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BEV. C. T. BAILEY, EDITOR AND PROPRIETOR. J. C. CADDELL, AGENT AND CORRESPONDENT.

IRREVERENCE.

It only requires casual notice for one to reach the conclusion that many professed Christians about us are quite deficient in that reverence for God, for his worship, and his sanctuary, that ought always to distinguish the Christian life and profession. How often, even by professed Christians, is the name of God used lightly and flippantly in conversation; how often do younger Christians especially, enter God's house with the levity of those who enter the theatre; how often do older professors defile the floor of the sanctuary with offensive spittle; how often is the routine of worship gone through with as a schoolboy would his task, not because he loves it, but as a disagreeable necessity! This leads us to remark that Christianity-true Christianityis a remarkably well balanced system. One striking peculiarity about the religion inculcated by the New Testament, is its freedom from form and ceremony, and its strong spirituality. Under the Old Dispensation, when men walked more by sight than by faith, there was of necessity a good deal of form and ceremony; but under the New, the ceremonial is almost entirely set aside, and the spiritual has taken its place.

It is a well known fact that Rome, and some who have more or less imitated her, have sought to retain in worship and religious life some of the defunct ceremonies and rites of the Old Dispensation, or else, those suggested by them. Hence the worship at altars or shrines; the kneeling before images of the Virgin, and other saints, tiresome pilgrimages to sacred spots etc., etc. This tendency, so well illustrated by Rome, shows one extreme to which modern Christian ideas may be, and are carried. When the Reformation burst upon Europe, and after Protestantism was firmly established, and with it a much purer form of Christianity, there were, here and there, seen tendencies toward an extreme that carries with some possible dangers. The rebound from Rome, and her semi-idolatrous worship, was then, and is yet, so hearty and thorough, that we have need to examine the limits to which we go, remembering that it is possible to carry the idea of religious liberty so far as that we are in danger of not properly recognizing divine authority, and thus reaching the border of questionable license and sometimes even that of irreverence. This is certainly no plea for Rome; but it is a reminder that extremes are generally wrong, and that true religion avoids them, and so should the followers of Christ.

The irreverence, then, that is often to be seen in the modern pulpit and pew is to be deplored. God, in Lev. 19: 30, uses these words: "Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord." The same command is repeated in Lev. 26: 2. We should remember that if it was right under the Old Dispensation for people to reverence God, his Sabbath, and his sanctuary, it is right now; and yet a good many who claim to worship and love God have but little respect for his house, and, sometimes, for his holy day. If, then, we seek for the causes of irreverence among our people, and especially among the rising generation, we would mention, among others, the following:-

First, the failure of parents to teach their children at home reverence for God, for his worship, for his sanctuary, &c. If children are suffered to grow up without a proper respect and reverence for God, it will be difficult or impossible for Sunday-school teachers or pastors to teach the same to them while they are under their influence. Especially should parents seek to instil this spirit into their children, when they have reached the age of accountability, and are converted unto Christ.

Another evident reason for the want of reverence often noticeable among modern Christians, is the constant ridicule of Christ's ministers, which is quite a pastime and a habit with some noted evangelists, and with some that are not such. This ridicule is often in the form of clownish mimicry, low comedy, or unsparing abuse and misrepresentation. Ridicule and laugh at the messenger of the Great King and you are in danger of laughing at him and the message he sends through those he calls to presch. We cannot afford to be misunderstood here. We are not claiming perfection for ministers of the gospel. They have their faults as other men, and it is not room sometimes to mention them; but all at this can be done without producing the last up for popular ridicule. Better be

careful how you ridicule the humblest and plainest minister of Christ, if you are satisfied God has called him into the work in which he is engaged; for has not the great apostle written, "Now then we are embassadors for Christ; as though God did beseech you by us; we pray you in Christ's stead be ye reconciled unto God." Go to, ye that visit communities full of abuse and ridicule for Christ's messengers there; and consider the harm that you do by flooding the community with a spirit of irreverence for God's house and a want of respect for his messengers from which the people will not recover for months after you are gone.

