The Biblical Recorder.

WEDNESDAY,..... May 10, 1882

NOTICE.

In future the name of each subscriber, with the date when subscription expires, will be printed to he was or wrapper, thus:

John Doe 1 381 John Doe 1 \$81

This shows that the subscription of John Doe spires 1st day of July, 1881. No other notice will served, and our patrons will please renew promply, or their names will be dropped from the list.

Terms cash inadvance.

THE SOUTHERN Baptist Convention meets in Greenville, S. C., the day this issue of the RECORDER is mailed to our readers. We expect to reach Greenville on Tuesday evening, and be present at the opening session. Our readers may expect in our next issue a full account of the meeting and what is done.

We do not expect any changes in

the Boards of the Convention or the work now being done by the Baptists of the South. No doubt, some will be present with axes to grind-they have contracted to do, or attempt to do, certain things that would be of pecuniary interest to their employers We are prepared now to excuse them for trying to carry out the contract. But that the Baptists of the South will give heed to their suggestions or adopt their plans, we do not for a moment believe. Great interests are in volved in this meeting. God has signally blessed the Baptists of the South, and their plans and methods. We see no reason for changing any of our present plans. That some brethren object to them is not to be wondered at. Some men are born to object to everything they do not originate and manage. Others are engaged to do so. While we are therefore not in perfect accord, GoD has so arranged in His providence that none of those who desire a departure from present methods have much influence. They and their aims are well known, and any move they may make will fail to meet the approba tion of Southern Baptists.

A REMARKABLE DEPARTURE.

On May 2d the following telegram and headline appeared among the dispatches published by the secular

LEAVE THE BAPTIST MINISTRY AND THE

"Boston, April 30 .- WILLIAM HAYNE LEAVELL, pastor of the First Baptist church of this city, severed his connection with the methods. Some of it in the South Baptist denomination this morning, because, as he claims, it does not allow sufficient liberty of thought. In his farewell address he said: 'Unfortunately for the Baptist denomination there is no recognition of the evangelical wing in its ministry. So soon as one desires to breathe a freer theological atmosphere, no matter how truly evangelical the tone of his thinking nor how strong his desire to remain orthodox, he is suspected of having transcended all legitimate limits, and his usefulness as a minister of the New Testament is thereby impaired. The only liberty granted to such a man is the liberty to go out. There are other denominations as evangelical as ours, where the limits are not so contracted, and to such an one I go. I leave both the Baptist ministry and the church of Jesus Christ.' LEAVELL is a native of South Carolina, sonin-law of Senator GEORGE of Mississippi, and came here from New York city, where he was for some time pastor of a Baptist church, and his liberal tendencies created much interest in religious circles."

This dispatch is doubtless incorrect. Mr. LEAVELL did not mean to withdraw both "from the Baptist ministry and the church of JESUS CHRIST." He still claims to be a Christian. We have very little to say, however, for or against Mr. LEAVELL. We have no disposition to think less of a man for differing from us, and still less to depreciate or abuse a brother for falling into, what seems to us, folly and sin. But we use the occasion to make a few suggestions to the ministers and the churches of the South.

We have known Mr. LEAVELL well for a number of years. He was raised and educated among us, and for a few years preached in South Carolina. his native State, and in Mississippi. He is a man of fine personal appearance, of good family and well educated; as a ready speaker and preacher his talents are quite respectable. His leading faults, observable to all who saw or heard him, were his conceit and ambition. These, allowing for the place of his birth and his early associations, were remarkable in a high degree, so much so, indeed, that he was ever restless and dissatisfied. No field of labor suited him, meet his demands. His one aim known for its conservatism and its seemed to be to secure notoriety, if allegiance to law and order, men of not distinction. For this he planned extremest views, who preach and and for this he labored. Notwith- teach in our pulpits. There are those standing the Apostle's injunction, among us who would turn the "That we henceforth be no more chil- churches of JESUS CHRIST into dundren, tossed to and fro, and carried geons, make the kingdom of GoD on about with every wind of doctrine, earth a barren, desolate Sahara, and by the slight of men, and cunning pervert the ordinances of CHRIST into craftiness, whereby they lie in wait to instruments of torture for the tearing deceive," he readily, and to all ap- asunder the consciences and souls of pearance gladly, made haste to em- His disciples. Then, on the other

brace and advocate every new theory or ism propounded, no matter how absurd, or in conflict with Gop's word, it might chance to be. When Mr. BEECHER of Brooklyn, and Mr. FARRAR of London, expressed a doubt as to the eternal duration of the future punishment of the finally impenitent, Mr. LEAVELL boldly defended the suggestion; and when Dr. Tox expressed a doubt as to the plenary inspiration of the Scriptures, Mr. LEAVELL, his pupil, adopted the doubt as a cardinal principal of his faith. The course he has followed and all the steps he has taken in it for years, led directly to the point he has now reached. We commend him for his honesty, in thus boldly and at once severing his connection with the "Baptist ministry" if not "the church of JESUS CHRIST." Would that all like him would do so, and that speed-

Pride and ambition are of them selves not wholly evil. They have done much in developing nations and individuals. But when these take full possession of the human soul, they are an unmixed evil. In their train are all the evils and horrors that disgrace the pages of human history. "By this sin the angels fell."

