

The Biblical Recorder.

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REV. C. S. FARRISS,.....ASSOCIATE.
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WEDNESDAY, FEBRUARY 17, 1886.

SOME persons, it is said, have so read our comments on Dr. Battle's letter, in last week's issue, as to understand us as questioning Dr. Battle's veracity when he said that he "did not make an effort to be retained on the Board of Agriculture during the session of 1883, and never mentioned the matter to a member of the Legislature." We remarked that this was "unlike the President of the University, who spends about two-thirds of his time during each session of the Legislature, in close conference with the leading spirits, and in watching every motion made and bill offered." In this we simply meant to express a fact as it appeared to us, without questioning the truthfulness of the statement.

THE "UNDESIRABLES."

There is a class of people whom we know not how to denominate by any other name than that of the "undesirables." They are the last people in the world that others wish to have about them. Disagreeable they are, with every letter in that word emphasized. They are a worry. It is said that God created nothing for naught, yet we have wondered why they and mosquitoes were made. The theory of evolution is never attractive to us, except when we think of these "undesirables." If there is a possibility that they "evolved" and that they may continue "evolving" until they shall "evolute" into nothing or into something better, that doctrine appears more plausible. To the pastor, to the people, to the denomination, to the editor, let us say with great love for the cause, their early demise, by the Master's will, would be a panacea for many ills.

1. Does the pastor know him? Ask him. Were a thorn in his flesh would he know it? Out of many ills that he has to bear does he not know the worst? Alas! he is too well acquainted with him. If the pastor sets on foot a plan for the benefit of his church the "undesirable" thinks something else would be better; if the pastor refuses he is mourning; if the first does anything without consulting him, the thing done is, to his eye, useless, a trick, uncalculated for, or downright foolishness. He seems to have an irrefragable desire to "run the church," and is dissatisfied as long as he thinks himself unsuccessful. He loves to talk, and his talk is of a magnifying sort—through it, an ordinary difficulty in the church appears gigantic, and does finally become so, by his agitating it. He is a great disciplinarian—a strict conceptionist—about every one's case except his own. He would vote to turn man, woman or child out of the church on the slightest offense, while he has enough meanness for a dozen bad men. However, his wickedness is done up in a different sort of bundle from that of his brothers. The one has compactness and smoothness whilst the other is loose-tied. But we cannot mention all the faults, natural and acquired, of this brother, whom we have seen among the laymen. The motive that prompts him to profess Christianity is puzzling. We can understand why some wicked people get into the church. They do so from policy—not believing in the sanctity of the relation. But the brother whom we have been trying to describe, seems destitute of such motive. He gains no popularity. He is in bad odor among men and surely he ought not to be fool enough to think that our Lord does not see through the fair glistening walls of the whitened sepulchre.

2. But is the "undesirable" found only among our laymen? Hardly. As paradoxical as it may appear, the preacher sometimes has this reputation. Men have their weaknesses, and much of it may be found under ministerial cloth. The "undesirable" attends our large gatherings. There he wishes the highest seat in the synagogue, the best home in the neighborhood and the best bed in the home. If a brother is so fortunate, or unfortunate, as to get to the place of meeting before he does, and is pleasantly located, he may expect to be victimized by the selfishness of the "undesirable" in such a way as to cause loss of temper unless the meekness of Moses is highly imitated. A man who is sick, deserves our sympathy, but the man who renders himself super-sensitive to inconveniences by cramming his stomach full of rich food, is despised by those who are elbowed out of his way, including the brother who entertains him. The brethren in the ministry have often blushed for him and usually throw over his follies, as far as possible, the cloak of charity. Our preachers know all his weaknesses, though enough is often found out by others to bring reproach on the preachers as a class. In all our experience among our ministerial brethren, we have found them, as a class, to be earnest, godly men, full of manliness and despising a mean thing. They are unsparing in their criticisms, to one another, yet too charitable in hiding the selfishness of the "undesirable."

BROTHER GAMBRELL and his co-editors have the sympathies of every true Baptist. Last week there came to us their paper, the *Baptist Record*, printed on a "burned Out" article in it headed "Burned Out" told the tale. Just on the eve of their removal from Clinton, Miss., to Jackson, "the fire fiend came and consumed everything, the subscription books excepted." The fire originated in a saloon not far away. We have no insurance and the loss amounted to \$3,000. This seems hard for the plucky paper that has struggled and pushed its way up through such difficulties. Only an editor knows how to sympathize in such a case as this. We rejoice to see in the *Record* these words that we expected from the editors: "The *Record*, in its new clothes will be brighter and stronger than ever for its baptism of fire."

