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Only personal letters should be addressed to the Editors.

THEY HAVE THEIR REWARD.

Probably there never was a time in the history of the denomination when so many of its ministers were recklessly ambitious and over-anxious to secure notoriety. That this state of mind on the part of these men has originated, to some extent at least, in the superior advantages furnished them in our higher theological schools, is beyond question. Very few, if any, of the average ministry ever feel any anxious cravings after worldly fame or human applause. The restless spirits are found among the educated and highly accomplished class; and they, and the rest of mankind, assume that this unwillingness of our elaborately educated ministers to conform to the stricter principles of the denomination, grows out of their superior knowledge and enlarged views.—They even reproach the denomination with ignorance and narrow-mindedness for not following the lead of these wise men. In our opinion the world has been misled in this matter, or at least have mistaken the churches, as well as misunderstood the aims and motives of these erratic brethren. It is not because these learned men have discovered that the principles and practices of the churches are erroneous or false. This they do not pretend to have discovered. They admit that the Baptists are right in all their doctrines, and are willing, as a general rule, to preach and practice them. But they do this after a modified and apologetic fashion, and are careful to hold as far in the back ground as possible, the cardinal doctrines that distinguish the Baptist churches from Pedobaptist churches; and would, if they dared so do, gladly depart from the established usages of the denomination. Nothing but the prompt decision of the churches and their almost unanimous readiness to repudiate all such teachers, hinders quite a number of these ambitious brethren from openly departing from the practices of the churches they serve. In quite a number of instances, it is more than probable, if the pastor could be assured of his church's support, and the continuation of his salary he would neither preach nor practice the doctrines he professes to believe. Or we should have the same state of affairs in the South that we now have in England and some of the Northern States. In England there are men who claim to be Baptist preachers—they have been ordained as such—who are ready to accept the pastorate of a Methodist, a Presbyterian, or any other church, and preach its doctrines and practice its ordinances provided the church pays promptly the promised salary. This is getting to be a common occurrence in some of the New England States. These men are educated professional preachers, and are ready to preach anything the people wish to hear and pay for. They have no creed of faith, no religious principle, and no honest convictions of right or duty. In most of such cases the man is after a living, and has no real faith in Christ or Christianity. Certainly the churches should not follow the lead of these men or tolerate them as ministers of the gospel. The man who does not honestly believe the doctrines and principles of the Baptist churches, should join some one of the eight hundred and forty sects that have been constituted for the accommodation of his class.

THE RELIGIOUS NEWSPAPER.

The religious newspaper should be religious. It should not only give the current news of the day, the secular as well as the religious items of interest, for many take only their church paper, but it should be truly pious in its tone. It should vindicate and defend the truth, of course, but it should do this in a Christian spirit, and by all means should it seek the things which make for peace. And this I take to be its duty not only among those of its own faith, but it should be courteous and kindly and Christian towards those of a different faith. The spirit of Christ is the spirit of love, and this spirit we should carry with us in all our relations to our fellow-men, whether they are Baptists or not, whether of the North or the South. A religious newspaper is a preacher; it should be a preacher of righteousness. If it be the duty of the Christian minister to promote the piety of those to whom he ministers, it is far more the duty of the religious journal to promote the piety of its readers, since its influence is so much more extended.

One of the great defects in the religion of this day is the manifest absence of a devotional tone, and therefore it seems to me to be wise in every issue of a religious paper to have at least one article, either original or selected, of a devotional spirit—something to quicken the piety and warm the love of the heart towards God and man.

The newspaper enterprise of this age and country is something wonderful; and in no department of journalism is more of wisdom, ability and enterprise manifested than in the religious press. There is not a secular journal in New York conducted with so much ability as that which distinguishes the *Examiner* and *Chronicle*, and the *Observer*, the *Independent*, the *Baptist Weekly* and other religious papers are fully as ably edited as the *Herald*, the *Tribune* or the *World*. I think also that there is a marked improvement in the literary merit of the religious press, South as well as North, but if I am not mistaken, the same sad feature of a want of spirituality, which marks the general religious sentiment of the country, especially distinguishes the religious press. I do not know that a paper which should eminently illustrate this spirit would be popular with the world, but I do know that such a spirit in journalism and everywhere else is pleasing to God, and that we shall find our highest wisdom in pleasing God rather than man. This much I can say for myself, that the older I grow the higher is my appreciation of the graces of gentleness, meekness, charity and brotherly love, and the more fixed is my purpose, and the more intense and ardent my desire to cultivate a spiritual and devotional frame of mind.