But pride and overmuch ambition n a preacher! Of this, what shall we say? An angel might veil his face from such a sight. We would leave the page blank, and humbly pray that we may never see such an one, nor have to listen to the displays of his Yet there are such men in the

churches: men who preach them-

selves and not the Gospel of Christ.

How such got into the ministry, and

what the churches are to do with

them, are questions deserving our

careful attention. Some have been

disposed to charge the admission of these men into the ministry to our present methods of education. They say, the boards are not sufficiently careful in the examination of young ministers licensed to preach by the churches and recommended to the Education Boards-that the faculties of our Colleges do not sufficiently guard against these sins. While there may be some truth in both of these statements, still it is true that men | but half way doing their duty. sometimes become proud and ambitions after they leave college, and that some of the vainest and most ambitious ministers who have ever afflicted the churches, never were at college, and never were under an education board. These traits of character seem to be inherent, or something of a spontaneous production. That something of ambition and self-seeking among the ministers has grown out of the modern methods of preaching and publishing sermons, must be evident to any one acquainted with these has doubtless grown out of the success that such men as DEEMS, TAL-MAGE and BEECHER have achieveda success attended with princely salaries and national reputations. There is, doubtless, to-day not a denomination in any State in the South that has not at least one preacher who feels that his present field is unworthy of his talents, and that if he were North he could fill Plymouth church and the Brooklyn Tabernacle with crowds of delighted hearers, or help VANDERBILT manage his millions. This feeling renders them impatient, dissatisfied and restless. And were these men to try this experiment, as Bro. LEAVELL tried it, a thousand chances to one they would do as he has

The churches should never license a proud, ambitious man to preach, no matter what his gifts and talents may be. Let him go into politics or some of the secular professions. As a minister he will of necessity be unstable in doctrine, and will, sooner or later bring great evil and sorrow upon the

What to do with the few such men we now have on hand demands our prayerful consideration. They should be faithfully and honestly admonished. These sins are sometimes of very gradual growth, and the afflicted brother may not himself know of their existence. Such a man should be very earnestly prayed for, and patiently dealt with; he may be restored -but should no improvement be made, then let him, as is now the case, drift from church to church. and over the land till he at last quits the Baptist ministry if not the church

of JESUS CHRIST. Mr. LEAVELL complains, that "the only liberty granted to such a man is the liberty to go out," We could most devoutly wish that this were so. But unfortunately for the cause of CHRIST, and the peace and prosperity of His churches, this is not true. We no congregation was large enough to have even now in the South, a section

dorse the materialism of DARWIN, and the destructive theories of Dr. Toy. So far as liberty is concerned. the extremes of narrow, designing bigotry, and the wild, silly vagaries of learned scientists are tolerated. The one of these extremes is as much to be deplored as the other. Would to GoD, that the churches of JESUS CHRIST could be rid of both of them and that their advocates would have the honesty of Mr. LEAVELL, and follow his wise and timely example of quitting the Baptist ministry.

the State who look back to the past, when the churches were idle, if not dead, and when the meetings of the Associations were taken up in feasting and in long-winded sermons, with mournful regret. To them, the change with all its improvements and results, is a source of mortification and a calamity. They long for the good old time when there were no boards of missions, no schools and colleges, no newspapers, no Sunday schools, and no appeals for contributions for any of these objects. These, to them, are the good old times-the old paths of the sainted fathers: they mourn over their departure, and bitterly complain of the active, energetic, busy present. To them, the great progress made and the thousands added to the churches, and the preaching of the gospel in Rome, China, Japan, Africa and Mexico, are nothing compared with the old dead past when the fathers-a few dozen of them -met in cold and dilapidated houses once a month, sang "Father I stretch my hands to thee," heard a rambling sermon, and then sang "Come thou fount of every blessing," and went home with each other to eat big dinners, chat over the crops and neighbors. and thus spend the day without giving a cent to any cause or doing anything of a specially religious character. Then the gospel was free and the churches were dead. These aged brethren are not in accord with the present, and they are at times very sad about it. It never occurs to them that they and their fathers were wrong and that the churches of to-day are

