

THE BIBLICAL RECORDER

HUFHAM & HUGHES, PUBLISHERS.

J. D. HUFHAM, Editor. W. M. WINGATE, D. D., Associate Editor.

OFFICE: At the old Register building on Fayetteville street.

RALEIGH, N. C., FEB. 5, 1897.

THE CROSS MARK. Subscribers receiving their papers with a cross mark...

OUR BENEFICIARIES. Several of our brethren have been addressed by different members of the Board of Education...

WARRENTON FEMALE COLLEGE. We are gratified to learn that this institution has opened encouragingly...

MINISTERS AND CHURCHES. WARRENTON.—We are gratified to learn that the prospects of our cause in Warrenton are brightening...

PERSONAL. Jones has arrived at last. He seems much improved...

RECENTLY REDUCED BOARD. Brother who has recently moved to College has decided to prepare for a number of boards...

THANKS. Many, very many brethren in different parts of the country are at work with hearty good will in behalf of the Reconnex.

MINISTERIAL SUPPORT. At an early day we shall commence the publication of a series of able articles on this important subject...

WAKE FOREST COLLEGE.

We have pleasant tidings from this institution. The Spring session has opened with about sixty students...

The agent, Elder R. B. Jones, who is now in this city, is succeeding beyond his expectations in raising funds for the endowment...

He has secured pledges to the amount of eight thousand dollars, though he has been in the field but a short time...

He has been prevented by the state of the weather and his health from traveling to any great extent. He expects to secure several thousand dollars in this city.

KIND WORDS FROM THE FAR SOUTH.

A friend in the far South sends a list of subscribers and adds: "I think it probable that I can get others in a few weeks..."

All who see the Recorder like it. I am trying to get it into certain families here where I think it will exert a good influence...

Your review of the year, published in the issue of the 2nd of January, is certainly encouraging. I have read it more than once and it always does me good...

My feelings are that you are right. Go on, and so far as I can I will help you to press forward!

WARRENTON FEMALE COLLEGE.

We are gratified to learn that this institution has opened encouragingly. Upwards of sixty students are already in attendance...

and the number is increasing daily. It will probably reach one hundred before the close of the session.

MINISTERS AND CHURCHES.

WARRENTON.—We are gratified to learn that the prospects of our cause in Warrenton are brightening. A friend writes: "Brother Kingsbury is preaching excellent sermons regularly to large and attentive congregations..."

ELDER L. THORNTON.—Brother T., though laboring under great discouragements, has baptized twenty-one persons in his field of labor since May of last year.

ELDER C. R. W. DUNN.—Brother D., formerly of Norfolk, Va., has settled in Richmond, Ky., and we are glad to know that he is prospering in his new field...

Since his removal from the Old Dominion he has baptized upwards of twenty. His communication in another column will be read with interest.

ELDER T. H. PETERMAN.—Brother P. writes that the house of worship in the Washington Street church, which was destroyed by fire near the close of the war, and which has been in process of reconstruction for some time is nearly completed...

It will be re-opened at an early date and the task of re-building has been a most successful one in so difficult an undertaking.

ELDER T. J. LEAVY.—Brother L., who was recently ordained to the full work of the gospel ministry, expects to settle in the neighborhood of Beaufort, N. C. His services are much needed in that region and we hope that a large measure of usefulness awaits him there.

ELDER JACOB UTLEY.—Brother U. has removed to Beaufort, N. C. His correspondents are requested to note the change of address.

ELDER L. H. SHUCK.—A friend, writing from Florida, says: "I see that my old teacher, Rev. L. H. Shuck, is among the contributors to the Recorder. Anything from his pen is always read with interest. I wish he could write more frequently."

A REQUEST FOR DR. HOOPER.—A brother writes: "Please ask Dr. Hooper to tell us what is the meaning of 1 Tim. vi: 10, and you will confer a great favor on several of us."

As a recent interview with an intelligent minister, I urged him to identify himself with the North Carolina Baptist State Convention. He listened attentively to the reasons assigned—and replied with great earnestness: "They do not need me. I am not educated, and I have been informed that none but thoroughly educated men are desired to attend and participate in the proceedings of the Convention..."

Some time ago I met a pastor, whose name is in all the churches throughout the region in which he lives, and he gave substantially the same reason for not attending. On visiting a large Association in the Southern part of the State, this was urged by many, as an objection to the Convention. This has become a grave and serious matter, since it is affecting the interests of our denomination throughout the State.