noble army of leaders. But the Baptist churches have seen the thing in its true light—have taken the measure of the men as well as of their methods, and have promptly remanded them into the silence and contempt they merited. The churches of the South should be especially on their guard; such men will appear among us occasionally, and the Baptist churches should be ever ready to reject as spurious all such teachers. Our success, in all the battles of the past has been secured by strict adherence to principle. Wherever and whenever we have departed from the plain teachings of the New Testament, confusion, weakness and failure have swiftly followed. The Baptists of England for this very reason are divided, feeble and inefficient, with evident tokens of decay, if not ruin, plainly stamped upon them. As much may be said of some of the churches in America.

Our Pedobaptist brethren never tire of telling us that our practice of close communion is the great barrier in the way of our higher success. Their pulpits are made to ring with vigorous denunciations of it, or tearful lamentations over it. One would readily think on hearing some of these brethren that if the Baptist churches would only admit them to the Lord's table, the whole tribe would come with shoutings of joy and sit down in peace and love with us. But this is a mistake; Methodists do not commune with Presbyterians, and Presbyterians do not commune with Episcopallians. These denominations love the Baptists better than they love each other and have more respect for Baptists than for each other; and if the Baptist churches of the South could so far forget Christ and violate his law as to invite all the Pedobaptists in the world to commune with them, they would not come, but would glory in their triumph of having shorn Sampson of his strength, and removed this Mordecai from the King's gate. When Israel obeyed God and walked in the way of his commandments, Israel prospered. When Israel went astray and bowed at the shrine of strange gods, Israel was afflicted and diminished.

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I heard a brother say once of a certain Baptist paper that was more remarkable for its spirit of controversy than piety: "The ——— is an able paper, but I don't think it is good reading for Sunday." I hope at least that I shall never be permitted so far to forget my duty as a Christian minister as to write anything for the RECORDER that may not be suitable for Sunday reading. May the God of all grace help all the readers of our paper to be true and devoted Christians, full of faith and of the Holy Ghost. T. H. P.

BOOKS FOR SOUTHERN SCHOOLS.

We were not at all surprised that the *Examiner* and *Chronicle* should protest against the use of Mr. Calhoun's works as text-books in the University of Georgia. The wonder is that the protest did not make its appearance sooner. We rather expected some of the more radical or sectional papers, such as the *Independent* and the host of *Advocates* to have led off in the crusade, as they are always ready to show their zeal even at the expense of their discretion. We knew that there was a plan set on foot immediately after the war to put certain books in the hands of the Southern children—books written for the purpose of impressing certain ideas upon the rising generation of the South. And we knew that large donations were made to our schools as inducements to adopt these books, and that able men and women were being paid to use their influence in securing their adoption by Superintendents of Public Instruction and teachers of public schools. So successful have these zealous propagandists been, and so slight has been the opposition to their plans, that they have now concluded to openly and boldly say what books the children of the South shall study. We have had little to say about this matter—have left it to our teachers and superintendents. We have sympathized with them in their poverty and to some extent pardoned them for accepting the large and liberal grants made to secure their acquiescence. Still, we had hoped that the publishers of these books and their aiders and abettors would leave it to the Southern school teachers and parents to say what books they "preferred" for their sons and daughters. The books our Northern brethren have so zealously pressed upon us are in many respects very objectionable, notwithstanding we have the expurgated copies printed specially for the Southern schools. It is hardly possible for a Southern man to read a chapter of one of these school histories or school readers without finding damaging reflections upon his section, or gross misrepresentations of the Southern people, or illustrations that are offensive. But these books were almost given to us, and able men were hired to tramp the States in order to secure their adoption, and our larger schools were liberally aided, if not on the condition, at least with the understanding, that these books were to be taught. We think the brethren made known their plans a little too soon, and we are glad that the State Legislature endorsed Maj. John W. Moore's school history for the children of North Carolina. The book is needed, badly needed, and should have been furnished years ago. We may lose the influence of some of our strong friends by adopting it, and some of the schools may lose the appropriations heretofore made to their support, but after all it is better to lose all these than to have our children taught to pity and despise us.

