

THE GOSPEL HERALD.

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NEED SUPPLIED.

To revive and keep alive the spirit of Missions in our churches, our people need to know—must know—what God is doing through the brethren sent out and supported by the churches, in our mission fields at home and abroad.

Paul and Barnabas under the guidance of the Holy Spirit stimulated missionary zeal in the home churches of Palestine by visiting them and rehearsing all that God had done through them, and how He had through their toils opened wide the door of opportunity for the churches, by enlarged contributions and consecration, to give the gospel to the nations.

These first missionaries knew that the churches at home must have the facts, must know how the battle was being waged, must know the advances being made, or the spirit of missions could not be developed.

This was like the return of our missionaries at the present day, and is one of the most effective agencies that can possibly be employed to beget and keep alive in our home churches the spirit of missions.

The churches, however, at the present day, are not located, as in the days of the Apostles, in only three or four cities, and in a section of country not larger than the State of North Carolina, but are scattered from the Atlantic to the Pacific, and from Baltimore to Mexico. And although we now have the "modern ways of travel," the Apostles could, in their day, most likely, reach their home churches more easily and at less expense than our return missionaries can reach the churches of the Southern Baptist Convention. But at whatever loss of time, or expense to the churches this stimulant, in some way, must be given. The visiting of the churches by our return missionaries to a very large extent is impossible. The missionaries have not the time or the means for these visits. To meet this condition of things our religious and mission papers are published, and urged upon our churches. The *Biblical Recorder* of May 30th wisely says on this subject:

"Many shall run to and fro, and knowledge shall be increased."—Dan. 12: 4.

"Whatever may be the age of the world the prophetic eye of Daniel saw or his pen described, the language of Michael to him is certainly descriptive of the stirring and progressive times in which we live. Says he: 'Many shall run to and fro, and knowledge shall be increased.'

"Never has the world enjoyed greater facilities for the diffusion of knowledge than we have to-day. Along with these increasing facilities have come increasing perils and responsibilities. The duty of the present generation is to avoid the perils and meet the responsibilities by a wise use of the facilities and a firm reliance upon Divine Providence.

"The children of this world in utilizing these facilities, are acting more wisely than the children of light, or the people of God. The steamer, railway train, and postal department have to increase their carrying capacity from year to year, for the transportation of the products and representatives of the varied industries of the world.

"According to the census reports of 1880 of the 11,314 newspapers and periodicals published in the United States, 533 are devoted to religion. While the statistician puts the aggregate circulation per issue of the total number of periodicals at 28,213,291, he fails to give the aggregate circulation of those devoted to religion. Among the 533 religious periodicals in the country are the *Biblical Recorder*, *GOSPEL HERALD*, and the *Foreign Mission Journal*, three papers that should be in every Baptist household in North Carolina. We cannot hope for great development among our people so long as so many thousand of Baptists in North Carolina seem oblivious to the helpfulness of the religious paper both in the family and in the church. Our brethren need to be awakened to the importance and necessity of a wider circulation of the religious newspapers among the churches. For this awakening, editors and publishers have to rely on the co-operation of the more advanced brethren who have learned by experience, something of the potency of the religious press as a factor in the edification of the church of God."

President Elliott, of Harvard College, has refused to allow a woman to deliver a temperance speech in a hall belonging to the College, not that he objected to that special woman, but for the better and more scriptural reason to women's addressing men publicly under any circumstances. We honor President Elliott for thus putting honor on the authority of the New Testament. The more temperance speeches made by women the worse for temperance and the authority of God's word.

—This is a year when doubtful things are very uncertain. Remember that, brethren, and keep cool, push your church and Sunday-school work, and send contributions for State Missions.

FACTS AND FIGURES.

—We have received, since the publication of the May number, more than *one thousand* annual subscribers to the *GOSPEL HERALD*.

—No people in the world give more, in proportion to ability, than the Southern Baptists. There is reported in the minutes of the Baptist Associations for 1887 in 15 of these States, \$2,103,025.63. Our experience teaches that, on an average, more than one-third of what is given is never reported in the minutes, and hence we conclude that the churches of the Southern Baptist Convention gave last year about *three million dollars to the Lord's cause*.

—If you wish to know just what churches have sent contributions to State Missions since our last Convention you can find out from this paper.

—Six months since the Convention in Durham, and only \$1,337.12 of the \$10,000 needed for State Missions this year has been sent to the Treasurer, F. H. Briggs.

—Many of our missionaries are in great need. Some of them have not been paid a dollar this year.

—There are 15 churches, 10 preachers, and 1,839 members in the Alexander Association, and in these six months there has come not one cent for State Missions. But they will help.

—Opportunity is the making and the test of our missionary life.

—There are in the Anson Association 17 churches, 8 preachers, and 1,570 members, and one church—Norwood, 62 members—has sent \$2.25. Sixteen churches not heard from. We are anxious to hear.