THE Anniversary exercises at Wake Forest, Friday, were excellent. Despite the rain and mud, a large crowd was there to hear the debaters, Messrs. Boushall, Carlyle, Stewart and Stradley, and the orators, Messrs. J. L. White and C. E. Brewer. We once heard a wise man give it as his opinion that men were getting smarter. We believe it. Why should it not be true? That is one sort of evolution that none of us object to, for do not the "thoughts of men widen with the process of the suns?" Is it not true that the men of to-day began where their ancestors left off? and will not the men of the coming age begin where the men of to-day leave off? Of course we are conscious of the weakness of this theory in many instances, and will not undertake to prove it; but at any rate we may say that the young men, in their speeches, Friday, did better than many of their predecessors. The question discussed by the debaters was a live one—one that greatly interests the people of this country at the present time, viz.: "Ought a government to furnish free education, by taxation, to all classes of its citizens?" However people may think on this question outside of the big memorial hall at Wake Forest, the audience there decided the question in the negative. So far as we were concerned, we did not vote. As on all other questions, so on this, much depended on a man's standpoint. Both sides, from their respective construction of the question, undoubtedly proved their position, and did it in speeches of which older heads might be proud. Mr. White gave us a speech on the decline of American oratory. A fine subject and a good address; but no speech-making, we think, can arrest the age which makes its own formulas. Sometimes, in the world's history, speech may mould the age; but the present age is epigrammatic, and amid the whirl of machinery, the hum of the telephone and the flash of the lightning, man has no time for rhetoric. But mind you, we do not say which is the better. Mr. Brewer's speech on England and her colonies was sound, practical, philosophical, and no one seemed minded to dispute his points. We may say, however, on the authority of our great American Baptist preacher of to-day, that our young men ought to study English politics, and we were glad to see Mr. Brewer turning his attention in this direction. And in this connection let us express the gratification we feel in the fact that the class of subjects chosen by our young men at Wake Forest of late years, is a great improvement over the old. All sensible people are willing enough that practical something should displace sentimental nothing anywhere—especially in College addresses.

During our stay we were glad to meet most of the members of the faculty, among them President Taylor, fresh from New York city, where he was so kindly received, and gladly and thankfully bore back to our institution the princely donation of the big-hearted J. A. Bostwick, whom the friends of the College love for his practical interest in the institution. We found that Prof. Taylor's assistant, E. M. Potent, more than meets the expectation of his friends as an instructor. In company with him, in the afternoon, the writer visited Prof. W. L. Potent's department of natural history. We were astonished at what we saw. We venture the assertion that his museum is not surpassed in the State. And we venture another assertion, and that is, that Prof. Potent's fame as a naturalist, will not long be confined to his native State. He is a live man.

What we now desire to see at Wake Forest is another building devoted to Chemistry. The laboratory occupied by Prof. Chappell, in teaching his analytics, was constructed out of the old literary halls, and here he is doing good work, but it would be in order for some liberal spirit to donate a separate building for that purpose.

REV. GEO. C. NEEDHAM, who has been preaching for more than a week at the First church, will remain here over Sunday. On Thursday and Friday will be held conventions of all the churches to pray for deeper spirituality. Prominent preachers from different parts of the State will be here to take part. The committee of arrangements promise entertainment to visiting ministers and friends. Brethren J. E. Ray, A. Betts, and Robt. Williamson constitute the committee. The following is the programme:

Thursday, 10-11 a. m. Devotional meeting, 11-12.30. Addresses. Subject: "Worship as assistant to Dr. Prichard." 2:30-3:00 p. m. Prayer service. 3:00-4:00 p. m. Addresses. Subject: "Spiritual life a practical life." 4-5. Bible reading by Geo. C. Needham. 7:30. Evangelical service by Geo. C. Needham. Friday, 10-11 a. m. Devotional meeting, 11-12.30. Addresses. Subject: "Helps and hindrances to spiritual life." 2:30-3 p. m. Praise service. 3-4. Addresses. Subject: "Growth and permanence of spiritual life." 4-5. Bible reading by Geo. C. Needham. 7:30. Evangelical service by Geo. C. Needham.

Mr. Needham will preside at all the sessions, and Mr. E. C. Avis with a full chorus choir will have charge of the singing.