NOTES AND COMMENTS.

BY T. H. P.

The many friends of Dr. T. E. Skinner, in N. C., will be glad to know that the health of his wife is much improved, and that she is with him again at his post of duty in Macon, Georgia.

Rev. T. Boykin, State Sunday School Evangelist, of Georgia, visited last year 190 churches and 43 Associations, wrote 1,003 letters, preached 145 sermons, made 313 addresses, aided in 10 protracted meetings, organized 58 Sabbath Schools, attended 19 Sunday School Conventions, sold 517 Bibles, distributed 1,217 tracts and papers, and traveled 7,231 miles.

The Woman's Baptist Missionary Society of the North raised last year for Foreign Missions \$29,200.43. The Southern Baptist Convention reported for the same cause \$10,960.84. So these good women gave within a fraction as much as all the Baptists of the South. I hope to see the day when the Baptist women of North Carolina will do as much for Foreign Missions as all our churches are now doing.

THE SOUTHERN BAPTIST CONVENTION.

Will meet in Atlanta, Ga., on the 9th of May next and it is time the Board of Missions knew what to propose to do from N. C., that the appointments may be made. For several years past the Baptists of the State have had but few representatives in this body. We are entitled to thirty delegates or more and as the place of meeting is not remote it is to be hoped that we shall have there a good delegation. Who will go? Write or come to John E. Ray, Secretary of the Board, if you wish to be appointed.

THE BELL PUNCH.

The Bell Punch failed to pass in the Legislature. There were too many liquor sellers opposed to it. An overwhelming majority of the members were in favor of it and voted for it the first and second time, but the White Ring rallied and defeated it at the third and final vote. Nearly every liquor seller, if not every one in Raleigh was present in the lobby and exerting all their influence to defeat the bill. Few friends and true supporters were too much for a bill that would have increased the revenue of the State hundreds of thousands of dollars.

THE MOST POWERFUL ORGANIZATION IN THE UNITED STATES IS THE WHISKY RING—IT RULES ALL PARTIES AND IS IN THE INTERESTS OF DRUNKENNESS, THE SUPREME CURSE OF THE LAND.

I quoted an extract in a late issue of this paper from the *Apologia* of John Henry Newman, in which he said that the liturgical party of the Anglican Church was doing the work of the Roman Catholic Church and asked if Dr. Newman would not regard the vector of the American Episcopal Church, who should administer baptism and communion to a person so nearly dead as to be insensible as doing the work of the Romish rather than a Protestant church, and added that it was rumored that such things had been done even in North Carolina. The statement that such things had been done in this State was made editorially, some two years ago, in the *Recorder*, and the truth of the statement has never been called in question. Although the remark was a general one, it was meant to apply in part to one of the rectors of the Episcopal church of this city. I am now satisfied that I was misinformed, and feel it my duty to say that I regret that such application has been made of the paragraph in question, since it was unjust.

Bro. Henry Taylor, of Baltimore writes thus of the Moody meetings there: "Mr. Moody is doing, under God, a great work in Baltimore. Hundreds, yes thousands of souls have been converted—hundreds of Christians who never did so before are asking their fellows, 'are you a Christian?' and if the answer is 'no' they tell them about Jesus and his love. The Bible is more read in Baltimore to day than ever before; churches are awake to the interests of the Master's cause. For some weeks every Baptist church in the city has had meetings every night and baptisms every Sunday night. Eutaw Place, Franklin square and the First church have been largely blessed and our church, High Street has baptized 50, and there are more to follow.

Moody and his work are talked of everywhere, houses, stores, workshops, bar-rooms. One of the largest churches in the city has been packed with over 2000 men, men only, four days in the week, and hundreds couldn't get in. Can't you come and spend a week or two with us and get a blessing? He has been preaching four times every day, but after this week he will let up and preach but twice

head and heart as a Christian gentleman.

Judge Battle was exceedingly fortunate; such was his gentleness and goodness that he made few if any enemies. No one could be jealous of his honors, they came naturally and without solicitation. All felt that he had a right to occupy high positions. He held them for the honor of his State and the good of his fellow men. Without a commanding personal appearance or great talents, he has written his name on every chapter of his State's history during the last half century. A history of his life would be a history of his State and his profession.