We do not comp'ain of these dear brethren. We love them for what they have done, not for what they have left undone. They deserve the warmest sympathy of their more active brethren; and should borne with patiently. Still it will not do for the churches to listen to their mournful complaints or follow them as examples. If so, our schools would be closed, our missions abandonad and our churches become des-olate. CHRIST's converted soul is "Go work to-day in my vineyard,"-not sit and mourn over the past, nor find fault with those who are trying to do as CHRIST has bidden them. Christians are idle enough, and do little enough as it is. without being exhorted to idleness and indifference. And it is quite safe to say that the pastor who visits a church twelve times a year without urging it to contribute something to the spread of the gospel, may do a good deal of preaching, but is not preaching the gospel of CHRIST. The more such a man preaches and the oftener he preaches to a church the sooner it will die. A church must work as well as pray, if it would live.

WE OFTEN hear the idea expressed

among Christians that the need of

the age is educated men in the ministry-men not only with college diplomas, but thoroughly drilled in theological Seminaries and Universities. in order that they may be able to hold up the pure doctrines of christianity against the learned theorists of the day. So far as we are concerned we think that men of this class are one of the needs; but not the need. We do not believe that the objections to the word o: GoD and the Christian system, offered by certain rationalists are so influential, or require such notice as is commonly supposed. Of course all such men being "the enemies of the cross of Christ," will for the new building was hauled to do as much injury as possible to the truth and do all they can in order to prevent its influence on hearts of men. At the same time. however, it must be remembered that even these men are subject to the with better buildings than ever becontrolling power and energy of fore. the Holy Spirit of GoD. They, two with other sinners, can be hurled from their lofty attitude and made humble, penitent sinners, with souls full of anguish and entreaty. SAUL does not intend to lose a day in comof Tarsus, one moment the proud persecutor, the next moment asked. his school. LORD, what wilt thou have me to do?" So now the same LORD can unhorse the infidel, causing him to quake with fear of the power which strikes him down. It is not difficult for the converted sinner to understand how the jailor at Philippi could wash the stripes of PAUL and SILAS, and ask forgiveness at the hands of the

heart that is proof against the penetrating arrow of the gospel, unless it be the heart which has grieved away the Spirit. Regarding their forgiveness. men are on the same footing. A truth directed at the infidel, borne thither by earnest words and fervent prayer is as apt to awaken him to a sense of his lost condition as is another truth under the same conditions, likely to awake n another kind of sinner. Without the "power of GoD unto salvation," both would fall short of the mark. Yet accompanied by this peculiar influence, known to us as the Holy Spirit, each THERE are a few good brethren in

will accomplish its object. We have no motive in writing the above except to insist upon a few points as not only indispensable, but really the most important facts to be observed in combating the infidelity

and semi-infidelity of the age. 1. Allow the Word to appeal to our common sense, and let it mean what it does mean, whether it sults our convenience or not, whether il suits our theory or not, and especially, whether or not it suits our feelings. "The desire to hear some new thing" is quite a malady among certain people. This would not be so bad, but sup posing others to feel as they do they immediately go to work and so distort the true meaning of some particular passage in Scripture as would make a skeptic or infidel laugh at its ridiculousness. Again, we repeat, let the Bible mean what it says, and not what we would have it to

2. "Preach the word." Oh, the thousands who have "itching wars," and oh, the hundreds who delight to pour into them that which satisfies. As to what "that which satisfies," may be, we leave the reader to judge. We have seen different kinds. Each kind is prepared by its own dispenser, and feeds only the ear, not the heart. It is not food for the soul. At least we never found it so. We might have been biased, because there was so much of the preacher and everything else except Christ and his promises. Possibly it is our fault and not the preacher's, that we do not like such preaching-yet we thank Gop for such a fault. Sometimes such preaching "draws" well; at others, that which used "to satisfy" grows old, and the churches are emptied of hearers though filled with learning. We are not surprised at this. The people get tired of learned recitations, and such are not calculated to reach the hearts of the unconverted. The two-edged sword of Uhristianity is the word of God, and in the peculiar warfare of the Christian it is this which cuts with sharp incision into the sinner's soul. He who preaches the word and the fact that those hearers heed, i abundant evidence that the best way to fight infidelity is by preaching with earnestness the plain truth of

3. The warfare must be begun at home, and in the Sunday school. The truth of this is so evident as hardly to need demonstration. Early pious training will do more for repelling the shafts of Ingersollism than every learned discussion which ever took place. That our people so little regard the sophistries and wicked eloquence of this unbeliever, and one of the prime reasons that he has such a small following is owing to early instruction by pious parents and teachers. We most earnestly trust that this truth may suggest itself to those who are now parents themselves and those who have classes in the Sunday school, that they may learn a lesson from the past.