THE *Progressive Farmer*, the new agricultural journal for the State, is before us. We have read the number with great pleasure, as it contains articles of value to the farmers of North Carolina, and gives promise of being the paper so much needed by them. Col. L. L. Polk, the energetic editor, has had much experience as a business man and farmer, and knows and feels what he is saying to his readers. The task before him, of making a paper for the farmers of North Carolina, and to which he now devotes his life, is one worthy of his best energies. His former experience as a Legislator and Commissioner of Agriculture admirably prepare him for the work. He will know what he is writing about.

He says: "The *Progressive Farmer* will be, in the broadest sense of the word, a North Carolina paper. Serving no master, ruled by no faction, circumscribed by

no selfish or narrow policy, its aim will be to foster and promote the best interests of the whole people of the State. "It will be to the instincts, traditions and history of the Anglo-Saxon race. On all matters relating specially to the great interests it represents, it will speak with no uncertain voice, but will fearlessly the right defend, and impartially the wrong condemn."

The paper is published in Winston, N. C., and will be sent to subscribers at \$2 a year. It is an eight page journal, well printed and worth the money. We heartily commend it to the farmers of the State. Write to Col. L. L. Polk, Winston, N. C., for a copy.

Dear Brother:—From recent editorials in the *RECORDER* the inference might be drawn, that the University offered but little instruction in subjects pertaining to agriculture and the mechanic arts. If the crowded columns of your paper will permit the slight digression, we would like to state briefly what we are actually teaching, that would be included in the subjects above named.

1. *Industrial and Agricultural Chemistry* (3) with six hours per week practice course in laboratory. 2. *Botany*, and *Physiology of Domestic Animals* (3). 3. *Principles of breeding farm stock*, (2). 4. Study of insects injurious to farm crops, prevention and remedy. (2). 5. *Horticulture*, including study of forest trees, plant painting, care of orchards, culture of grapes and farm crops. (2). 6. *Agricultural Botany*, including diseases of agricultural plants, the study of the grasses and forage plants and growth of agricultural plants as affected by cultivation and fertilizing. (3). 7. *Economic Geology*, including character of soils, methods of improvement by cultivation, drainage, manuring, &c., phosphates and other mineral manures and building stones (1). *Mineralogy*, (1). 9. *Experimental Mechanics*, (2). 10. *Surveying* (1). 11. *Projection drawing*, (1). (The figures in parentheses denote the number of hours per week devoted to the study of each subject during the session.)

I could add to the list those subjects that we are making preparations to have taught next year, but think it best to mention only those in which there are classes during this present session.

Respectfully, J. W. GORE.

We willingly grant Prof. Gore the above space. But we wish to say that nothing in our editorials is in conflict with his statements. We have never denied that the University has departments of general and agricultural chemistry, analytical chemistry, geology and mineralogy, zoology, botany, natural philosophy and surveying, which include the above. We supposed also that as a matter of course the Professors in charge of those departments delivered lectures on those subjects. The things and more are taught in other universities and colleges and they do not claim to be agricultural colleges. We see no reason why the N. C. University should neglect them. But this does not constitute an Agricultural College. In Prof. Gore's text-books there are necessarily chapters on the subjects named which have an agricultural sound—but there is a big difference between an agricultural college and a college which simply teaches the above. Many a graduate of the University, who is compelled to take in the above subjects in order to complete his degree, may understand qualitative and quantitative analysis, the food of plants, &c., who to save his life would not know, from any information gained at the University, when to sow turnips.

PERSONAL & OTHER ITEMS.

...Hon. J. C. Scarborough was in Raleigh on Saturday last.

...Rev. R. T. Vann will continue the meetings in Raleigh this week.

...Thanks to Rev. G. P. Hamrick, of Boiling Springs, for a good club of subscribers.

...Rev. A. D. Hunter, of Apex, attended the meetings in Raleigh two days last week.

...One of the sad things about a backslider is that he is unconscious of his condition.—Geo. C. Needham.

Dr. Overby complains of the hard times in his section, but says he has long since learned like Paul to be content.

...No people show themselves so utterly ignorant of the New Testament term "conversion" as do the Episcopalians.

...It is impossible for any man who professes Christ to become a full Christian if he neglects his Bible.—Geo. C. Needham.

...Rev. W. B. Morton, of Weldon, and Rev. J. H. Lamberth, of Roxboro, attended the meetings in the First church in this city last week.

...Rev. Dr. Owen, of Portsmouth, begins a series of meetings this week with his church and will be aided by Rev. Mr. Luck, of Virginia.

...No Christian will support or encourage club rooms where liquor is sold and gambling is done; or bar-rooms and such like business of hell.—Geo. C. Needham.

...Rev. G. M. Tolson of Alabama, has reached his new field of labor in Washington as assistant to Dr. Prichard and the brethren are delighted with him.