—Guard them well, for from acts come habits, from habits character, and from character destiny.

—In the Ashe and Alleghany Association there are 9 churches, 5 preachers, and 500 members, and they have sent \$12.75. There is more to follow.

—Step by step in the daily acts of life each one makes himself and fixes his destiny. O how solemn!

—The churches in the Atlantic Association are 22, the preacher 7, and the members 1,648. Five churches and one individual have sent \$39.04. When will we have something from the other 17 churches?

—Duties never conflict. There is but the duty at a time. Know what that is, and do it. Just now it seems to be the duty of all to give something to State Missions. Pastors, please ask your people to help us.

—There are 18 churches, 9 preachers, and 1,454 members in the Beulah Association, and three churches have sent \$20.68. When we hear from the other 16 churches this amount will be larger.

—On the 4th of June our Foreign Mission Board at Richmond examined 11 young preachers with a view of sending them out to reinforce our Foreign Mission workers. Good.

—The Brier Creek Association has 25 churches, 24 preachers, and 2,215 members, and the Brushy Mountain has 27 churches, 18 preachers, and 1,143 members; but no response from any of these churches. How it will enlarge the State Mission fund when these 52 churches, 42 preachers, and 3,358 members all arouse themselves and send in their contributions! If these good brethren could have the *GOSPEL HERALD* their contributions would be large.

—During the past year the American Baptist Missionary Union received \$411,885.39. They now have 361 ordained ministers in the Foreign field, and 10,602 converts were baptized during the year just closed.

—The Caldwell County Association has 20 churches, 22 preachers, and 1,332 members, and two of these churches have sent \$18. The other 18 churches are yet to hear from. Let us hear soon.

—The *Western Recorder*, in order to get the entire report of the Southern Baptist Convention in its first issue after the close of the session, telegraphed over 1,000 words from Richmond to Louisville.

—Of the 48 churches, 16 preachers, and 3,737 members in the Cape Fear Association, we have heard from one church, one union meeting, and one sister—total, \$14.24. The other 47 churches could give a large amount for State Missions. When shall we expect it?

—Better the chance of shipwreck on a voyage of high purpose, than to expend life in paddling hither and thither on a shallow stream to no purpose. Think of that, pastors, and give your churches something to do, and press them to do it.

—The Catawba River Association, with 26 churches, 19 preachers, and 1,538 members, has not yet been heard from on State Missions. These churches are in a good section, and the Lord has greatly blessed them, and they will be heard from.

—Rev. N. B. Cobb, one of our missionaries, says: "Last Saturday I rode 20 miles

and preached at 3 o'clock. The next morning superintended S. S., preached at 11—administered communion, preached again at 3, and administered communion, and then rode 10 miles to preach at night." What a work our missionaries are doing! The churches, however, are slow in making their collections. Can not the Pastors take collections for State Missions at once?

—In the Cedar Creek Association there are 27 churches, 14 preachers, and 2,579 members, and Mt. Pisgah, with 131 members, the only church heard from, has sent \$2.50. There are still 26 churches, in which there are 2,448 members; that have sent nothing for State Missions. These are good brethren, and they will help.

—The mistake made in many of the churches is waiting to take collections for State Missions till the month before the Association meets. Please do not make *this* mistake *this* year, brethren. We need your help now. Let us have it.

—Now we come to the "Central," in which there are 21 churches, 20 preachers, and 2,721 members; and 7 churches, 2 brethren, 1 sister, and 1 "Friend," have sent to F. H. Briggs for State Missions \$68.84. When shall we hear from the other 14 churches? The Central meets in August, and the time is short. What say the pastors? Must we still wait?

—The Baptists of North Carolina gave last year, according to the minutes of the Associations, \$203,104.20. We think it safe to say that fully one-third that is given is never reported in the minutes of Associations; and if so, the Baptists of North Carolina gave last year not less than \$270,805.60.

—The old Chowan has 41 churches, 20 preachers, and 5,982 members, and 31 of the churches, one union meeting and the "Association," since Dec. 1st, have sent \$396.65. This Association has just been held, and it will do much more for State Missions before the Convention in Greensboro.

—Paul, though a Foreign missionary, was greatly interested in his day in State Missions. See Rom. 1: 16, and Rom. 9: 3.

—The Eastern Association has 50 churches, 16 preachers, and 5,489 members; and 5 of these churches and two union meetings have sent \$25.27 for State Missions. There are 45 churches, and 4,832 members in this Association that have sent nothing. They will certainly respond, but, O my brethren! how the missionaries need your help now! Will not the Pastors bring this duty to the attention of the churches?

—Luke was a strong advocate of State Missions in the first century. See Luke 24: 47.

—In the Elkin Association there are 18 churches, 20 preachers, and 929 members; but, up to date, we have heard nothing from these dear brethren. The Lord has been good to them.

