planted there, and wed wishet decarry it where it has never gone Obrist said, "I must preach the Gospel to other cities also." He says, "go ye into all the world and preach the gos-

Let us go everywhere preaching the Word. Brethren let us test the olan this year and see what it will do for the destitution. Bro. A. C. Dixon has recently given two weeks' preaching at Halifax C. H. I learn that it was a gracious meeting. Bro. Dixon is soon to go and organize a church at Mt. Airy, where he gave a few days' preaching to the Board

last year.

O, for a revival of primitive piety and consecration. W. R. GWALTNEY.

J. D. JOYNER, cards of B.F. MONTAGUE to a 10) latiteta tatado a intel itent dani bos miv toole law triong wake Forest;

There will be an important meeting of the Board of Trustees of Wake Forest College, at the College, July 16, 1879. It is hoped that as many members as possible will attend with the College, July 16, 1879. It is hoped that as many members as possible will attend to W. T. REGOKS, and the Pres. Board Trustees.

They are not a beverage, but a medicine with entative properties of the highest de