

of the Theological Seminary at Greenville, S. C. Its Chairman, who is President of their Convention, stocks the Committees with Greenville plants. This course one complains at; but the editor of the *Recorder*, instead of fearing some danger might result from this, defends it by saying: "But if Greenville can not only furnish us our theology, but also run the machinery of the denomination, why need other people complain?" Here is the cry of the watchman on their walls.

It ought to be a shame for people calling themselves Baptists to have such machinery, or any worldly machinery. The Church of Christ, we are glad, has no such weapons of war, for they are not carnal.

But the *Recorder* rebukes this complainant by asking, who should complain if *Greenville also furnishes them their theology?* This is poor comfort to one who fears the effect of such inroads.

The truth is, the object of their leaders is to dictate theology that upholds and maintains this very spirit. When they can put preachers trained in these schools into all the leading congregations of the land, and imbue the minds of the people with their notions of religion, or can supply the denomination with their theology then they can not only run the machinery with their men; but they will also have control of the people's pockets, so that they can collect (though not as much money as they want) immense amounts.

That theology is capacious enough to swallow human learning and incorporate it as a means for the conversion of the world. Of course whatever is popular with the world, or of power in it, would be invaluable as an aid in converting the world. It is alluring the world with that which it already loves too much.— Make religion popular and fashionable and it will have earnest devotees of those who love fashion. Give it the attractions and charms of philosophy or intellectual pleasures and the carnal mind, when educated, will revel in it. Religion, embellished with the classic language and the literature of the world, style trimmed with the blossoms of rhetoric, sermons prepared with the elaborate finish of human research, and composed of a mixture of philosophy and religion, reason and sentimental faith, and an audience of a similar spirit to endorse all this and remunerate them for it, are products about as good as schools of theology can manufacture. They interweave scriptural ideas and quotations, in artistic folds and in forms inviting to the carnal mind, around the beam of natural reason.—

None quote the Bible with more artistic carefulness; for they write their sermons and quotations often; but to one who experiences the life and power of heart-felt religion, and knows with what labor, yet with what ease, a gospel preacher delivers a sermon, in which the preparations of the heart and the answer of the tongue are of the Lord, this seems like the futile and presumptuous efforts of a physician to blow life into a carcass. This theology is to teach men (that they say God has called,

how to preach. Does God ever call one to preach without giving him the message, without qualifying him?— Did he ever send a prophet and tell him to study up something to say to the people, or send him to other prophets even that he might learn from them what message he should deliver? But these school-men are not satisfied, either with the doctrine of this old-fashioned Bible teaching, or with that self-mortifying manner of delivering it that the Bible furnishes. Hence, an easier and more popular method, part of Bible learning polished with the ornaments of human skill, having enough of Bible nominally in it to call it religion, and enough of human learning to make it pleasing to carnal man—is adopted.

It needs much machinery though to run it—much money to support schools, and boards, and conventions. All must keep pace with the progressive age in human science and wasteful foolishness. But the wise heads know how to manage all that and supply their committees, &c., with men imbued with the theology of Greenville. Should one burdened man complain—the cry is raised, whose business is it if Greenville can give us our theology and our committees? This would proscribe any one that objects to their aggressive enterprises. For when false religion becomes strong it becomes bold, and will rule and think it does God service to put to death those that follow Jesus.

But in the succeeding issue of the *Recorder* a pupil of Greenville—one of the committee-men—comes to the rescue of the Seminary and against the poor complainant, in the following language (alluding to the same subject):

"Where is the justice of the charge? Dr. Boyce was not a self-constituted President, but was fairly elected by a full delegation of the Convention. When chastened ambition thus lifts its voice, its invectives are not simply aimed at the President, but alike at the Convention that elects him."

You see how they silence all that object to their plans.

"Come out of her, my people." That is the Bible relief and it is perfect. One has to be humbled and weary until he can enjoy rest before he can do this though. But when he does come Israel felt no better when he escaped the tasks and burdens of Egypt, than he does who comes to Jesus and takes his yoke and learns of him, who teaches all his people.— How easy the yoke! how light the burden!

How different the language of these people from the poor and humble Israelite. The christian tells what great things the Lord has done for him.

But if you ask a Missionary for his Bible authority for his machinery, he says: "See what great things we have done for the Lord, look at the fruit of our measures;" and would not suffer, if he could help it, any opposition to his course.

ELD. L. I. BODENHAMER.

Brother Blake Baker, of Edgecombe, N. C., desires to know the post-office of brother Bodenhamer.— It is Kernersville, Forsyth co., N. C.

Many of us down here would like to see brother B. and hear him too, and hear from him.

Eld. Jesse Baker expects to preach, the Lord willing,

Toisnot—Wednesday after the 2nd Sunday in March,  
Contentnea.....Thursday  
Healthy Plains.....Friday  
Beulah.....Saturday and 3rd Sunday  
Upper Black Creek.....Monday  
Scott's.....Tuesday  
Lower Black Creek.....Wednesday  
Aycock's.....Thursday

INQUIRY.