...Rev. H. W. Battle, of Vadesboro, will attend the meetings of Mr. Moody in Charleston, S. C., and after that will spend a week or two with the church in Florence.

Dr. Geo. B. Taylor lectured at the University of Virginia, Feb 10th on "Rays from Rome." Dr. Taylor's master of a literary style, and pleased the students, no doubt.

A letter just received from Rev. C. L. Powell states that he has left Algiers for Yonkers, Morocco, and is now with Rev. E. F. Baldwin. He expects to return to America soon.

I believe much of the success of Oneken is due to the fact that no person could join his church until that one had selected some definite work to do for the Master.—Geo. C. Needham.

Christ is the best of pay-masters. He borrowed Peter's boat to preach from and at the close of the sermon gave him such a draught of fishes as he had not had before.—Geo. C. Needham.

On Thursday night, Rev. Wm. H. Strickland baptized three persons in the Baptist church and on Tuesday night four more pupils of the Female College, were baptized.—Shelby Era.

The Brantly Baptist Church, Baltimore, was organized Monday evening, the 8th inst., by the election of trustees, deacons, clerk and treasurer. The church was extended to Rev. H. M. Wharton.

Prof. C. D. Morris, Collegiate Professor of Latin and Greek in the Johns Hopkins University, died Sunday the 7th inst. He was a native of Eng-

land and was noted in this country and Europe for his broad scholarship.

Brother John E. Ray will spend a month in the Flat River Association, from March 14, to April 11. See the list of appointments and spread the news, that all may be permitted to enjoy the rich spiritual feast.—Rev. R. H. Marsh.

Unconverted people have no business in our church and Sunday School choirs. How can they sing praise to His name, or His precious love? They have no business teaching in the Sunday School. What can they teach?—Geo. C. Needham.

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Rev. T. G. Wood has great reason to be pleased with his brethren and sisters in Murfreesboro, N. C. They take care of him as they promised to do, ended the year clear of debt and the indebtedness of the church have brought an improved lot adjoining the church for a parsonage.

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Bro. F. H. Hester, of Oxford, who knows all about the culture of tobacco, and reads the *Advocate* and *Recorder* in the *Recorder*, has used Prof. J. H. Horner's Patent Plant Bed Burner and pronounces it a great success. It saves much labor, time and wood, and does the work better than it can be done in the old way.

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At the Baltimore Baptist Minister's weekly conference, Monday the 8th inst., sixty-one baptisms were reported during the past month. Among the names of those attending the conference, who joined the Eutaw Place church. He is a student of medicine and dentistry and, after graduating, intends returning to his native land. He hopes to accomplish much for Christ.

About Raleigh: There has been so far more than sixty conversions at Fayetteville Street church. Rev. F. M. Jordan will be here next week. The First Association of churches are attending the Needham meetings. Mr. Needham is a fine preacher and seems devoted to his great work. Mr. Avis, who accompanies him, not only leads the singing, but has successful meetings for the young men. Great crowds go to hear them, and there have been some conversions.

President Taylor, of Wake Forest College, was quite happy in receiving lately from a friend at the North a check for \$10,000 for the College endowment. The friends of our honored institution should feel deeply grateful. To make the College what it should be,—in fact to relieve its embarrassments—more money is needed. In the name of the friends of education in our State we thank the generous donor, Mr. J. A. Bostwick, of New York.

Rev. W. L. Maget has settled in Plymouth, N. C., as pastor of the church at Plymouth. Manteo, on Roanoke Island at Jacob's Pillar. Plymouth is one of the hardest fields in the world, certainly the hardest in North Carolina. The church at Manteo has built a new house of worship and are in debt \$200. Mr. Maget is a young man. Maget is trying to build a house for the church at Jacob's Pillar and asks his brethren in North Carolina to help him.

Rev. Dr. T. P. Crawford, of Chefoo, China, was in Raleigh on Thursday last. On Friday he went out to Wake Forest College where he was to preach for pastor Vann and lecture. He is in splendid physical condition and greatly interested in his plans for the change in our mission work in foreign fields. He opposes building fine churches for the heathen, supporting schools, and hiring native assistants. This he calls subsidizing the mission. He wants every missionary paid the same salary and each to devote his entire time to preaching, and wants the native Christians to support their churches, &c.