What we have said is not against earning-for this is indispensably necessary. We only desired to draw the attention of all concerned to the importance of the three points above

BINGHAM SCHOOL BURNT BUT TO

BE REBUILT IMMEDIATELY. We regret to learn that all the buildings of Bingham School were burned on the 1st inst. Loss, not covered by insurance, at least 10,-Contracts have already been made for rebuilding. The first log the grounds while the fire was still raging. The suspension will be temporary and we are justified in announcing that the next session will open at the regular time, July 26,

But little time will be lost at this valuable institution for the education of our youth. It gives us much pleasure to know that MAJOR BINGHAM pleting arrangements for resuming

LITERARY NOTICES.

EVERYBODY'S BOOK; or, Some Points in Law, of interest and use to North Carolina Farmers, Merchants, and Business Men generally. By Walter Clark, attorney and counsellor. Published by P. M. Hale, Raleigh, N. C. Price 25 cents.

the stripes of PAUL and SILAS, and ask forgiveness at the hands of the Lord he had offended. The idea is, that all men are alike sinful, all alike under the curse of the law, all in the power of God. There is no condition of life to which the Saviour's promises are not suited, and there is no lawyer and costs a great deal less.

This is a very timely publication and must become of great use to the farmers and business men of the State. It contains in plain language, all the points of law involved in the transactions of life, and will cents, besides a vast amount of vexation man in North Carolina should have a copy of this little book where he can consult it as moment's notice. It is better than a lawyer and costs a great deal less.

PERSONAL & OTHER ITEMS

Read Bro. Collis' letter W. EASON, New Berne. Ex-Governor Holden, we are grati-

.Rev. Cadwallader Lewis, D. D.

ne of Kentucky's most useful Baptists, i Rev. J. H. CURRY, of Dallas, Texas,

.... Rev. W. A. GREEN of the colored church, baptized one hundred and forty persons on Sunday last.

... The good or ill you do to another you do to yourself .- Ez. Yes, but in the case of doing good, is it not "better to give than to receive" ... Rev. GODFREY HUBERT, of Skein

Norway, whom, it will be remembered, was fined and imprisoned for baptizing a convert, will receive \$54.50 from a number of Baptists in Philadelphia. "Thousands of souls for whom CHRIST died are being lost every day."-Exchange. This is a capital mistake,

the man who made it has read the New Tes-

tament to little purpose. The little church in Middleburg is in great need of help just now, or work on their new house must stop. Any of our readers who wish to help this struggling band may send contributions to Mr. J. W. NICHOLSON, Chairman of building commit

.... The Committee of nine, to whom the question of Bible work was committed by the meeting in Calvary Church are J. H. DEANE, WM. PHELPS, CHARLES SIELDER, L. RICHARDSON, J. B. TREVOR, G. H. AN-DREWS, J. D. ROCKEFELLER, S. S. CONANT

.The editor of Zion's Advocate in view of the fact that neither the brethren in New have made any arrangements, worthy of notice, for the accommodation of delegates and visitors to the May Anniversaries, suggests that the meetings be held in Sar-

.... Rev. H. T. MORTON, whom Drs. BOYD and KENDRICK tried to thrust into the Baptist ministry on Presbyterian ordination, has removed to Tyler, Texas, and takes charge of the East Texas University. He has now been scripturally ordained by authority of the church in Tyler. - Western

.. . The wise will waste no more time enendeavoring to convince the invincibly ignorant that our prelates are men of good will. It is vain to attempt the removal of this mountain of prejudice and cast it into the sea."—Catholic Mirror. A little common sense used by these prelates would do what your faith cannot. - Independent.

Rev. J. B. MARSH, of Iredell writes: "My wife is still an invalid, confined to her bed, a great sufferer, but patient and re signed. Anxiety, poverty and hard labor are mine and yet I realize the assurance of my heavenly Father, "As thy days so shall thy strength be.' I have not lost a Sabbath from my work from sickness during the year from May to May."

.Rev. R T. VANN, of Chowan Female that excellent institution: "Address before Literary Societies, Mr. R. W. WINBORNE. of Hertford county; sermon before grad-uating class, Rev. J. B. TAYLOR, of Wil-mington; annual address, Rev. J. A. Mun-Dy, of Warrenton.