I had a brother missing in the late war. A few days ago I was informed that he was seen, about four years ago, in Dalton, Ga. His name is T. A. Fallin, of dark complexion, dark hair and beard—weighing about 170 lbs. I should be glad to know he is living, and to know his whereabouts, and for him to know that I am living. Any information furnished me concerning him will be thankfully received. My address is, W. H. Fallin, Jones' X Roads, Tallapoosa co., Ala.

Obituaries.

Currituck County, N. C., Jan. 1, 1877.

Elder P. D. Gold:—

Please publish the following obituary of our esteemed brother, JOHN JARVIS, of Currituck County, N. C.:

His parents' names were John and Dorcas Jarvis. Their residence was on Church Island, where the subject of this notice was born, June 3rd, 1792. He grew up enjoying fine health, and attained to over an average size, and on the 13th of January 1817, was married to Miriam White, who bore him thirteen children, of which only three are living.

September 8th, 1824, he and his wife united with the Baptist Church at Coinjock, a short distance below Currituck Court House, of which they both continued useful and faithful members till removed by death. Brother JARVIS served said Church as Clerk for thirty odd years, with satisfaction to all.

In the division which took place in the Baptist Church on account of missions, and an evident disposition in many to soften or sugar-coat the doctrine, brother JARVIS and wife stood firm as the pillars of a properly constructed edifice.

He usually enjoyed good health; but, as age came on, for a few years before his death, he not only suffered the customary infirmities of old age, but was severely afflicted with bodily disorders which he bore with resignation and manly fortitude till the 16th of May 1874, when his pure spirit passed away. He was aged 81 years, 11 months and 13 days. Having spent fifty odd years of his life in the fellowship of the Church of which his surviving daughter and her husband, John Hampton, are worthy members. His oldest surviving son, John, is a preacher of the same order, in Missouri, and his youngest son still survives at the old homestead—Church Island, N. C.

CHASTON MOORE.  
For the relatives and friends.

Sister PENELOPE WOODARD, the wife of Elder James S. Woodard, of Wilson, N. C., was born May 6th, 1832. Her excellent morals and fine common sense characterized her from early life as one of the best of her generation. Her kindness to the

poor and needy was remarkable for one brought up in affluence as she was. Her affection for her husband and devotion to her children were uncommonly great. While as a neighbor she worthily enjoyed the reputation of being useful and accommodating. Yet she felt herself to be a great sinner, and was led to cast her lot with the despised and everywhere spoken against Primitive Baptists.— What avails a keen, careful conscience against sin? Of what avail are good morals before the tribunal of eternal justice? In their place they are of inestimable value, but not to enable one to glory before God.

In March 1871, she and her husband united with the Primitive Baptists at Wilson, N. C., and were baptized by that gifted preacher, Elder R. D. Hart, who has since peacefully passed away from time. Sister WOODARD maintained an irreproachable character to the last. Great was her pleasure in entertaining her brethren and friends. The writer feels we have parted with a precious member of the flock at Wilson.

She was afflicted for several years: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." One text of scripture applied to her was, "But let patience have her perfect work." As if patience were a gracious nurse to wait on, purge, and perfect the poor suffering saint, and fit him for the glorious presence of Jesus; and, not tiring till the last work is done, but then cheerfully dismissing him into eternity. The manner of her enduring the great feebleness and many sore trials of her complex diseases—dyspepsia and consumption—attests that she was patient. In her dark hours her great desire was for tokens for good from the Lord. Many were the precious promises applied to her, and they were so sweet she hungered for more of them. One that I have often heard her mention was this: "My grace is sufficient for thee."

She had a great desire to live, if it was the Lord's will: for she had strong attachments to her husband and children. But how much beyond our comprehension is the purpose of God? The following words were given her: "I will heal all your maladies," which is about the same as the scripture which says, "himself took our infirmities, and bare our sicknesses." I believe he has healed all her diseases, and raised her up from sin, sorrow, and death, and that her spirit is now with the Lord. On the morning of the 29th of January she was not only made willing to die, but said she wanted to die. The last words she uttered, that I could understand, were, "Oh for a little more healing; oh for a little more strength." She *had some*, or she could not had prayed for more.— She had nearly enough, for she asked for only a little more, which came as death came. For when death comes to take the poor body, the Lord comes to take the soul of his people that they may go and be with him. On the 29th of January she peacefully breathed her last and went to rest.

She has left a dear husband and four children. Their devotion to her was very constant and tender. Her husband patiently and long watched over her wasting, suffering body, and often endeavored to comfort her mind. He was specially desirous that she should have the gracious manifestations of the Lord with her, and rejoiced greatly when they were given. And it was a great relief to him to know her sufferings had ended, and he gave thanks to the Lord when she died. I feel that divine grace remarkably sustained him. Oh how good and gracious the Lord is in our times of need: "a very present help in time of trouble."

P. D. GOLD.