Another evident cause, so far as God's

Another evident cause, so far as God's house is concerned, is the using of our churches for public lectures, church fairs, bazaars, &c. We are not, we hope, at all an extremist on this thing. A church building may at times be used for other purposes than that of actual worship, but those who use it should always be taught to respect their surroundings, and the sensational preacher, the public lecturer, and the magic lantern man, should receive scant encouragement in their effort to introduce the applause, the license, and the confusion of the theatre into the house of God. Ah, can no building on earth be found within the walls of which the weary may come to hold sweet communion with God in prayer without being interrupted by the noise and the traffic of the godless world! Let us properly guard the sanctity of our places of worship, and with it the spirit of respect and reverence for God's house, and for him to whom we have dedicated it. After Christ had purged the temple of old of those who were trafficing there under one pretense or another, there was a startling revelation in his words when he added, "It is written, my house shall be called a house of prayer; but ye have made it a den of thieves."

Another cause that may be assigned, is the indiscriminate rushing into modern pulpits self called ministers, and the hasty gathering into the churches of unconverted material. How can a minister have proper reverence for God, and respect for his sanctuary and his worship, who presumes to call himself to the work by assuming some pompous sensational name, and by rushing into the pulpit almost before the odor of the gutter is off of him? And how can it be expected of the many unconverted people gathered into the churches that they will reverence God and his sanctuary? It is not in them to do so. These may be great on church fairs, charity balls, alphabet societies, &c., but not much on religion, and less in reverent and quiet obedience to God.

Again, in mentioning these causes, we naturally suggest to our readers the remedies that should be applied. We consider Mohammedanism a false system of faith, but it is said that a devotee of that system will not tread upon a slip of paper if he has any reason to think that the name Allah is printed on it. We may smile at some others for removing the hat and bowing at the door of their churches, or the devout Catholic for crossing himself as he enters the sanctuary where he worships; but a little more of the spirit of reverence would not hurt those who compose many of our Protestant churches.

FROM OUR TRAVELLING AGENT.

FAYETTEVILLE.

Just a month ago I was here to see the brethren about their subscriptions to the RECORDER. The day was pleasantly spent, the brethren promptly renewing their subscriptions in that cordial and appreciative manner that does so much to make my work pleasant and agreeable. Bro. Oliver took his last opportunity, while in his present charge, to render me substantial aid in my work by furnishing me his horse and buggy to visit those of his members who live at a distance. The brethren seemed to realize that they were to get them a new pastor, and were canvassing the matter with a spirit and caution that will hardly fail to get them a man who will take no step backward in the work, and at the same time will hold the same choice place in the affections of the members which has so liberally been accorded Bro. Oliver and others who have served the church in former years.

Fayetteville was once noted for being at the east end of the western plank road, and was the trading place for nearly the whole of Western North Carolina, as well as many from Tennessee. The oldest citizens here have seen more covered wagons than any men in, or perhaps out, of the State. In fact, this old town has a history which if written would be full of interest. There are some things about the Fayetteville people that are specially noticeable. They live for the most part in the same style of houses as they did fifty years ago. Men like Drs. Hinsdale, Duffy and Haigh, also Messrs. Williams, Rose, Kyle, and others of the representative citizens, ride in the same style of vahioles as were made in the term.

before the whistle of the engine was ever heard in the town. Neither war, reconstruction, steam, electricity, nor the fashion of the world, has moved them to change their notions of what constitutes a thoroughbred Southern gentleman and true hospitality.

A recent fire has made it necessary for Bro. Frank Beasley to build some handsome brick stores on the corner near the market.

Fayetteville has, however, become a decided railroad center. Here are three passenger trains at the same time, so I take

MAXTON.