Rev. Dr. E. L. Magoon, the eccentric Baptist orator, of Philadelphia, spent last week in Richmond, Va., preaching and lecturing. Thirty years ago Dr. Magoon was by many considered the most popular orator in our ministry. He was once pastor of the Second church of New York, and was widely known for the beauty of his descriptions, &c. We heard him preach some ten years ago in his church in Philadelphia and were astonished at his doctrine as well as his want of information on matters of fact. He presented us with a fact that our pulpits were developed from the ferns, that pine trees never bloomed or bore fruit or seed. This we knew to be exactly opposite to the truth, and therefore discounted heavily all the Doctor's learning and oratory.

The following from the vigorous pen of Dr. Hiden calls attention to a species of misrepresentation often noticed in the part of the church press: "The American Unitarian Association has published a little book entitled 'A Baptist Meeting House, the Staircase to the Old Faith, the Open Door to the New,' by Samuel J. Barrows. In a notice of this book, the Unitarian Association states that it is 'a book which dignifies its own impotent ignorance,' by saying: 'We doubt if he is quite correct in what he says are the tenets of Baptists—for his instance, that they do not believe baptism a saving ordinance, nor in the damnation of infants.' That a man who is a religious writer should allow himself to publish such a sentence as that is a most singular phenomenon. That Baptists practice immersion as baptism is hardly more notorious than is their rejection of baptismal regeneration."

A word to my Sisters.

When your sour-faced brother takes you aside and with an ominous shake of the head and a look that says, "he thinks you a hardened case, whippers," he would like to tell you something for your own good, "you stiffen up and prepare to hear something disagreeable." Pray, don't stiffen when I say, I wish to say something that will be to your advantage to heed, for, in the first place, I'm not a brother, and you may imagine my face as cheery as it should be when I have something pleasant to say.

If some one should propose to you to take a trip to Europe, and to read and remind him of home duties and to give him a list of things to do, you may see the world, yet have breakfast promptly at five, get through the baking and mending and cook the twelve o'clock dinner.

Next you must be a Christian! I have never heard of a railroad that made this a requisite, but even if you start on this journey, you will make but a poor traveler if you're not Christ-like. Narrow-minded travelers see everything in their own proportions. A narrow-minded Christian is an anomaly. Can one be Christ-like and be content to have his cause prosper within a radius of five miles of her home and the rest of the world lie in darkness? What would have been your condition if you had lived for Jerusalem or even Judea?

Then, you must be content to see through other's eyes. This is necessary, to some extent, with all travelers, who would be at a loss without a guide-book under the arm and a laconic guide at the elbow. The key to the matter, however, be left to the inventive genius of truthless guide, but the most conscientious Christians are engaged to direct your steps.

Lastly, you will need no money except to bestow on those who move your pity by crying, "Charity, in God's name."

Will you journey with us? Will you look through God's kingdom from the rising to the setting of the sun? Will you not work, as you journey, to make the waste places "blossom as a rose" and hasten the day of the Lord's coming? Will not the blessing be felt in your life? Will not your life be broadened, your soul lifted up and even your daily tasks ennobled?

But how am I to know all this? Who will lead me their eyes—who lead us into the return by confessions, and later summary. I. July, 1885, show a lay membership of 1,659,816, not including probationers; to which should be added 11,676 travelling ministers who belong to the conferences. To the figures should now be added the official returns of the ministers of the M. E. Church, South, viz: 4319 ministers and 931,150 members. There is to be added the latest reported membership, as contained in the Methodist Year-Book, of three colored organizations, each independent of the other, which would add to the membership of the M. E. Church, South, 1,000,000. This would make the total membership in purely Methodist Episcopal churches, as reported from official records, 20,615 ministers and 3,407,510 members, or a total of 3,427,525.

In the comparative statement, from which the figures of the *Advocate* were drawn, the editor of their Year-Book says: "The figures which go to make up the Baptist total in this table are, in many cases, largely estimated, (see Baptist Year-Book); but, assuming them to be correct, we are confronted with the fact that the following figures, the returns are taken of all Baptist congregations without respect of ecclesiastical or denominational affiliations. (His italics.) Over half of the ministers and over two-thirds of the churches and members are in the South, and there is no connection between them and those of the North. They are as widely separated in any denominational fellowship as are the Northern and Southern Presbyterians, or the different branches of the Methodist family. In any fair comparison, therefore, with the Baptists, similar totals must be taken from the other denominations."