... Is there not a temptation in our ministerial support-its semi-charity aspect, ts "donations" and "pound party," to flabby the fibre in our boys. It may start them towards soft notions of life-"flowery beds The best capital for our lads is grit from the word "go." That is a gospel that ought never to be diluted, and if we, or an angel from heaven, preach another gos-

.....The meeting at the Second Baptist revival of religion and the conversion of ome Friday last. We regard his labors in Raleigh among the most important in the history of the Second Church. Though Bro. BALDWIN has ceased active participation in the meetings, they were still carried on by Pastor GWALTNEY and the brethren of his church, till Monday night. There have been about 50 conversions and other

... Rev. O. F. GREGORY, of Charlotte has for the benefit of the building fund of the Baptist Church, made special arrangements with Railroad authorities from Charotte to Greenville. We trust all the brethen will bear this in mind and buy tickets on his train, thus aiding a cause dear to us all. Bro. G. says: "We have chartered car to Greenville, leaving here Tuesday 9th, (day train) 12:50 o'clock. Tickets good only on this car in going, but good until the 16th to return by any train. Fare for round trip \$2.50.

.... The protracted meeting in the 1st Baptist Church, colored, conducted by the great results. Over two hundred persons have professed faith in CHRIST, and one hundred and eighty have been baptized. The meetings still continue. SHIELDS, pastor of the Macedonia Baptist Church, Washington, D. C., has assisted the pastor for the past month, and done nost of the preaching. His brethren speak of him and his labors in terms of highest

The Journal and Messenger, in speak ing of GUITEAU and LAMSON, both of whom failed to be "cleared" on the plea of insanity, says: "We trust that the kind insanity affecting these men is no longer to avail in saving the necks of murderers Let murderers heed the examples thus set. Let us write it down in slang phrase, but in proverbial conciseness, THE INSANITY DODGE IS PLAYED OUT." This but voices the sentiment of our people of the South, and, we suppose at the North. The idea is a good one, and the religious press of the country can do good service for law and Christianity by regarding it in this light.

... The Watchman copies from another aper the news tha Dr. WAYLAND HOYT as accepted a call from the Memoria church, Philadelphia. Dr. Hoyr has again and again declared that he has "neither received nor accepted a call to Philadelphia. What may come to pass before the century or even this year closes cannot be foretold. but before such announcements are made. papers ought to know that they are founded on fact. It is one thing to covet your neighbor's pastor and another thing to get him.-

The Rev. Dr. BROADUS, an old Bap tist parson, famous in Virginia, ouce vis ited a plantation where the darkey who met him at the gate asked him which barn he would have his horse put in. "Have you two barns?" asked the doctor. "Yes, sah," replied the darkey; "dar's de ole barn, and Mar's Whales has jes built a new one." Where do you usually put horses of cler-Well sah, if dey's Methodis's or tists's we generallay put'em in de ole barn. but if deys 'Piscopals we puts 'em in de new one." ,, Well, Bob, you can put my horse in the new barn; I'am a Baptist, but my horse is an Episcopalian."—Bap. Weekly.

....Dr. EATON, of Louisville, writes as follows to the Examiner concerning the "Liberty of Conscience Bill," which we mentioned some time ago in the same con-nection: "I am glad to be able to report pathy of From the series of th

love the State Capital from Frankfort to Louisville, having recently voted \$1,000, 000 for the purpose, and then we can watch legislation more carefully.

.. Dr. EATON, in the last Exc gives several reasons why the Baptist Pas-tor's Conference of Louisville, (including the Faculty of the Seminary) do not urge co-operation with the American and For-eigh Bible Society on the part of Southern Baptists: 1st. The denomination in the North do not care anything for the Society. ... 2nd. The Society is doing nothing in the work of revision, though it has some plans....3rd. Leading brethren in New York are taking this whole Bible question into consideration with promise of good practical results. Rev. F. A. Douelass in expected to attend the Southern Baptis Convention at Greenville, S. C., in behal of the American and Foreign Bible Society and the subject will probably be considered

We have taken no part in the con troversy awakened by Dr. J. R. GRAVES' that Baptist churches have no right to admit members of other Baptist churches to the LORD's supper; nor do we intend to take any. But here is "a dilemma" which the Baptist Record submits the Dr. : The churches have the right to extend the privilege of worship beyond the membership, or they have not. If they have, so far as logic goes, they may invite a visiting brother to worship with them at the table. If they have not, they cannot invite a visiting brother to pray with them or preach for them. If the first position is correct, our brother's New Landmarkism is ll wrong; if the second is correct, then he s estopped from going round and preaching to the churches unless he takes his letter with him and joins before he preaches We leave Brother GRAVES to choose which horn he will fall on.—Christian Index

Remember, too, that if you really do serve the LORD thoroughly and heartily, he will accept you and acknowledge your ser-vice, even though no good should come of the waters; If you do not find it after many days, that is not your business. Per haps your Master knows what a capital hman you are. He has a large farm and he never means to let you become reaper because you do the ploughing so Your Master does not intend you take part in the harvest because such a good hand at sowing; and as he has crops that need sowing all the year round ne keeps you at the work. He knows you better than you know yourself. Perchance f he were once to let you get on the top of a loaded wagon of your own sheaves you would turn dizzy and make a fall of it o he says: "You keep to your ploughing and your sowing, and somebody else shal to the reaping." Peradventure, when your course is run you will see from heaven, where it will be safe for you to see it; that you did not labor in vain, nor spend you trength for nought. "One soweth and nother reapeth."-Spurgeon.