—Far back in the time of David, he and others were working away at State Missions. See Ps. 137: 5 and 6.

—Flat River Association has 30 churches, 12 preachers, and 3,097 members. Four churches and one sister have sent us \$28.14. This Association meets in August. We look to you, brethren, and expect from you. O how wonderfully blessed you are in a thousand ways! Now is the time of our need. Help, help, please.

—If you don't believe in State Missions, then reject Moses. See Exodus 32: 32.

—Green River is our old home, and she now has 37 churches, 24 preachers, and 4,548 members. Ten of these churches have sent \$35.53. The church at Rutherfordton is one of the banner churches in the State. It has been heard from, for State Missions, since the Convention at Durham, *five times*.

—Some people weep freely enough, but it don't amount to much. They don't seem to weep for anything. Old Jeremiah was a strong advocate of State Missions in his day, and his weeping resulted in something.—Jere. 9: 1.

—When a boy 15 years old, I was baptized into the fellowship of one (High Shoal) of the churches of the King's Mountain Association. This Association now has 40 churches, 37 preachers, and 6,242 members. From 6 churches have come \$29.18. When the 30 other churches are heard from it ought to be at least \$500. If each church in the Association had sent as much as the one into which I was baptized, the amount would now be \$287.20. Brethren, we do very greatly need your help. You are strong, and greatly prospered of the Lord. Now is the time.

—Jesus Christ, our Lord and Master, while here on earth, urged very strongly the claims of State Missions. Acts 1: 8.

—Five of the 21 churches (with 15 preachers and 1,854 members) in the Liberty Association have sent \$18.84. There are still 16 churches to hear from. These churches are in a most delightful section, and they will help soon.

—M. T. Yates, though for 40 years a missionary in China, realized the importance of the State Mission work. He said: "The hope of the heathen world is in well organized and well trained churches at home."

—In the Little River Association there are 20 churches, 12 preachers, and 1,664 members. Bro. J. H. Mills says this is one of the best Associations he attends, but as yet only three churches have sent contributions for State Missions—\$5.25.

—We now have seven colporteurs at work, and all are doing well. They all find very many families without the word of God. They are doing a great work. Can you not send us a contribution for *this work*? You can do nothing better.

—Of the 13 churches, 11 preachers, and 1,132 members in the Mecklenburg and Cabarrus Association, none, except the little mission church at Concord, have been heard from for this object.

—If we had the means we could profitably engage at least one colporteur for each Association. Who will help with this important work?

—Now we must tell about the Mt. Zion. Here we spent 12 years in the pastorate, and it ought to be the best Association in the State. It has 31 churches, 12 preachers, and 3,670 members. Seven of these churches have sent us \$62.67. The Durham church has been heard from, for State Missions, since Jan. 1st, *five times*. This is, like the church at Rutherfordton, one of the banner churches of the State.

—The church that takes a public collection for missions *every Sunday* will not only be heard from before the end of the year, but will be made a blessing to other churches.

—In the Pee Dee Association we have 23 churches, 10 preachers, 1,512 members. Three of these churches have sent \$8.14. The other 20 have not been heard from. How long?

—If the *Biblical Recorder* or *THE GOSPEL HERALD* was taken in all of our churches, and was in each family, every church in the State would have, months ago, sent something for State Missions. Now is the time to subscribe.

—When the 21 churches, 15 preachers and 1,630 members of the Pilot Mountain Association come together next August, it will be a warm time, if only the 3 churches, with \$8.47 have been heard from for this object, Brown and Conrad will want to know where are the other 18 churches?

—The Chowan Association strongly commended the *Biblical Recorder*, *THE GOSPEL HERALD*, and the *Foreign Mission Journal*. We voted for the report.

—Here, just at us, is the Raleigh Association with 45 churches, 24 preachers and 4,497 members. Only 16 of these churches have sent contributions—\$115.92. Bro. Broughton, the President of the Board, wishes to know how long till we shall hear from the other 29 churches. How long, brethren?

—Now is the time to order your Sunday-school Supplies for the 3d quarter. Don't wait till the end of the month and then be disappointed. Order in time, if you expect to receive them by the 1st of July.

—The Robeson Association, with 34 churches, 17 preachers and 4,076 members, has, from 3 churches and one Union meeting, sent \$44.67. Will not brethren Meeks, Pittman, Smith and others, be greatly disappointed if the other 31 churches are not heard from soon?

—There never has been a time in our mission work when we more needed the wisest vigilance and unceasing toil.

—The Sandy Creek, with 41 churches, 18 preachers and 3,030 members has sent from two churches and two individuals \$7.18. Where are the 39 churches? Who can tell us?

—Saloons, theatres, balls, clubs, &c. &c., are the order of the day in Chicago on Sunday. There is perhaps, no more flagrant example of the desecration of the Sabbath in any professed Christian city in all the world.