The name sounds rather Scotchy to expect to find very many Baptists here. However, by reference to my list I found enough names to warrant me in stopping off, which was the first visit I had ever made to the town. One of the first brethren I met was Bro. O. S. Hays, who took me in charge, and it was only a little while before I had settled with the old subscribers, and put a nice number of new ones on my list. The brethren here are making a hard pull to build a church. They have a very desirable lot, and already have a neat, well furnished chapel, which they are using for the present, and which will be for a Sunday-school room when the church is completed.

Maxton is, indeed, a genteel little town. The number of churches, brick stores and nice residences presents a very different aspect from the "Shoe Heel" of twenty years ago, when it was the tramping ground of Henry Berry Lowry, and occupied principally by grog-shops with all their attendant evils. What has wrought this great change? The earnest toil and sacrifice of a few men have caused the gospel to be preached here. Just that and nothing more. And Satan with his allies have been forced to take up their line of march. My work over, Bro. Fulford very kindly carried me to Laurinburg, where we spent a pleasant afternoon with Bro. Kesler. Bro. Kesler treated me just as I expected him to do. He didn't say, "If I can do anything for you while you are in town I shall be very glad to do so," but picked up his hat and said, "Let's go see the brethren," and the consequence was I renewed every subscriber in the town, besides getting some new names, which he appreciated fully as much as I did. The church here is a perfect model of neatness and comfort, and is fully as expensive as most of our town churches ought to be. This was prayer-meeting night, and though the weather was very inclement, yet we had a fairly good congregation. The pastor's talk would have answered well for a Sunday morning sermon. And here I will say that I have observed when a pastor prepares well for his prayer-meeting service he always has a good prayer meeting, and not only that, but a live, working church. I was delighted to find Bro. Kesler so pleasantly and comfortably fixed at home. He didn't succeed, however, in concealing that he felt just a little remorse that he didn't get married a few years sooner than he did.

Following the trail of these Scotch Baptists,—for there are many more of them than I had supposed; I thought nearly all the Scotch were Presbyterians,—at twelve o'clock Thursday I found myself in

LUMBERTON.

It was not last Thursday, however, for after I had done what I went to do, I did what I didn't go to do; so I decided it was the best thing for me to remain over just three weeks longer. Don't get frightened. I am not going to afflict you with any account of bruised back and wrenched hips. The suffering is in the past, at least some of it, and the kind attentions which I received from the brethren and sisters in Lumberton, and the hope of soon being able to do my work, have done much to compensate for all the suffering I had. I have received a number of letters from brethren in different parts of the State, and the kind expressions which they contained will ever be a cause for grateful appreciation on my part, and I hope may help me to be more faithful in my work than I have heretofore been.

In this I am in the closest harmony with a well known brother who wrote me that he was glad, since I had to be burt, that I was thrown from a hack instead of being knocked down by a calf, and that he hoped I would devote part of the time I was down to the making of a new speech for the Recorder. I can afford to refer to this, as it was the only mean letter I received, and it didn't come from the editor either.

I had an opportunity of learning much about our work, not only in Lumberton, but all over Robeson county, for brethren Martin, Proctor, and other brethren in Lumberton, seem to know no difference in the interest in their own town and in other portions of the county.

Hinsdale, Duffy and Haigh, also Messrs.

Williams, Rose, Kyle, and others of the representative citizens, ride in the same style of vehicles as were made in the town long. The new school building in Lumberton is just about completed. The object was not to erect a handsome building. It, however, makes a good appearance—is substantial in

every particular, and well adapted to school work. The first session will open in the fall, and I feel confident that no school in the State has a more promising future. As the educational center of the county, it will afford the boys and girls of Robeson county the best opportunity for an education at the lowest possible cost. And not only this, but Wake Forest and our Baptist female colleges will, after a few years, have their patronage increased by the establishment of this school.

It is really refreshing to find so many of the brethren in this section who are looking ahead with a view of increasing the amount and efficiency of our work. If these brethren, who are trying not only to reach a better stage of progress themselves, but who are trying to inspire and help their brethren to do the same, can only escape the firing of the "light infantry" who see the desire of being "boss" or "bishop" in every man who exhibits any desire or capacity to do something, it will be fortunate for the cause, and in a few years Baptist principles and Baptist interest will take possession of a section in which a few years ago they only had a name to live. J. C. C.