.....In Georgia there are twenty-one Bapist preachers named SMITH, seventeen named HARRIS, sixteen named JOHNSON. ifteen named Brown, thirteen named WII JAMS, eleven named Jones ten named ACKSON and ten named DAVIS, while there re thirty nine that begin with Mc. Albama has sixteen SMITHS, three of them are put down as C. Smith, while a fourth s CAT. SMITH; eleven WILLIAMS, two of whom are put down as L. WILLIAMS; and W. Wilson and Wm. Wilson are both at the same office; also Alabama has a Wood-ALL and a Woodsmall. Texas fifteen ten Jones and eight WRIGHTS. In the three States, Georgia, Alabama and Texas, there are forty-nine SMITHS, thirty-nine WILLIAMS, thirty-two Johnsons and thirtyone Jones 151 Baptist preachers in three Southern States with only four names, while Mc. begins the names of ninety! Ban. Flag. Possibly some of our Presbyte rian brethren will be surprised in reading the above. Our friend "ARGYLL" would doubtles "come forth" again were these statements made by a Baptist Almanac.

.The Methodist Christian Advocate.

New York City, has the boldness to evolve the following from its stock of past and exploded theories in regard to Baptism: "The other denominations that this is the only meaning of the word. On the contrary, there s much reason to believe that the early Church neither understood the word to have that meaning in connection with the ordinance of baptism, nor practiced that mode; and the date at which the modern Baptist Church began to use dipping is miner, of the same city, takes the Advocate to task as follows: give the Rev. J. M. BUCKLEY, D. D., edprove to the satisfaction of three scholarly men, holding a reputable standing in Evangelical denominations, that the Christians captize to have any other meaning than dip, olunge, or immerse, and that baptism was dministered in the age in any other form may choose one of the three scholars, we will choose a second, and the two chosen may agree upon the third. If such proof is to be had, we shall be glad to see it.

.We cheerfully insert the following, and thank our contemporary for directing our attention to the mistake. "The BIBLI-CAL RECORDER publishes the series of resolutions prepared by the officers of the American and Foreign Bible Society, and states that they were passed at the Conference held in Calvary church April 13th. No resolutions were passed at that meeting It was called to confer with reference to movement, that after thorough discussion should unite the Baptists. The principa by its officers" proposed to surrender at discretion, is strangely omitted. The resoutions, including the one eliminated by the RECORDER, were referred to the committee of nine, which the meeting directed its chairman to name."-Bap. Weekly. As "strange" as it may seem to the Weekly to which it refers, we have to say that to do not think it "strange," when no such resolution was received by us. The resolutions printed in the RECORDER, were from printed slip sent us by Rev. F. A. Doug-Ass, Secretary of the Society, and we prin ted all that he sent us. The motive which urged us to print at all was to aid the "movement that after thorough discussion thould unite the Baptists." We disclaim iny further interest than this in the matter.

....Dr. LAFFERTY, of the Richmond Christian Advocate gives his experience as an editor: "Move the preacher again. Let him be read out as Church editor. He is now in the Siberia of Church civilities. The Elder has his district parsonage, and the chief officer of the Church college the best dwelling on the campus-the Presiident's house-set apart and furnished for him. The editor, in bucohe phrase, must "reot pig or die." He may deliver a hundred sermons to prevent the "first churches" being closed while the pastors are on their vacations," but the congregation is so absorbed in restowing the weak nerves of the Rev. Doctors that it sometimes slips them to thank the man who robs himself of rest to give his brethren rest. His lectures may bring thousands of dollars to parsonages, but no one gives him a blanket. The editor is cheap and handy. They borrow him to make the "college speech" at a District Conference. They borrow him to fill the pulpit while the pastor is marrying a distant and former parishioner—a holiday and a big fee! They borrow him to milk with a coaying lecture, a hundred deller. with a coaxing lecture a hundred dollars out of "holding-back" udders. Colleges borrow him when the big gun mires and can't be got into position. The Bishops borrow him to get the drift of things, un-officially."