Now is this not singular? Inasmuch as a portion of the Baptist churches are in the South, there must be a counting of such organizations as the "United Brethren" to make up a fair (?) comparison. If we should the Methodist church, South, to be added to the church, if the presence of the Southern Baptist churches invalidates a fair comparison, why should not the Southern Methodist churches do the same? The Methodists are one South and North, so far as the purposes of statistics are concerned; the Baptists are one South and North, so far as the two geographical divisions that in the two geographical divisions that in any other bodies of Christians. Their ministers interchange, their churches are of equal force, and the only difference which exists is in the conduct of missionary enterprises, and the great bulk of the colored Baptists are allied with the Northern brethren in this department.

But objection is further made that in many cases, the Baptist numbers are largely estimated. No late issue of the Year-Book has estimated to any extent. The point is, how many of the figures are authentic figures, when the current ones are not at hand. So that the reports have always been, so far as this was done, always under than over the true figures, because no account was taken of the natural growth in such countries, and in the other hand, the system of the Methodist churches, enables them to give correct figures from year to year as returned by Conference Secretaries.

More serious than these considerations is the fact that in the make-up of this Comparative Statement, the editor of the Methodist Year-Book has referred to the figures of the Baptist Year-Book of 1882. With the Year-Books of 1883, 1884 and 1885 within as easy reach as was the Methodist Year-Book of 1882 to me, he nevertheless takes the figures of 1882 with which to make a comparison of the table of Methodists in 1885. What is to be said of such a statistician? It is thus, that the Richmond *Advocate* falls into the error of making the Baptists 2,412,000. I doubt if the editor of the *Advocate* will admire and endorse the method.

Now a step further: the number of Methodists in the United States as compiled from the official sources is said to be 3,427,525. A larger sum than this is claimed in the "Comparative Statement" from which the *Advocate* draws its figures. Let in the list of references which are taken to substantiate the figures, what such unfamiliar American names as Foochow, Japan, South India, Bulgaria, Central China, North China, Denmark, Germany and Switzerland, Italy, Liberia, Mexico, North India, Norway, South America, and Sweden, with a suspicious name, or like name, which may include British Columbia. Here is a constituency of 50,000, in round numbers, included in a comparison of Methodists in the United States with the Baptists of 1882.

I have never disputed the fact that numerically there are more Methodists in the United States than Baptists. In the last Year-Book, a sad typographical error occurred for which the editor was not responsible, but which omitted the figures of the Methodist church, South. Any one who is acquainted with typography can sympathize with the statement that when an error of type occurs it is apt to be in the worst possible place. But the accidental omission of 500,000 Southern Methodists, was surely no excuse for going back three years to get Baptist figures to compare with the whole Methodist constituency, including Foochow and Bulgaria.

The Baptist Year-Book for 1886 will show a total membership in the United States, omitting Japan, Central China, and Norway, of 2,572,238. All of these are members of organized churches, in full connection, of mature age and presumably converted as well as baptized. There are more than 200,000 who are the minimum number. They are not estimated. They are the number reported by the churches to their Associations. In some Associations, notably in Texas and some Western States, if a church does not report to the Association, it is set out of the list of churches in the statistical table. Were it possible to count these, the number would be by so much increased.

LANNING BURROWS.
Augusta, Ga., Feb. 3, 1886.

In speaking of the Spirit, Christ uses the simile of the wind. You know the wind always blows towards vacuum. If there is no vacuum, the wind ceases. The Holy Spirit will fill them.—Dr. A. Z. Gordon.

Rev. Dr. Theo. Whitfield, of Goldsboro, was in Raleigh a day or two last week. He greatly enjoyed the preaching of Bro. Needham, and attended the services of the First church, on Wednesday evening, Dr. W. preached for the Fayetteville street church.

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At the Baltimore Baptist Minister's weekly conference, Monday the 8th inst., sixty-one baptisms were reported during the past month. Among the names of those attending the conference, who joined the Eutaw Place church. He is a student of medicine and dentistry and, after graduating, intends returning to his native land. He hopes to accomplish much for Christ.

About Raleigh: There has been so far more than sixty conversions at Fayetteville Street church. Rev. F. M. Jordan will be here next week. The First Association of churches are attending the Needham meetings. Mr. Needham is a fine preacher and seems devoted to his great work. Mr. Avis, who accompanies him, not only leads the singing, but has successful meetings for the young men. Great crowds go to hear them, and there have been some conversions.

President Taylor, of Wake Forest College, was quite happy in receiving lately from a friend at the North a check for \$10,000 for the College endowment. The friends of our honored institution should feel deeply grateful. To make the College what it should be,—in fact to relieve its embarrassments—more money is needed. In the name of the friends of education in our State we thank the generous donor, Mr. J. A. Bostwick, of New York.