PERSONALS AND OTHER ITEMS.

he is still preaching but his voice is not fully

....Rev. C. W. Blanchard has moved to East Durham and is located in the midst of his work.Bro. John W. Purefoy has moved

from Salida, Colo., to Pueblo, Colo., and reports "all well."
....Rev. D. B. Gray, D. D. of Miss., bas

accepted the call to the First Baptist church Birmingham, Ala.

...Bro. E. K. Proctor, Jr., of Lumberton, was in the city last Monday, and paid

us a pleasant visit.

... Bro. W. G. Ferrebee of Belcross, N. C., was in the city last week and called to see us last Saturday.

....Our church work is moving on. We receive members nearly every service. Collections good.—John C. Hocutt.

....The meeting at the West End Mission, Raleigh, conducted by Bro. Stringfield, goes on this week with good interest.

....Rev. T. C. Buchanan of 'Vickery's Creek Ga., says: "I cannot do without the RECORDER. It comes to me weekly as a letter from home."

.... Bro. Oliver Summerlin of Mt. Olive, N. C., says: "The RECORDER is a welcome visitor in my home and we cannot afford to do without it."

.... We learn from the Asheville Baptist that the West End church, recently organized in that city, has called Rev. W. P. Southern as its pastor.

.... We desire you to aid us (the Convention in its mission work) with your prayers, with your influence, and with your money.

—Thomas Meredith, 1830.

.... Cards are out for the marriage of Miss Nellie Lee Horne and Dr. Eugene Herbert McCullers, March the 22d, 1893, at the Bap tist church in Clayton, N. C.

....Rev. Carter Helm Jones has accepted the call to the McFerran Memorial church, Lousiville, Ky., and is expected to take charge about the 1st of May.

....The Chicago University has offered the chair of botany to President John M. Coulter, of Indiana University, at a salary of \$7,000.—Journal and Messenger.

.... All missions are substantially the same, but the primary object of the Convention, at present, is to repair the waste places of our own State.—Thomas Meredith, 1830.

.... Rev. E. M. Poteat of New Haven, Conn., writes: "I baptized a Congregational pastor last Sunday evening, (12th inst.,) as Philip baptized the Eunuch—on a profession of his faith at the baptistery."

Rev. J. W. Wildman and his Wadesboro brethren have greatly improved their parsonage, paid off a large part of the debt on their church, and are now arranging to build a nice mission chapel near the town.

C. Convention) at its last meeting appointed Rev. D. B. Nelson Sunday school Missionary, to hold Sunday-school Institutes in the bounds of the Convention.—Asheville Baptist.

....Rev. M. L. Green of Ahoskie, N. C., writes to us offering his thanks for our editorial in the paper of the 22d of February. He also says the next Bertie Union Meeting will be at Pine Forest, Northampton county, N. C.

.... Bro. J. H. Tucker of Asheville, N. C., called in to see us last Monday. He reports the First church as being in excellent condition. Pastor J. L. White has received members every Sunday for several weeks past.

....Pastor Broughton, and Rev. C. A. G. Thomas of Greensboro, have held a good meeting at Broad Street, Winston. Bro. Thomas did the preaching. At last accounts they reported about one hundred professions of religion.

....It is the liberal view of things, the determined spirit of zealous and benevolent enterprise, the resolve to put forth an humble, but wall directed effort, in behalf of the interest of the denomination in the State, that have led to the organization of the Convention.—Thomas Meredith, 1820.

was to start on a visit to his daughter, Mrs. Gore, wife of Prof. J. W. Gore of Chapel Hill, C., on the 15th inst; and we suppose the Dr. is now at Chapel Hill for rest and recuperation.