LOVE'S BANQUET AND BANNER.

upon him. For right royal presence, for nobility of mind, for world-wide dominion, for riches of reverence, for royal appointments and surroundings who like Solomon? He was also the Prince of Sacred Singers. His songs were a thousand and five. Of them all the Canticles was the "song of songs." As dewy Hermon lifts its dome above the hills and lesser mountains about it, so the "song of songs" surpasses those of all other times and bards. In this song of Solomon's there are but two singers. The one voice we recognize the royal tones of the King himself. The other is the voice of his bride. It is sung all through to the accompaniment of love. One of the most entrancing strains is when the bride sings of a banquet and of a banner, "He brought me to the banqueting house and his banner over me was love." (Song of Sol. 2: 4.) He celebrates the occasion

of royal festivity in which she and the King were the central figures. Look into the banqueting hall. It s an apartment in Solomon's cedar palace. There are columned niches. rich carvings, tesselated pavements. Fountains are playing. Music min-gles with the plash of the falling waers. Flowers everywhere fling out their mute praise in perfumed incense. While a thousand lights from the golden candelabra give the scene the brightness of day. Truly the banqueting house is royal.

The banquet is spread. The smokng meats are from Solomon's herd the choicest cuts from the thirty oxen laily slain for the King's household. the luscious fruits are from his gardens the red wine from his vats: "the finest of the wheat and honey out of the rock" are there. No silver is seen at the board. It was "nothing accounted of" in those palmy days of Israel's glory. The gold and jeweled service flashing back the yellow light are his, all are his. And he too has appointed and apparelled the quickly moving cup bearers. "All things are ready, and ardent expectation is spelled out apon every face. Now a movement at the far end of

the hall. The massive doors swing open. Every at endant takes his place. I'he thousand lights dance and vibrate in the crash of trumpet and cimbal and harp and psaltery. The king has entered. Along the line of nimbly clad retainers he moves towards the waiting banquet. How every inch a king But all eyes are riveted by the form at his side. His hand clasps her palm and he leads her on. Who is she? Ah! it is his bride. It is Pharaoh's daughter, the queen consort, the spouse of the Canticles. As he leads her on thus, the banqueting hall the burst of welcoming music diminishes and the mighty measures and sweet adences of the sacred "song of loves" Ps. XLV) trill and tremble and enrance all who hear. It is from the ips of the king's singing men and singing women and before it has ceased with kingly pace Solomon hands his bride her place by his side at the royal table. He says "Eat. O friends; drink, yea drink abundantly, O beloved" and the banqueting be gins. This is the scene she remembers of which she sings, "He brought me to the banqueting house and his banner over me was love. No wonder she thus praises him She had tacted in love. She had feasted on his bounty. She had been filled with the wine of his joy.

The picture is before us. What loes it symbolize? We have heard he parable. What is its mystic meaning? We have seen the delectable marriage. Where is the reality? Is it but a pleasing yet tantalizing vison? No! As we have seen the earth-Solomon bending with eyes full of ove over his Egyptian bride, so we. with anointed eyes may behold the greater than Solomon "leading with greater than earthly love, into a banqueting hall greater than Solomon's cedar house, the bride whom He died to win. How thinly the vail of allegory hangs. The metaphor tells its own story. We the redeemed, are the bride of the heavenly Solomon. He has wooed and won us, from this world which "spiritually is called Egypt." He has led us into "his house of wine." We sit in We sit in spirit at our Solomon's banquet. He beside us. The banner of love floats above, love unearthly, love dirine, love patient and tireless. Such ove alone could bear with such as we. Our weary heads are on his bosom. We hear the loving heart beats. How t stills our chafing spirits! How quiet and cool become our throbbing temples beneath the touch of his dear hands Think, beloved, of the banquet He

preads. He is practiced in this. hat feasts he can prepare! Think of the manna for Israel's thousands. David says, "Thou preparest a table before me in the presence of my ene mies." The risen Jesus refreshed his weary disciples after toiling all night saying, "Come and dine," (John 21: 12.) He fed discouraged Elijah with a repast that imparted strength for forty days and nights. Of his bride he says, I will come in and sup with her and she with me. Look over the bills of fare. No two are alike. Here is one. This is a collation of love in its varied forms. We sit down by our Solomon's side. Love makes up the feast. Electing love is the first course. The next is love incarnated. Then love suffering and dying for us. Then love triumphant in resurrection. Then love, still embodied at God's right hand for us. Then love ever present to the end. The last course is love unchangeable and eternal. What a feast of the soul. Again the bill of fare calls for the varied and sublime phases of His power. This is strong meat. And again at the banquet is a ariety of viands. We begin with justification, we linger over sanctification, we sit long with delight over even the sufferings included in the "all things" that work together for our good and make us like our bride groom finishing the repast with anticipation of glory as desert.