I am not authorized to speak for the brethren who take a disapproving part in the management of the business of the Convention. I think ministerial inquiry has been done there, in charging them with a willingness to "ordain" or "re-charge any man to take an active part in the work of the Convention who has not graduated at a college, or the Theological Seminary. It may be very true that a few young or immature brethren may have urged the importance of education with an excess of zeal, and some may have been unfortunate enough to say that they would not encourage or ordain an uneducated man to preach, etc. What if they do hold this opinion? It is their misfortune. They are in a small minority and are likely to remain there.

Notwithstanding the Baptist churches of North Carolina, or any other State have ever, to my knowledge, required candidates for ordination to be graduates of a literary or theological institution. The principle upon which our assembly at Greenville, S. C., is based, is applied to any thing of the kind. It is a question of man's fitness who are not regarded as such. The same principle is applied to the candidates for the episcopate, and is applied with a specific rule to regulate all the details of missionary effort. For the Apostles being inspired, possessing the gift of tongues, and the power of working miracles, can furnish us with a partial rule for the regulation of our own duty. To conditions so different the same rules cannot be applicable; and to reason from the one case to the other would be to run into the greatest extravagance.

The command of the Saviour rests upon his people, that his gospel shall be preached in all the world. Some mode of action is essential to the fulfillment of this command. But the Lord has specified none. We must then either disregard the solemn charge of giving the gospel to the perishing nations of the earth, or we must adopt some plan which is essential, or at least best adapted to the attainment of this end. Such a plan is Missionary Societies, with their collateral operations. The proof of this is found in the fact that none better has ever been devised or proposed, and it cannot be believed that our Lord in commanding his people to publish his gospel to the world, intended they should not understand the means which are necessary to their obedience to his command. Let him who denies that missionary societies are a proper means of carrying out the Commission, propose any other practicable plan. It will not be sufficient to say some other would be practicable, or better, under different circumstances. The question is, What other is practicable, things being as they are, and not only practicable, but also better and more effective? Until this is done we are committed to the necessity, either of disregarding the Commission of Christ, or of uniting in those plans, for fulfilling it, which are not only best adapted, but under existing circumstances actually essential to this end. To disregard such necessary means of fulfilling the Commission, is the same as to disregard the authority of Christ, asserted in the Commission itself. The command is as absolute and the obligation as binding, as though it were said in the express terms of scripture—Ordain Missionary Societies and operate through them in spreading the gospel to the ends of the earth.

I will submit one more case in illustration of the subject. Parents are commanded to "bring up their children in the nurture and admonition of the Lord." The means which are necessary and proper to this end, are, of course, equally commanded. But are not these means neglected by such as do not pray with their children, or maintain the worship of God in their families? Such persons say the Scriptures do not require family prayer. But they do not require that which cannot be done without family prayer? If they do, the latter is as much commanded as though the requirement were stated in the form of a positive precept. Indeed it will prove vain to resist, dangerous and ruinous to excuse ourselves from any duty commanding us to the common sense of mankind and to which reason and nature clearly prompt us, under the pretext that it is not found among the specific requirements of the Bible. The Christian does not need, and ought not to require any such precept, more than he does a command to love. Nothing that is good is overlooked in the commands of the Bible. "Whosoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report," all are comprehended in the precepts of God's most perfect, holy, and blessed word.

W. H. J.

PRECEPTS AND PRINCIPLES OF THE BIBLE.

Concerning the application of the general principles or precepts of the Bible to particular cases, I will now submit two rules:

1. The Bible commands by implication, whatever is essential to the performance of a command contained in a specific precept. In other words the Bible commands whatever is necessarily comprehended in any other command.

2. The Bible commands whatever is necessary to the more convenient and advantageous performance of any other command.

The first position is the plain to require any explanation. It would be absurd to suppose that the Bible required any specific duty, without authorizing the modal action which is essential to its performance. It would be to require a service which we could not perform without a disregard of its authority; and thus to subject us to the necessity of acting, on the one hand, or the other, in contravention of its claims. This rule, therefore, must be regarded as self-evident.

The second is scarcely less evident. The dictates of the plainest reason, and the most ordinary discretion, may surely, apart from special revelation, be considered as the commands of God; since upon a different supposition it would be his will that we should act unwisely and foolishly. As such a consequence is evidently absurd, so must be the principle from which it proceeds. The two canons I have stated must then, I think, be admitted as unquestionably true.

Let us now apply these rules to some particular cases. The Lord has left, as a standing command to his ministry and church, that the gospel shall be preached "in all the world" and "to every creature." This command comprehends the employment, not only of such means as are essential, but such also as are best adapted to its fulfillment. It will not be pretended, therefore, that we are not required, in the execution of the command, to regulate all the details of missionary effort. For the Apostles being inspired, possessing the gift of tongues, and the power of working miracles, can furnish us with a partial rule for the regulation of our own duty. To conditions so different the same rules cannot be applicable; and to reason from the one case to the other would be to run into the greatest extravagance.

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W. H. J.

OUR KENTUCKY CORRESPONDENCE.

DEAR BRETHREN.—Perhaps a line or two from this portion of our common Zion may not be entirely uninteresting to your readers. Some of them will recognize the writer, as I first united with the church at Greensboro, N. C., being baptized by one of your most faithful ministers, Rev. John Mitchell, (now laboring in Bertie county, Va.) June 24th, 1839. Returning to my native State, Virginia, I commenced preaching the glorious gospel the following year, and have been trying to do so ever since. Under the providence of

LETTER FROM ALABAMA.

My Dear Brethren.—It is always pleasant to the Christian to hear of the progress of Zion. God has greatly blessed the

Marion Baptist church. Three faithful members of the gospel, brethren C. Freeman and Melton have for the last few weeks, been laboring constantly and preaching almost nightly in attractive addresses. Their labors have not been in vain. Several pious souls have professed conversion, of whom some thirty or more have joined the church.

In some respects the work was singular. Unconverted persons seemed to be more interested in religion than professors. Yesterday the work affected the members of the church. Much of the labor spent from the preaching was done by the young men.

A weekly prayer meeting, carried on almost exclusively by the young men, commenced some time ago, may be said to have been the occasion of the awakening of the church. Yet, at no period of the meeting, was there manifested what might properly be called an extensive revival of religion.

God in his gracious providence was pleased to awaken sinners, convert them and add them to the church. His blessed earnest efforts of his ministers, notwithstanding the coldness of the older members of the church.

The Baptist cause has been greatly strengthened in this town.

Among the persons baptized were Judge P. King and wife. Judge King is the son of brother E. King who for so many years was known among the Alabama Baptists as the zealous promoter of every good work. Brother King may be called "the father of the Judson." He also contributed largely to the endowment of Howard College.

It was pleasant to those who knew the father to see the son following in his footsteps.

"He being dead, yet speaketh." In his narration of religious experience, the Judge traced his earliest and most serious impressions to the influence exerted upon his youthful mind by his precious mother. Her earnest prayers are answered. Though many years have passed away since she was called home, her words are not forgotten.

Many of the converts are young men, from whom the church expects much. May we not be disappointed.

Howard College has some thirty students. The Judson Institute, some hundred and fifty.

Professor Battle has been quite sick, but is now well again. He has declined a call from the Eufula church, deeming it his duty to devote his energies to the cause of female education and the prosperity of the Judson. Brother Hawthorne from Greenville has taken pastoral charge of the Seville church.

Marion, Alabama, Jan. 14th, 1897.

EDUCATION BOARD.

The Board of education, at a recent meeting, requested me to address, through the Reconnex, the pastors and churches relative to the support of our young brethren who are studying for the ministry at Wake Forest College.

I cheerfully comply with the request, feeling, as I do, the deepest interest in the young brethren who are now struggling under many embarrassing circumstances, to obtain an education.

I need not discuss the importance of ministerial education. This is conceded by all. Nor need I speak of the many destitute fields in our own State, which ought to be occupied immediately by pious and efficient ministers. What we want now is action, material aid from those who are impressed with the propriety and importance of the subject. Having no agent in the field, to formally represent this important part of our labor, we take this method of addressing our brethren in the ministry, and the churches generally, and earnestly request them to aid us in this enterprise. The Board are not able to carry forward this work alone. Brethren, will you help us in this our time of need? Brethren in the ministry, do not wait to collect a large amount from your churches before you let us hear from you.

What did many of our brethren say to us at the last session of our Convention, when this subject was under discussion? Don't reject any promising young brethren who may apply for aid from your Board. Let us know and we will see to it that aid shall be forthcoming. Now, brethren, ask you for that very thing which you promised.

In order to raise some funds for immediate use, several members of the Board addressed letters to quite a number of the churches, in different parts of the State, asking them to help us just now. From some of these brethren we have received responses and promises. From others, however, we have not heard a word. Therefore, please answer our letters and give us a little encouragement, if you can't send us any money.

Contributions, either in money or provisions, may be forwarded to the undersigned at Forestville, and they will be thankfully received and duly acknowledged by the Board.

Chairman of the Board, Wake Forest College, Jan. 1897.

A band of robbers visited the premises of Mr. W. A. Nelson on Dawson's Creek, Craven county, below Newbern, on the night of the 10th inst., and at 12 o'clock, stole...

E. DODSON.

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God I have been called to pass through trying ordeals. During the war I preached for the churches in Portsmouth and Norfolk, Va., and was a witness of the unchristian and unapostolic interference of the Northern Home Mission Society with the independence of our churches. Through the mean and unchristian influence of its agents, I was forced several times to appear before military tribunals, and at last was allowed the privilege of a three months' sojourn in Butler's "Hotel," at Fortress Monroe, while the house where I preached was taken for a hospital. But excuse this bit of personal allusion, and pray do not attribute it to egotism, but accept it as a sort of introduction to your readers.

Our cause in Kentucky seems to be in a very prosperous condition. By the blessing of a kind Providence, this State has been enabled to liberally respond to the many calls made upon her in behalf of the several Boards of the Southern Baptist Convention, and other benevolent enterprises. In return, God has blessed her with the dawn of his grace. During the past year nearly every portion of the State has enjoyed revivals. I have no official data before me, but I suppose, from reports I have seen in our State papers and elsewhere, that not less than 10,000 have been baptized. In Louisville, our churches seem to be steadily increasing in numbers and influence. The Walnut Street church, under the labors of Rev. G. C. Lorimer, is now enjoying an ingathering. The Chestnut Street church, Rev. Jos. M. Weaver, pastor, is erecting a more commodious house of worship.

However, some of our most important points are at present vacant. Covington, East Church, Louisville, Paducah, Bowling Green, New Castle, Shelbyville, and other places are without pastors. We have not enough ministers to supply the increasing demands of our growing Zion. Oh! that we did more earnestly pray the Lord to send more laborers into the vineyard!

The Executive Board of our General Association is endeavoring to carry on a system of evangelism. This seems to be the most effectual means of supplying the destitute portions of the State with the preaching of the gospel. It is hoped by this means to build up churches of our faith in every part of our territory.

There is a very wide-spread error in Virginia, and perhaps in North Carolina, in regard to the prevalence of "Campbellism" in Kentucky. Many suppose they far outnumber us. Now the real state of the matter is this: In the central and North eastern portion of the State they are in the majority. Elsewhere it is not so. Indeed in some places they are as little known as in Eastern Virginia and Carolina. I suppose they number not over 30,000 in the whole State, while the Baptist Associationals number about a membership of 80,000. If desirable I may write you more about the peculiar phases and doings of that heresy in those parts hereafter.

We have an able advocate of our principles and interest in the Western Recorder, published at Louisville, and now edited by Rev. R. M. Dudley, formerly of this country. We also have quite an able exponent of our faith in the Baptist Monthly, published at Covington, and edited by Revs. W. P. Yoanann and George Vardan. So you see the Kentucky Baptists realize the power exerted by a denominational press.

There has been organized the "Kentucky Baptist Southern Relief Association,"—Rev. S. L. Helm, of Lexington, Corresponding Secretary. The object of the movement is to collect and send supplies to our suffering brethren and others in the destitute regions of the South. The great heart of Kentucky has ever sympathized with the people of the South. A true friend, she is a friend in need. During all the trying hours of the past six years, her prayers ascended for the prosperity of her Southern sisters, and now she is ready to extend her sympathy and aid to relieve the destitute and suffering.

I see by announcement of Dr. Boyce that brother J. F. B. Mays, of your State, is to canvass Kentucky in behalf of the Greenville Southern Baptist Theological Seminary. He will meet with a cordial welcome. I hope he will make a visit to my churches.

Trusting you and your readers have had patience to read this rambling epistle, I will bid you good-bye for a season.

Yours in the Hope,

C. E. W. DOBBS.

Richmond, Ky., Jan. 15th, 1897.

SCHOOLS.

Elder Weaver has a splendid classical school in Rockford, where board is very cheap.

SALEM.

This school always flourishes.

DANVILLE, VA.

The Female College here, under Brother Lake is flourishing, and is one of the best schools of the South.

It has a very able faculty. If ladies wish to get the value of their money, let them go to Danville. President Lake and professor Reinhart have A. M. from the University of Va. The music teacher, I suppose, equals any in the South.

ST. ALICE'S, N. C.

The more I read these books, the more I like them. I am so fond of them that I can't go through Greensboro without buying some of them. I wish all our schools would buy them.

LOTUS.

Every thing is high excepting cloth, which is falling and sold in our stores. Mr. Pries in Salem sells quite respectable yarn cloth for 65 cents. These are two exceptions to generalities.

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