An aged minister in speaking of the death of Dr. Wingate remarked, "Dr. Wingate died at the right time and in the right place." It was fit that Judge Battle should end his days at the University. There, where he had so earnestly toiled, and in an institution he had so loved, and at a time when all his clouds had but just passed away and a new, bright day of promise dawned upon it, he laid him down to rest, feeling that his work on earth was done. Surely we may say—looking over the 77 years of his pilgrimage in which he has neither stumbled nor fallen, and over the long list of honors worthily won without a blemish and without a stain, and counting up his noble services to his State, in its legal, educational and social interests that must stand for centuries as monuments of his virtues and his worth, "Well done good and faithful servant."

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a day. Come to my house and I will take you to all the meetings, and I will guarantee you people that you will preach much better when you get back."

I have accepted Bro. Taylor's invitation and propose to spend next week in Baltimore and will give the readers of the *Recorder* my impression of Mr. Moody and his work.

The Baptist Year Book for 1879, reports the North Carolina Baptists as having contributed \$1,847.76 to various objects of benevolence. The minutes of the last Convention must have been very imperfectly examined by the compiler of the Year Book, for the reports of the two treasurers for the year, N. B. Broughton and Jordan Wooten show that the amount reported for all objects was \$2,207.56. Unfortunately in printing the minutes the reports of the two treasurers, one having resigned early in the year, were not summed up and this may, in some measure, excuse the compiler of the Year Book.

In looking over the minutes of the Convention I nowhere find the report of the Agent for the Marine Board, Rev. E. Dodson, which, if I mistake not, showed that nearly a thousand dollars had been given to that Board. So that the sum total was \$1,000 instead of \$1,847.76.

At the last session of the Southern Baptist Convention a resolution was adopted, making provision for the representation in that body of home missionary work done in the States either by State Conventions or Associations, when such work was reported to the Convention. One very important end to be gained by this action was to ascertain the certain amount of money contributed, for all objects in all the States.

It is very desirable that there should be a full exhibit of all the money given and all the work done in this State, and it is earnestly hoped that the various Associations of the State report in full to Bro. John E. Ray, the Secretary of the Board of Missions that we may know and the world may know what we are doing for the cause of Christ.

THE LEGISLATURE.

Whatever may be said of the wisdom and ability of the late General Assembly, it is but just to say that it worked with more diligence and industry than any similar body of men I have known. More acts were passed than by previous sessions which were much larger and many of its laws seem to be good. It is claimed that some of its enactments will save the State a great deal of money.

There is one thing for which this Legislature deserves great credit, and that is that in order to perfect the legislation which seemed to them necessary for the good of the State, they remained in session a week and worked constantly day and night after their pay was out. Thus they did not have to wait on Sunday as did the Virginia Legislature, and then adjourn without providing for the payment of the State debt and thereby necessitating a called session which according to the *Religious Herald* will cost the State \$40,000. All honor to our Legislature for their disinterestedness and industry.

One of the ablest Senators of the body told me it was a question with him whether more harm or good had been done. He stated, however, what I believe to be true, that the methods of legislation are very defective under our present system, and that many acts were passed not upon their merits, but by log rolling the indulgence of the East or the West, the influence of particular men and of ten by the pressure of interested parties, who had private ends to serve and were not scrupulous as to the means by which they gained their ends.

I deem it proper to say too, that this Legislature will compare favorably in morality with any other body of the kind which has assembled in Raleigh. I think more of the members have been accustomed to attend church than usual and fewer have frequented the bar-rooms, some few however, disgraced themselves by drunken debauches and the lower House dishonored itself by retaining a member who was repeatedly put in the guard house and reported in the daily papers as having been fined by the Mayor for drunkenness and disorderly conduct.

It was a gratifying fact to note the number of Baptists in the body, and the prominent positions they occupied, but if any one wishes to grow in grace I would advise him not to go into politics.

PERSONAL & OTHER ITEMS.

Dr. H. A. Tupper is in Texas.

The *Christian Advocate* reports Judge Kerr in feeble health.

The Winston Sunday School expects to visit Raleigh on the 10th of May.

Dr. J. R. Graves, of *The Baptist*, has returned to Memphis and resumed his editorial duties.

Rev. J. O. Hutson, the Virginia evangelist, has moved to Richmond, Va. He is now aiding Bro. Rogers in a meeting with the church in Martinsburg.