Rev. W. L. Maget has settled in Plymouth, N. C., as pastor of the church at Plymouth. Manteo, on Roanoke Island at Jacob's Pillar. Plymouth is one of the hardest fields in the world, certainly the hardest in North Carolina. The church at Manteo has built a new house of worship and are in debt \$200. Mr. Maget is a young man. Maget is trying to build a house for the church at Jacob's Pillar and asks his brethren in North Carolina to help him.

Rev. Dr. T. P. Crawford, of Chefoo, China, was in Raleigh on Thursday last. On Friday he went out to Wake Forest College where he was to preach for pastor Vann and lecture. He is in splendid physical condition and greatly interested in his plans for the change in our mission work in foreign fields. He opposes building fine churches for the heathen, supporting schools, and hiring native assistants. This he calls subsidizing the mission. He wants every missionary paid the same salary and each to devote his entire time to preaching, and wants the native Christians to support their churches, &c.

Rev. Dr. E. L. Magoon, the eccentric Baptist orator, of Philadelphia, spent last week in Richmond, Va., preaching and lecturing. Thirty years ago Dr. Magoon was by many considered the most popular orator in our ministry. He was once pastor of the Second church of New York, and was widely known for the beauty of his descriptions, &c. We heard him preach some ten years ago in his church in Philadelphia and were astonished at his doctrine as well as his want of information on matters of fact. He presented us with a fact that our pulpits were developed from the ferns, that pine trees never bloomed or bore fruit or seed. This we knew to be exactly opposite to the truth, and therefore discounted heavily all the Doctor's learning and oratory.

The following from the vigorous pen of Dr. Hiden calls attention to a species of misrepresentation often noticed in the part of the church press: "The American Unitarian Association has published a little book entitled 'A Baptist Meeting House, the Staircase to the Old Faith, the Open Door to the New,' by Samuel J. Barrows. In a notice of this book, the Unitarian Association states that it is 'a book which dignifies its own impotent ignorance,' by saying: 'We doubt if he is quite correct in what he says are the tenets of Baptists—for his instance, that they do not believe baptism a saving ordinance, nor in the damnation of infants.' That a man who is a religious writer should allow himself to publish such a sentence as that is a most singular phenomenon. That Baptists practice immersion as baptism is hardly more notorious than is their rejection of baptismal regeneration."

A word to my Sisters.

When your sour-faced brother takes you aside and with an ominous shake of the head and a look that says, "he thinks you a hardened case, whippers," he would like to tell you something for your own good, "you stiffen up and prepare to hear something disagreeable." Pray, don't stiffen when I say, I wish to say something that will be to your advantage to heed, for, in the first place, I'm not a brother, and you may imagine my face as cheery as it should be when I have something pleasant to say.

If some one should propose to you to take a trip to Europe, and to read and remind him of home duties and to give him a list of things to do, you may see the world, yet have breakfast promptly at five, get through the baking and mending and cook the twelve o'clock dinner.

Next you must be a Christian! I have never heard of a railroad that made this a requisite, but even if you start on this journey, you will make but a poor traveler if you're not Christ-like. Narrow-minded travelers see everything in their own proportions. A narrow-minded Christian is an anomaly. Can one be Christ-like and be content to have his cause prosper within a radius of five miles of her home and the rest of the world lie in darkness? What would have been your condition if you had lived for Jerusalem or even Judea?

Then, you must be content to see through other's eyes. This is necessary, to some extent, with all travelers, who would be at a loss without a guide-book under the arm and a laconic guide at the elbow. The key to the matter, however, be left to the inventive genius of truthless guide, but the most conscientious Christians are engaged to direct your steps.

Lastly, you will need no money except to bestow on those who move your pity by crying, "Charity, in God's name."

Will you journey with us? Will you look through God's kingdom from the rising to the setting of the sun? Will you not work, as you journey, to make the waste places "blossom as a rose" and hasten the day of the Lord's coming? Will not the blessing be felt in your life? Will not your life be broadened, your soul lifted up and even your daily tasks ennobled?

But how am I to know all this? Who will lead me their eyes—who lead us into the return by confessions, and later summary. I. July, 1885, show a lay membership of 1,659,816, not including probationers; to which should be added 11,676 travelling ministers who belong to the conferences. To the figures should now be added the official returns of the ministers of the M. E. Church, South, viz: 4319 ministers and 931,150 members. There is to be added the latest reported membership, as contained in the Methodist Year-Book, of three colored organizations, each independent of the other, which would add to the membership of the M. E. Church, South, 1,000,000. This would make the total membership in purely Methodist Episcopal churches, as reported from official records, 20,615 ministers and 3,407,510 members, or a total of 3,427,525.