....Rev. Rufus Ford and his church are making substantial progress. They have Rev. J. W. Rose as their missionary, devoting his entire time to six or seven mission points in Craven county, and the church has added \$100 a year to Bro. Ford's salary.

says that Rev. T. M. Honeycutt has been sick two months—is suffering from rheumatism, and hardly able to move himself. He further says the college work is going on vigorously under the control of Prof. T. M. Hufham.

sponding Secretary of the Sunday school Board of the Southern Baptist Convention, and Dr. T. P. Bell of Richmond, has been elected to fill the place. No better selection, in our opinion, could have been made.—C. Durham, Vice President of Sunday school Board for North Carolina.

.... The names of fifteen brethren have

been received who wish to be appointed delegates to the Southern Baptist Convention. Are there not others who wish to go? If so, send in your names, brethren. Notice will be given in time for each delegate to send his own name to the committee on homes.—C. Durham, Cor. Sec.

....The American Baptist Year Book for 1893, with the compliments of the editor, Dr. Lansing Burrows of Augusta, Ga., is before us. It comes to us with an increased amount of valuable statistical information. The book contains 278 pages. Any one desiring a copy can get it by applying to the American Baptist Publication Society, 1420 Chestnut Street, Philadelphia. Price twenty five cents.

brethren have been vexed, for a long time, with the custom of many of our churches of sampling pastors. But recently some of our popular preachers have turned out as samplers of churches. In one way and another they manage to get themselves invited to a number of churches, and if perchance they find one to suit them they will accept its pastorate.

....The Western Recorder says: "It no more helps a preacher to parade his rejected calls than it helps a lady to parade her rejected offers of marriage. It makes the impression that he has coquetted with the churches, and also that he cannot be moved from his present field. Often the announcement that a preacher had declined one call has prevented his receiving another call he would have been glad to accept."

preacher who can't preach goes to writing in religious papers, telling other preachers how they ought to preach." Of course. It is ever so. It is so much easier to tell other people how to do things than to do them. People who do not edit papers always know best how papers should be edited. People who have no children always know best how children ought to be reared.—Western

... The commencement of Leonard Medical School will take place Wednesday night, March 29. It is expected that there will be ten medical students that will graduate. Dr. Chase of Philadelphia will deliver the address to the graduating class. On the following night, March 30, the graduating exercises of the Law Department will take place. Judge McRae of the Supreme Court of North Carolina will deliver the address on that occasion.

N. C., writes of the meeting in Winston thus:
"It was a great pleasure to be with the brethren. I never spent a more delightful time in a meeting in my life. The association with such brethren as H. A. Brown, Broughton and others was one of the privileges of my life. Bro. Brown is looking after his new church plans. There is a future for the Baptists of Winston."

in this city on Wednesday afternoon, March 15th. A husband and seven children—two by the first marriage and five by the last—are bereaved by this dispensation of Providence. She was a native of Sampson county, but has resided in Raleigh about four years. She was a member of the First Baptist church in this city. For many years she had been in feeble health. The funeral services took place from the family residence on Friday afternoon last, and was largely attended.

that Rev. T. P. Bell has been invited to Nashville, Tenn., by the Sunday-school Board for consultation in regard to his accepting the Secretaryship of that Board. We wish to add our hearty commendation to such an arrangement. He is the very man for the position. (Later).—We learn from the Richmond Dispatch that Rev. T. P. Bell has accepted the Secretaryship of the Sunday-school Board, and will take charge about the 1st of May. Our congratulations to the Board.

disposition of churches to call men who are recommended to them. A recommendation almost amounts to a disqualification. The modern idea is for the committee appointed to look out for a pastor to be immensely secretive and superbly exclusive. It knows everything and looms far out of sight of active. It is the glory of a church to swing the scalps of the rejected at its belt and hang them up as the proofs of her popularity. She also shows them to the brother-elect when he comes on to take charge, as a reminder of how fortunate he was in being chosen and how easy it would be to get another man if he does not toe the mark.—

W. E. Hatcher in Baltimore Baptist.