The debts of Bishop Forsell, Roman Catholic of Cincinnati amount to \$6,000,000, and the Catholics are talking of starting a huge lottery swindle to pay them.

Rev. R. W. Lide has returned to Chertaw, S. C. In a private note he says: "I regret to hear of the death of that good man, Dr. Wingate. But he was fully prepared for the change."

Bro. D. C. Humphries, of Tolarville, expressed himself as perfectly satisfied with the *Recorder*, and "hopes we may live a long time and edit the paper as long as we live."

The Newbern *Nut Shell* of the 11th, states that a colored woman of that city killed herself while "shouting" in a meeting at John Johnson's church, on Friday night. She fell and struck her head against one of the pews.

Rev. O. E. Filippo, the popular pastor and lecturer of Suffolk, Va., will deliver an address during the meeting of the American Baptist Publication Society in Richmond, Va.

Rev. J. B. Boone, of Statesville, says, "I had a pleasant visit from Bro. Mitchell, when on his way home. He stopped with me one day, did not preach, but I enjoyed his visit very much. I always feel better after being with him."

The Presbyterians are discussing whether or not it is right or lawful for "unlicensed candidates" for the ministry to preach, while the Methodists have overlapped all bounds and let the women at it. The one is too tight and the other is too loose.

Dr. H. H. Ham informs us that the church at Endfield will be organized on Saturday night before the 5th Sunday in this month and that on Sunday the house will be dedicated. The Union Meeting for the section begins on Friday. Quite an interesting meeting is expected. We hope to attend

"Am very proud of the weekly visits of the *Recorder*. I have read several gems in it that was worth the subscription. I prefer it to the *Herald*. There now, And this too, from one of the best educated women of Virginia. What will the editors of the *Herald* think?"

"Enclosed I send you an article, with which, I trust, on you doing as you please. Have never sent an article that I did not wish I had not sent, before it reached you, so I expect to be gratified if you don't publish." Sensible men always feel that way about their titles for the press.

The Layman who furnishes the sermon for our first page, says: "If I have failed in my effort to write a sermon, I have the consolation of knowing that it is the first time I ever failed in such an effort, and for preachers can say as much." We advise Laymen to write a sermon occasionally for his pastor.

Bishop Wightman, in interrogating the Deacons at the Baltimore Conference, asked the question: "Are you in debt?" They answered: "I will endeavor to do so, the Lord being my helper."—*Richmond Christian Advocate*. Most of the brethren in this State could have answered: "We are, God help us, and have been for a long time."

Bro. Dodson preached an excellent sermon in the Winston Baptist church on last Sunday. He was heard on the brethren every where who say "Self first and God second," "Charity begins at home," "We can't." He showed that God must be first and self second, only, charity does not begin at home, and the "can't" company never did much for Christ. As rigidly opposed as ever to all error he speaks "right on" for God and truth.

The Rev. Miss Louisa Painter and the Rev. Mr. A. Moon are on a ministerial tour over the State and are creating quite an excitement wherever they go. This is a new departure in the South, and another evidence that the North is moving down upon us with all its "institutions," good, bad and indifferent. For awhile, like any other anomalous show, it will produce a sensation, but we have no idea that the moral sense of the people will endorse or approve of it.

A stranger, not a Baptist, sends us the money for the *Recorder* and orders the paper sent to an aged Baptist lady in the West. He says: "I have taken my denominational paper ever since I settled in life, and cannot see how a religious family can do without their church paper." We do not know the writer, but we venture to say that if all the churches in the State were composed of men of his sense and piety, editors and preachers and the poor widows of the land would be far more contented and happy than they are.

"Religion is sometimes strangely applied. Mrs. Brown said, with great emphasis, that when she looked at the rich shawls the Smith girls wore, and then at the wretched apologetic for shawls which her own girls wore, if it were not for the consolations of religion she really didn't know what she should do."—*New York Herald*. This reminds us of an old lady in this State who danced herself nearly to death, and remarked that "nothing but the grace of God sustained her under the fatigue and worry of the ball room."