In the comparative statement, from which the figures of the *Advocate* were drawn, the editor of their Year-Book says: "The figures which go to make up the Baptist total in this table are, in many cases, largely estimated, (see Baptist Year-Book); but, assuming them to be correct, we are confronted with the fact that the following figures, the returns are taken of all Baptist congregations without respect of ecclesiastical or denominational affiliations. (His italics.) Over half of the ministers and over two-thirds of the churches and members are in the South, and there is no connection between them and those of the North. They are as widely separated in any denominational fellowship as are the Northern and Southern Presbyterians, or the different branches of the Methodist family. In any fair comparison, therefore, with the Baptists, similar totals must be taken from the other denominations."

Now is this not singular? Inasmuch as a portion of the Baptist churches are in the South, there must be a counting of such organizations as the "United Brethren" to make up a fair (?) comparison. If we should the Methodist church, South, to be added to the church, if the presence of the Southern Baptist churches invalidates a fair comparison, why should not the Southern Methodist churches do the same? The Methodists are one South and North, so far as the purposes of statistics are concerned; the Baptists are one South and North, so far as the two geographical divisions that in the two geographical divisions that in any other bodies of Christians. Their ministers interchange, their churches are of equal force, and the only difference which exists is in the conduct of missionary enterprises, and the great bulk of the colored Baptists are allied with the Northern brethren in this department.

But objection is further made that in many cases, the Baptist numbers are largely estimated. No late issue of the Year-Book has estimated to any extent. The point is, how many of the figures are authentic figures, when the current ones are not at hand. So that the reports have always been, so far as this was done, always under than over the true figures, because no account was taken of the natural growth in such countries, and in the other hand, the system of the Methodist churches, enables them to give correct figures from year to year as returned by Conference Secretaries.

More serious than these considerations is the fact that in the make-up of this Comparative Statement, the editor of the Methodist Year-Book has referred to the figures of the Baptist Year-Book of 1882. With the Year-Books of 1883, 1884 and 1885 within as easy reach as was the Methodist Year-Book of 1882 to me, he nevertheless takes the figures of 1882 with which to make a comparison of the table of Methodists in 1885. What is to be said of such a statistician? It is thus, that the Richmond *Advocate* falls into the error of making the Baptists 2,412,000. I doubt if the editor of the *Advocate* will admire and endorse the method.

Now a step further: the number of Methodists in the United States as compiled from the official sources is said to be 3,427,525. A larger sum than this is claimed in the "Comparative Statement" from which the *Advocate* draws its figures. Let in the list of references which are taken to substantiate the figures, what such unfamiliar American names as Foochow, Japan, South India, Bulgaria, Central China, North China, Denmark, Germany and Switzerland, Italy, Liberia, Mexico, North India, Norway, South America, and Sweden, with a suspicious name, or like name, which may include British Columbia. Here is a constituency of 50,000, in round numbers, included in a comparison of Methodists in the United States with the Baptists of 1882.

I have never disputed the fact that numerically there are more Methodists in the United States than Baptists. In the last Year-Book, a sad typographical error occurred for which the editor was not responsible, but which omitted the figures of the Methodist church, South. Any one who is acquainted with typography can sympathize with the statement that when an error of type occurs it is apt to be in the worst possible place. But the accidental omission of 500,000 Southern Methodists, was surely no excuse for going back three years to get Baptist figures to compare with the whole Methodist constituency, including Foochow and Bulgaria.

The Baptist Year-Book for 1886 will show a total membership in the United States, omitting Japan, Central China, and Norway, of 2,572,238. All of these are members of organized churches, in full connection, of mature age and presumably converted as well as baptized. There are more than 200,000 who are the minimum number. They are not estimated. They are the number reported by the churches to their Associations. In some Associations, notably in Texas and some Western States, if a church does not report to the Association, it is set out of the list of churches in the statistical table. Were it possible to count these, the number would be by so much increased.

LANNING BURROWS.
Augusta, Ga., Feb. 3, 1886.

In speaking of the Spirit, Christ uses the simile of the wind. You know the wind always blows towards vacuum. If there is no vacuum, the wind ceases. The Holy Spirit will fill them.—Dr. A. Z. Gordon.

South Western Union.

The South Western Union of the Raleigh Association met with Green Level church on Friday before the Fifth Sunday in January. The following were present: Bro. J. R. Maynard preached the Introductory Sermon, from Matthew, 12:30—"He that is not with me is against me," &c.

After a recess of 30 minutes,