—In the South Fork there are 26 churches, 6 preachers and 2,332 members. Four churches have sent \$15.67, but 22 churches have sent nothing for State Missions.

—There are nearly 16,000,000 church members and 310,000 churches and Sunday-schools in the United States.

—South Yadkin, with 21 churches, 10 preachers, and 1,539 members has sent \$43.40. Fifteen churches to hear from before August. Quickly, brethren, if you please.

—The sickness of his wife prevented Bro. A. G. McManaway from furnishing original matter for this issue; and a revival meeting in progress at Reidsville prevented Rev. W. L. Wright. These brethren will be heard from next month.

—Stanly, with 12 churches, 16 preachers and 845 members, has not been heard from since the Convention.

—The churches of the Southern Baptist Convention gave last year for Home Missions \$129,700.15, and for Foreign Missions \$129,768.95, and of these amounts North Carolina paid for Home Missions \$1,803, and for Foreign Missions \$7,789.31.

—In the Tar River, 5 churches, 1 Union meeting, and 1 brother, out of the 62 churches, 18 preachers and 5,359 members, have sent \$79.36. When can we hope for a contribution from each of the other 57 churches?

—There are 25 churches, 31 preachers and 2,017 members in Three Forks Association; but we have not heard from them. We are expecting help from these churches.

The West Chowan, 42 churches, 22 preachers, and 7,311 members, is the largest in the State. From it 24 churches, 2 sisters, and 1 Union Meeting have sent \$191.37. Our expectations are large for this Association.

—In the Yadkin, there are 33 churches, 17 preachers and 2,475 members, but, Brother K. Thompson's \$5 is the only amount from the entire Association.

—There was given last year for State Missions by the churches connected with the Southern Baptist Convention \$127,727.46.

CLOSE COMMUNION.

There is practical agreement throughout Christendom about the correctness of the fundamental principle of close communion. At least, there ought to be. Nearly all Christian denominations in practice have adopted it. While this does not prove the principle to be Scriptural, it prepares one for the acceptance of proof that it is. This fundamental principle is: The Lord's Supper has been committed to the keeping of the Church; the Church, consequently, has jurisdiction over it—the right to examine the credentials of any seeking access to the table, with power to refuse it for sufficient reason.

An acknowledgement of this principle is found whenever discriminations are made in the invitation to the Supper; the power to grant or refuse access is exerted whenever some classes of persons are invited and other classes are not invited. And what Christian denomination, pray, when the table is spread, extends an unrestricted invitation to everybody to come and partake, without respect to creed, character, or condition of soul? By what authority could such an invitation be given?

But the fundamental principle of open communion requires just such an invitation: According to that, the individual has jurisdiction over the table, and not the church. He can, therefore, upon his own motion, without question or objection from any one, approach the table with right to partake, whether saint, sinner, infidel, or heathen. And who holds any such principle as this? The differences, then, between Christian denominations on the communion question, are not about the correctness of the fundamental principle, but are such as arise in the application of that principle—differences, not about close communion, but about *how* close communion should be. It is of great importance to grasp this essential distinction. The communion question is not one of *kind* but of *degree*. All Christian people are close communionists. Not all are equally close. Baptists boast that they are as close as the New Testament requires them to be—no more, no less.

But some one has heard quoted in defence of the monstrous principle of open communion the requirement of self-examination: "But let a man prove—examine—himself, and so let him eat of the bread and drink of the cup" (1 Cor. 11: 28). But the tenor of the context is quite opposed to general participation in the Supper. The unbelieving and sinful world is clearly excluded (verse 32). Self-examination is enjoined upon members of the church, professed Christians, "called to be saints," "brethren" (verses 22, 30, 33: chap. 1: 1-3). The injunction proves only against heedless or compulsory participation. These are to be avoided because of the possible commission of a grievous offence—an offence the penalties of which are weakness, disease, stupefaction, with the danger of final destruction unless the Lord, in mercy, send dispensation of chastisement.

But the right of the individual to self-examination and self-determination does not exclude the right of the Church, subsequently, to examine and act. And the New Testament authorizes the Church to exercise this right. To deny this would be to deny New Testament authority for church discipline, the excommunication of members, or that excommunication excludes from the Lord's table. Such a denial could result only from great ignorance or great rashness. For, not to refer at present to other Scriptures, the Apostle, in this same epistle (I Corinthians), affirms the judicial power of the Church over her members (5: 12), enjoins the Church to exert this power in discipline to the extent of expulsion (5: 11, 12), and in such wise as that the expelled member shall be excluded from the Supper (5: 11). Which Scripture alone is conclusive of the whole argument.

It may, perhaps, be well at some future time to discuss the application of the close communion principle thus established.

J. M. McMANAWAY.