The British Wesleyan Methodists set out at the beginning of the year to raise a special fund of \$1,000,000 for church building, debts, &c., one quarter of which they hoped to raise in Great Britain and the rest throughout the world. But already two districts in London have contributed more than the quarter, and now it is expected that \$1,000,000 besides will be raised. This is noble giving in hard times.—*Exchange*. If the British Wesleyan Methodists ever fall from grace, this will furnish some of the brethren a powerful temptation to do so. We hope better things of them however.

Rev. A. C. Dixon, of Chapel Hill, in a private letter to Dr. Pritchard, says: "For two weeks I have been preaching here once or twice a day. The Lord has given us such a meeting as I never enjoyed before, not gotten up but sent right down from God. I don't know how many have been converted, 20 or 30 I suppose. I am counting only those who are still unsaved. Two students, however, professed, and others are anxious. Some of the hardest sinners in the community have been reached, and, I suppose, saved. I have never known before what it was to realize the fulness of God's love. The Bible seems almost like a new book to me."

A vessel recently sailed to Africa laden, with innumerable hogsheads of rum and carrying one poor, meagre missionary. It certainly could not be expected that a single missionary would be the antidote to the rum, though it might easily be predicted that the rum would be a perfect antidote to the missionary. Consistency is a great jewel, and hereafter when ships are laden with those things which are expected to beguile the poor heathen will be far better to send one article at a time—either all rum or all missionary.—*New York Herald*. And mind you this ship sailed from Boston, Mass., not from Charleston, S. C.

Rev. J. B. Boone sends the following hopeful words from Salisbury: "Our people in Salisbury have bought a lot, for which they paid \$400, and have a deed for it. The lot is within twenty yards of the Court House lot, and fronts a part of the Episcopal church lot. I think we can raise in Salisbury about \$500 to build a good house. The South A. A. Association will do liberally, and of course we shall have to call upon the brethren for help. Our plan is to raise all the money we can in Salisbury and the South Yankin, and everywhere else, and build the best house we can. We want, however, a small, neat, brick house."

A brother, not far from Richmond, Va., expresses his opinion as follows: "I am glad to hear the *Recorder* is doing well. I think it ought to flourish. I have never known the paper to be so sprightly and interesting as it is now. Then, too, it has a degree of solidity about it. I think it is a better paper for the masses than the *Herald*, and the North Carolina Baptists ought to be proud of it and sustain it liberally. I think the *Herald* is with you in the matter of Female Ministers. I read your article with much pleasure on this subject, and will add that I heartily endorse it. I have long believed that the view you present of it is sound and Scriptural."

The Conference (Baltimore) has a surplusage of men—perhaps twenty or thirty beyond the real need of the work. Elitism is necessary in the older Conferences. It must come. And rigid rules strictly enforced against doubtful admissions alone can prevent a glut of men of thriftless habits and sterile minds, but prolific families. It is time another "question should be added to the 'Discipline'—What shall be done with the drone?"—*Richmond Christian Advocate*.

We are sorry for the aged and burdened preachers. They should be pitied, not insulted.

Rev. L. C. Brinkhouse, of Wake Forest College has secured the agency for the Life of Dr. Fuller, and will be glad to furnish this excellent book to all who want it. Price of the book is \$1.50. It should be read by every Baptist preacher in the South. Send your names and the money to Brother Brinkhouse and thus secure a valuable book and at the same time aid a deserving young minister in securing an education. The book cannot be had anywhere for less than \$1.50.

Rev. J. B. Jones passed over some rough places on his way to the mountains. In speaking of one of these he says: "I am sorry for it."—If he loves North Carolina and wishes to remain in it, for it seems to me his farm will soon be in South Carolina. His is a hill country and on its way South, that is, it is washing down that way. When I got to that neighborhood I was a little afraid my foot would slip, and send me head first, most down hill. I don't know how far. But as good luck would have it, I made my way over them safely and am now in Hickory with a sound and unbroken neck." Our mountain readers will be glad to excuse Dr. Jones, this is his first visit to their section and he was raised in a level country. He will get used to the mountains after awhile and never want to leave them.

"It is extremely difficult for me to keep you straight; but notwithstanding the difficulty of the task I intend to persevere therein. In last week's *Recorder*, under the head of personals, is a paragraph in which you deny that the Baptist is a branch of the Christian church. How could it be otherwise? Christ himself, when he called around him his twelve apostles, constituted the first visible Christian church, and all subsequently duly constituted churches must