How often were such as Rutherford and George Herbert and nection: "I am glad to be able to report nection: "I am glad to be able to persons the ban-queting house! How their fare became richer and fuller as glory's dawn streaked their horizon! At this table the food never clogs. All we take is like an appetizer. How different from the wedding feast. It daily "I all the ban-queting house! Madamme Guyon led into the ban-queting house! Madamme Guyon led into the ban-queting house! How their fare became richer and the ban-queting house! At this table the food never clogs. All we take is like an appetizer. How different from the wedding feast. It daily "I all the ban-queting house! The ban-queting house! A sum of the ban-queting house! The ban-qu Madamme Guyon led into the ban-

es to us "more than our neces sary food. host by feeding freely upon His celes. tial viands. Soon He will lead us into "the house of wine" above, where with us "he will drink of the fruit of the vine in the Kingdom of God.' Soon will be spread "the marriage supper of the Lamb. O Bride of the L mb, O spouse of the heavenly Solomon shake thyself from the dust, arise from Egypt's flesh pots, and thy Bridegroom "shall feed thee with the finest of the wheat, and with honey out of the rock shall satisfy thee." Greensboro, N. C.

WADESBORO

Not sensational in the hair-lifting nodus operandi; for it was a church conference meeting, and the people were weary, and it was night. But, however, this conference was not of that recreant sort which tax out and stram out and drive out joy and patient grace and visitors. It was sensational! Heart to heart, eye to eye, will in will, all prayers one all in a subtle, profound one, and Christ in that one

Not all the roll was called, for we did not have time enough in one service; but our good clerk was not impatient. Every brother was requested o tell the church what he was doing for Jesus, how he was living, attending church, and so forth. Some longer, of course, it takes to call a roll in this way; but the benedictions. the sympathies, the fellowship of spirit made us wish to call the roll

n this way right on. Our town grows. Our church rows. Thirteen new buildings. lighteen new members. A stirring choir we have had all along the months; but a cornet now gives a wider, deeper pathos to our music.

In this capital of Stanly are seven or eight good Baptists. Gold mines, high hills, wide grain fields, wonderful water power, make Stanly and Montgomery the choice counties in the State. They have no railroads.

Soon they will. For nine days I held meetings in Albemarle courthouse. All the people attended. Methodists and Lutherans could not have been more hospitable to their own ministers. The people furnished our organ and the singing by the choir was very good. Brethren Gattis and Carpenter of the North Carolina Conference attended the meetings regularly. The meeting was not very fruitful. If I mistake not, there were only six professions. Bro. W. W. Russell is one, promise to help him build a Baptist church in Albemarle, Mr. Sam. J. Pemberton must have my lasting gratitude. Wealthy, talent-ed, (for he was So icitor for his district when he was only twenty-four.) liberal-hearted, made me his guest and treated me like a King. May he be as good as he is generous.

FROM REV. F. R. UNDERWOOD.

Dear Bro. Bailey:—Bro. Jordan left us a few days ago, after six weeks of hard labor. Our meeting at Plymouth continued little more than two weeks. The church was much encouraged and five were added.

On returning to Hamilton special meetings were held for three nights and three more were added by baptism-18 in all.

A pleasant session of the Roanoke Union, held at Dausen's, closed yesterday. Dr. Pritchard preached the dedicative sermon and did it grandly. He also preached for Dr. Hufham last night, the beginning of a series of meetings in which Bro. Mundy is ex-

F. R. UNDERWOOD.

FROM REV. S. M. COLLIS.

Dear Brother Bailey:- I was glad to see in the RECORDER that brother Kennedy had noticed my appeal. It made me feel that he at least did sympathize with me, but where are those Brethren? I conclude that they are either "talking or pursuring or in a journey or peradventure they are sleeping and must be awaked." The book says "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard." Is it possible they did not hear the cry

for help in Bakersville? On the 3rd Sunday in this month I baptized 13 willing and happy converts in the beautiful waters of Little Rock Creek.

The Roan Mountain Association convenes in Bakersville on Thursday before the third Sunday in August next. Our doors and hearts are and will all be open to receive as many as will come.

S. M. COLLIS. Bakersville, Mitchell Co., April 29.

ACKNOWLEDGMENTS.

S. S. Institute, New Hope church,

Powell's Point ch., 2 10 Rehoboth ch., Sawyer's Creek ch., Rev. A. L. Stough,.... 7 56 Foreign Missions: Ladies' Miss Soc., 2d ch., Raleigh, 7 30 Powell's Point, 2 10 Rehoboth, 3 05
Eaton's ch. 6 40
New Hope ch., 4 49 Jerusalem ch., 1 37
White Oak ch., 3 32
Sawyer's Creek ch., 13 00
S. S. Miss, Soc., Tanceyville ch., 4 00 Sunday Schools: S. S. Conv'n, Pleasant Grove ch.,.. 5 60 Education: Brown Creek Union, 91 25 Mocksville ch.,..... 9 18 Associational Missions: Domestic Missions: