BIBLICAL RECORDER.

RALEIGH, N. C., NOV. 6, 1867.

ENLARGEMENT.

We have ordered materials for the en argement of the RECORDER. We intend to make it, larger, handsomer, more en tertaining and instructive. We need more room for our able contributors, and we have faith in our friends. The price will remain unchanged. In return for this out lay on our part, we ask our friends to aid us by increasing our circulation. Reader, can you not send us one subscriber ?

COMPLIMENTARY.

The last issue of the Episcopal Metho dist, not only copies our article in regard to the quarrel of brother Moore, (Methodist) and brother Watson, (Episcopal,) but also adds a commentary a column and a half long. As this commentary is evidently intended for our benefit, we return our heartfelt thanks, and promise to use it freely.

NOT YET.

"The child has not yet been bap tized. Why not? "-Episcopal Metho

Because it was not "planted together with Christ "in the likeness of his death" nor raised "in the likeness of his resurrection ;" because it was not "buried with him by baptism into death."

NO POSITIVE COMMAND.

"But, if children are not to be baptized because there is no positive command for it, for the same reason women should not come to the Lord's supper."-Epis copal Methodist.

So brother Hudson candidly admits that there is no positive command for the baptism of children. He ought also to admit that the Bible does not contain even a remote hint on the subject .-Bishop Ives says the only authority for infant baptism is found in the tradition of

CERTAINLY NOT. brethren bo guilty of that u tice of excluding all other belie the Lords Table."-Episcopal Thank you, for your kind advice. have not a remote idea of being on of any such conduct. But we are r afraid that some readers will con your advice into an insinnati example, if we should advise your Pre siding Elder not to preach a poor set some of our readers might suspect the he sometimes did so, which we all kno would be an unjust suspicion. But you say "Infants now enter Gospel church through the door of bar tism." You endorse "the possibility faith as a seed in their hearts." long since a Pedo-baptist church "the Lord's Table " A little boy who had entered that church "through the do of baptism" and who may have had " t possibility of faith as a seed in the hear began to cry for bread and wine. I E was rebaked and carried home of Now not this church "enilty of the unloving practice of excluding" one of its own members in good standing from the Lord's table ?" Did any one ever know

a Baptist church to "be, guilty such an "unloving practice."

THE CENTRAL ASSOCIATION do sometained for the can ob

As we have seen no account of th proceedings of the Central Associatio in the RECORDER, we hope it is not too late to make some reference to this pleasant meeting of brethren. The Ar sociation convened with the church Mt. Vernon, where an excellent revival had preceded it. We shall not soon f get the singing ; cultivated, but not artis tic; spiritual, warm and fall of melod It almost made us yield our prejudice against choirs. There was one thing w thought we could not yield, the singing of the hymn.

"On Jordan's stormy banks I stand," to any but some old familiar, and that by

aal Wait. Snitable and affecting m were made by brethren present, ind ing the high appreciation in which servants of Christ were held, and testif

ing to their calmand sjoyful lexis touching tribate was paid to brother Beyes, by his friend brother BolW. Justic And there were few eres not moiste by the tear of affectionate rema as he brought before them again the man ly form and generous. Christian deport ment of a man so much beloved in the community in which he was born and reared, and in the church in was baptized. The sorrow of the church at Franklinton, was answered by the tears of the friends at Mount Vernon. Peace be to his ashes ! Of the other revered brother, but little. need be said. It is not for our Associa tion alone to speak of this bonored servant of the Lord Jesus. The Baptists of North Carolina will claim Dr. Sainuel Wait. We all knew him. His name. his character, his life-long work, is written, and will not perish. It was in his beart to live and die with us Now that the veteran soldier is gone, his children will cherish his memory. It is fragrant

as the memory of the just. On Sabbath evening, our brother Skin ner addressed us in words of tender fare well. It was often with difficulty that he could proceed with his happily chosen subject. "The painful and the pleasant, always associeted." We all west together. " sorrowing most of all for the words which he spake, that we should see his face no." May the rich mercies of a covenant keeping God attend our dear broth er and family wherever they may abide.

.Wi contacheed going to scho CAPE FEAR ASSOCIATION.

the part of brother A. Paul Repiton and

the editor of the RECORDER, who we have

RE

brought on our way to Pencock's, a sta- good ington and Manchester ster | that so many refuse to "go and do Rallroad. Quito a number of delegates present, we had preaching and prayer meeting at the house of brother the VALT REV ROB JONES to have taken for granted th

Jounings, and one o'clock we membled at the station to swait the arrival of the his correspondents that sickness has profar our pathway had been smooth. Wet waited anxiously expecting the train every moment, until 3 o'clock, when lo ! hear that he is very feeble indeed and in the distance, we spy the bright light in; does not expect to recover. the head of the steam horse and hear dis-

tinctly the boarse whistle. We gather NOTHING ELSE WILL FILL IT. our baggage together, and station one

A friend sending money for the REour company with a torch light upon the track to signal our desire for passage .--conput for the last three months, times were so hard; but there is a place in my house which nothing else will fill." The cars rapidly approach, and at each instant we look to see the speed checked, There are thousands of vacant

but onward they came and ere we have in the houses of Christian people, time to think whether we are to be pasnothing but the RECORDER can fill. sengers or not, our station is passed, and RECORDER is anxious to go and fill these we are left behind for another day. At daylight, after a sleepless night, our places, Send on your invitations.

company resolve that it will be unsafe MEMOIR OF REV. J. L. PRITCHARD. to await the next train at this point and unanimously determine to walk to White-Will those brethren who received copie ville, a distance of some six or seven of the Memoir of Rev. J. L. Pritchard, at miles. We say unanimously, perhaps the May Convention and subsequently, let us hear from them. there was a mental reservation

REV. W. M. YOUNG.

reason to believe, seriously apprehended On our way to the Cape Fear Associa tion, we had the pleasure of meeting with the ability of their slender shanks to take their somewhat cumbrous bodies over Rev. W. M. Young, late pastor of the Baptist church in Wilmington, who had such a space. But all set out with a good come up the road for the purpose of joinresolution, and all arrived at Whiteville ing in holy wedlock, a couple, whose

without serious delay. The day we passed pleasantly, formed bright faces plainly told the joy which several interesting acquaintances, and filled their hearts, ta sono ma gathered up quite a stock of information Brother Young leaves, as we learn, upon the subject of grape culture, which | church which has a high appreciation promises at no distant day, to be the bis past labors among them, and will great staple of this section of the coun carry with him to his new field of try. Indeed the grape crop of the pres Pittsburg, Penn., their warmest regards, ent year is no inconsiderable part of the as well as their deepest solicitude for his personal welfare and success, as a laborer product of a large scope of country in this part of the state. There are many in the vineyard of the Lord. We clin varieties of native grape, the best of the following extract from the Wilming which is the Seuppernong and the Flowton Journal : er's grape, which takes its name from "According to announcement, Rev. W. M. Young delivered his farewell sermon Mr. Flowers, who found it wild in the in the City Hall, Sunday night last. The espacious hall was crowded to its utmost swamp and improved it by cultivation I was told that the chief difficulty extent. The assemblage was compose the manufacture of wine consists in the not only of the members of his church and congregation proper, but of many of the many friends of Rev. Mr. fact that foreign saccharine matter has to be added in order to make the juice Young who have been attached to him the native grape sufficiently sweet, and that during his stay in our midst, not only on its introduction destroys to some extent account of the liberal religious views which he entertains, but in consideration the genuine grape flavor so highly prized of his gentlemanly qualifications, and the encouragement which he has given to all in some of our best Foreign wines. But be this as it may, the facility with which literary and public enterprises which had for their object the benefit of the people. During the delivery of this sermon and the grape can be grown in all of the long leaf pine sections of this State, will bring it into very general culture, and farewell address, many were affected to the great abundance, which the soil pro tears. The church accepted the resignation of Rev. Mr. Young reinciantly, duces will make it profitable. Beside deeply regretted to part with his services the Flower's grape is, as I am told, an tieman and a scholar the whol almost never failing crop, while other nity will lose in his departure on crops, such as cotton, &c., depend greatly whom they greatly esteem, and who is of much practical benefit to them. We, upon the seasons and their escape from ourselves, greatly regret his depart their legion of enemies, such as army and ere he takes his leave, trust to hav worm, caterpillar, &c. the melancholy satisfaction of The low price of cotton and the anhim a personal farewell.

in the the momine in the evening everyt of well and we ho O STATUT, VALENTINE. ntha since I have been icheered the light of you . con

parts and affords us no small It reminds me of the happy and our days lienjoyed in the good old Cl Association. It would afford me no mure to hear from my old fr it may be refreshing to them to the Lord of the harvest is pouring out spirit in this part of his vi thirty-three souls. I have in prepar

Title, "The Southern States in proph Their predestined glory, and complete tri umph over all their enemies, after that they have su I need help, and cannot without an aid accomplish my design

To all who will furnish me with . address, and one dollar accom will forward a copy as soon as it from the press. Yours, &c.

> WH. W. KONR For the Biblical Recorder LITTLE LESS

LETTER FROM DR. MANLY.

a we take pleasure in making taiter. The story of colt is so good that we are impat it in print. Although a part of the letter

in a manual of this kind, I pre

It may be added that they are on precisely the same principle. e.) which is a decided success, and as fa "Child's Scripture Question Book" of th American S. S. Union, one of the most na ful and popular books they issue, of which more than a hundred thousand have been

This is perhaps enough on the charge of skipping the hard places." That was recisely what I tried to do. And I don't er that I "explained" even the east I was making a book for my little folks, and I expected the teachers to do As to the other two objections, I need

ation of the de not say much. "No expl aign" of the plagues of Egypt "is given." I did not explain it, I only stated that is was "to punish" the Egyptians. But it ed also, that "an imp on of the di vine cruelty is almost inevitable." I can not see that. The book gives simply an cital of what occured. The facts doubt nade the impression on the Egyptians and the Israelites too, that this Jehovah was not one who could be trifled with. And that is precisely the impression I should try to make, if I were teaching or those les ons, together with the fact, which I endeavored to make prominent, that they kept "hardening their hearts," and thereby increasing their sin, and so their sufferings too. There are several other things I could have brought in about the plagues, which my brother has doubtless thought of-and so have I; but I did not think there was room for them in these "Little Lessons." I ask a few qu them occasionally to some other ac I have, who do not often complain of me, for skipping the hard places. The third objection of "quoting the

Bible incorrectly" is a more important mat-ter : for I agree with my brother that no

the Catholic church. Does brother Hud son "teach for doctrines the commandments of men?" He treads on dangerous ground. But "women should not come to the Lord's supper." How strange Now brother Hudson knows that the Greek word andpartos, the Latin word homo, the French word homme, and the English word man are applicable to men and women, and include the human race. When Mot .s wrote his account of creation, he said, "So God created man in his own image, in the image of God created he him." Then, as if foreseeing what brother Hudson would say, he carefully "Male and female created he added. Must the masculine gender mothem." nopolize all the promises and invitations of the Gospel? Do women constitute an unclassified species in the natural history Are they so surrounded with hoops and trails, so bedecked with beads and bugles that brother Hudson does not recognize the "human form divine?" He reminds of an old preacher, who took for his text "What is man," and at the close his discourse informed his hearers that the sermon woald have been much more interesting if David had inquired What is woman.

PUBLIC WORSHIP.

"But, if children are not to be baptized because there is no positive command for it, for the same reason we should not * * attend public worship."-Episcopa

. Now, brother Hudson, please read the following passages of Scripture and see if you do not feel that you are commanded to attend public worship. "I will give thee thanks in the great congregation." "I will praise thee among much people." Ps. 35: 18.

"O come let us worship and bow down let us kneel before the Lord our maker." Ps. 95 : 6.

"Let them exalt him also in the con gregation of the people and praise him in the assembly of the elders." Ps. 107 : 32.

"I was glad when they said unto me let us go into the house of the Lord."-Ps. 122: 1.

"For where two or three are assemble together in my name, there am I in the midst of them." Matt. 18: 20.

"And let us consider one another, to prevoke unto love and to good works; not forsaking the assembling of ourselve ther as the manner of some is."-

whole congregation. But in th midst of tears, we did yield. And so many were keeping us company, who were as old fashioned as we, that we are not sorry for it Should any one object to this reference in giving an account o an Associational meeting, he may arrange it for convenience, if Le chooses, under report on singing. alou and

By the way, we are not sure but that we ought to have some reports on this much neglected part of worship. 10 How may we secure to our churches the power and unction of good singing ? How may we animate and quicken our forms of worship by the inspiration of song It is a serious matter, and along wit preaching and prayer, well deserves on attention. Certainly, brother B. W. Ju tice and those joining with him in th midst of the church, made a most excel lent report at the Central Association of the power and pathos of Zion's swee songs. It would have been more full he could have induced all the congre tion to sing. "Let the people praise him

Let all the people praise Him." There were many reports common t all our Associations which would not an terest the general reader. We pass the by. There was one, however, which w have sometimes noticed in the order ousiness at other Associations, but which does not receive the attention its imp tance would seem to demand, namel The report on "the condition of th churches." The usual reports on Mir sions, Education, Periodicals, &c., ord narily engross the time of our sitting and ought to occupy a large space in bu proceedings. But this out door-work to the church, so to speak, may engage too much of our time. There is a worl nearer home, a work at our doors and indoors, which might profitably occupy full day in our Associational Have our churches been revived ? H they prayer-meetings, preaching static Sabbath Schools, missionary efforts ju-around them? Are they living, thrivin and working at home ! These and simi lar points could be canvassed by the lead ing brethren who came together from th different churches, and some telling ho thrusts made that would do us all go Short as was the time devoted to this subject at the Central Association, there were some facts brought out which wil not soon be forgotten. Why, at the church where we met, it was ascertained there were three Sabbath schools and

Leaving Raleigh on the 23d inst., WO arrived at Pleasant Hill, Columbus conu ty, the place of meeting of the Cape Fear Association in due time to witness the ordanization of the body. goiteoubo a Rey, H. Lennon was re-elected Moderator and Rev. G. W. Hill re-elected Clerktand Treasurer on theor of The

We listened with interest to the reading of the letters of the churches, and were somewhat surprised to learn that fifty nine churches compose this Association, and with few exceptions delegates from all were in attendance. Some of them as we learned, walked more than fifty miles to be present at this meeting. Such examples of interest in the Association commend themselves as worthy of invitation. To discharge the duties assigned us by our brethren ought to be with us a matter of conscience.

The letters reported over four hundred ns to the churches during the present Associational year, and over on hundred dismissions for the sametime. Most of the churches were reported as being in a healthy and prosperous condi tion, and an increased interest in th work of home evangelization is appare This Association has a Board of Do meatic Missions, which hold its sessio in connection with the annual meetin of the body and was organized by Pro Mims, McDaniel and others in 1888. During the present year four Mission aries have devoted a part of their tim to itineracy, within the bounds of the Association, and contributions amount dollars, were sent up by the burches. We were not able to fill a the blank, but only know there was a sur plus og hand after settlement with t missionaries. We presented as Corres-ponding Secretary of the State Mission Board the plan of co-operation proposed by the Convention to the Associations, which was beauimonals agreed to, and aceforth this Association will heartily co-operate with the State Mission Bear in the great work of supplying the desti tute sections of the State with the Gospel. After the first day the weather was most unfavorable for the meeting. Rain fell almost continuously, yet the atten dance was large Saturday and Sabbat and hundreds of persons stood in th rain to hear preaching at the stand. Inleed I have never seen the same interest manifested in the preaching of the Gospel

certainty of labor will stimulate industry in the production of other crops, and th area of the cotton growing region will undergo a constant diminution. At night, we take the cars, and agai

are on our way home-ward bound, 10 o'clock, A. M., we are in Raleigh, and our Local smiles as we tell him of adventures, but it is a sort of half-forced courteous smile, which plainly indicates a desire to change, the subject, and we opine that he is anxious to know the practical results of our trip, as touching the money question, so here goes on pocket book, and we are off for W. T. W.

REV. T. E. SKINNER, D.D.

We parted last week with Rev. T. Skinner, for many years the faithful pas tor of the Baptist church in Ralei The parting was all the more sad to a on account of the intimate personn friendship which has existed between hr from early manhood.

It is not our purpose to recount his ast labors in his native State, but the Baptist denomination of this State will cheerfully accord to him fidelity

TIDINGS FROM THE CHURCHES

STOKES COUNTY, N. C. October 8th, 1867.

A Ministers' and Deacons' Meeting ened with the church worshinin dship Meeting House, on Friday b fore the fifth Lord's day in September. The Introductory Sermon was preach by Brother Gourley, after which ing was properly organized by the electic of brother Gourley as Moderator, and Tho J. Valentine as Clerk for the next twelv inths. Proceedings of the last m read and adopted. Brother Valentine wa then called upon for an essay upon the sub ject of Temperance, but not bei ed, he was excused, whereupon, the follow ng resolution was adopted upon the subect :

Resolved, That we most carnestly required the Ministers' and Deacons' within bounds, to abstain entirely from the use ardient spirits, (unless as medicine) to they may the better be prepared to induction of them to do likewise to do likewise The meeting then adjourned

the next day. Prayer by br ay morning, met at nine o'cloc! Candle conducted the religious ex. es. Brother Guthrie pr

inted an es upon the subject of Sabbath Schools tch called forth remarks from several aton and was ada

rected, the whole letter is so kind, a and instructive that we publish it enti [EDS. REC.]

is in reply to what we have already cor

When I first saw the critique on "Little Lessons" in the RECORDER of Sept. 4th, I thought of a story I once heard of a man who had been breaking a colt; and thinking he had succeeded pretty well, told a boy to go ahead, and hide in the fence corner, and to jump out and say, "Boo," when he came along riding the colt. The boy executed his instructions, very exactly, and very earnestly. The colt ran away, and threw the old man, who came back, wanting thrash the boy. The little fellow that he had only done as he was told. "Ye said the old man, relenting, "but that a mighty big boo, for so small a horse." It occurred to me that the remarks of my brother, the critic, on "Little Lessons were rather a big boo for so small a horse.-However, I took them in mod part, and thought of making no reply, though I saw at once his mistake about Moses and the rock. But I supposed he would find that out himself, and would correct it.

But when a second article came out (Oc 6,) which I have just seen, and two or three other papers are referring to the matter, I suppose I ought to say at least a word too: though I am not so much con to vindicate the little book, as to im occasion, by suggesting the way i which I think it can be made usef

If my friend, the critic had not m ded the design of "Little Lessons," he would not, I think, have fallen into the harsh ju gment he pronounced. It is no fair of ion to the book that it does do what it was never meant to do; for in stance to explain the hard p re. These it "carefull my brother says, for it was not suppo that a little tract of 24 small pages could explain them to any good pu sh some brief sketch o t, was to furn the old Testament History, such as chi selected, as it was sup apposed young chil d, and take some in terest in ; and these were stated, ger in the precise language of Scrip s, which are certainly deplied by a teacher, w

it all over, with much more interest and in ity than a child could read it. But was meant for those also, who can not read, but must learn they lesson by the help of an older sister or a parent. Henc hing was put in but the simplest state

And the book was laboriously vised, and re-written, careft dy and ioualy, with consultation and cri

RECORDER of one error in your count and Christian to express a change on con-viction, and *few do it*. I love you the more, not for the intrinsic importance of the mat-ter, but for the credit it does Christian n. I cuclose Part L and think you read preface to that, and examine Part 2. You can h

can be slight, which word of God, and that "children should not be required to learn counts ture" But the book is right, and he i

Moses twice brought forth water "from the rock." First, within a few weeks after aving Egypt, while the people were encamped at Rephidim, though the rock seems not to have been there, but 'in Herch." A second time, he did the same thing, some 38 years after, two or three adred miles further North near Kadesh The first time he was command the rock : the second, to meak to the rock. And it was on this second occasion, that he committed the sin, which debarred his entrance into the promised land. Both laces are called Massah and Meribah, i. e. mptation and strife; and this has led nany, besides my brother, the critic, to connd them. I happened to know all bout that, however, for I had preached bout it a good while ago.

But I have said twice as much as I inded; and would not send this but that I have no time to re-write and take it shorter.

God bless you, brethren Editors, and your paper. It is a good one, full of interst to me, and I doubt not to all your adars, I only see it occasionally, but always find it interesting, and would subscribe for it, but for the lack of the necessary "wherewithal."

> Yours with kindest regards. B. MANLY, JR.

P. S.-I have just obtained the RECOR-DER of Oct. 23, in which the cha mracy" is withdrawn, in very friend erms. I suppose, however, as so much as been said, and as I see the South Caroli a Baptist has copied your article, it is due o publish the foregoing. I will only add hat if brethren are curious to see aforess Little Lessons," parts L. and IL, brothe C. C. Bitting, (Greenville, S. C.) will be had to gratify them, and will forward nem by mail, twenty copies for a dollar, r one copy of each part, post paid, for on cents. This article, like a lady's letter, tains its best part in the Post Scr

GENEROSITY OF AUTHORS

We think it right to publish the followg extract from a private letter.-Eps.

