

BIBLICAL RECORDER.

RALEIGH, N. C., NOV. 6, 1887.

ENLARGEMENT.

We have ordered materials for the enlargement of the Record. We intend to make it larger, handsomer, more entertaining and instructive.

COMPLIMENTARY.

The last issue of the Episcopal Methodist, 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.

NOT YET.

"The child has not yet been baptized. Why not?"—Episcopal Methodist.

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."—Episcopal 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 the Catholic church. Does brother Hudson "teach for doctrines the commandments of men?" He treads on dangerous ground.

When Moses 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 added, "Male and female created he them."

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."—Episcopal Methodist.

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.

"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 congregation of the people and praise him in the assembly of the elders." Ps. 107: 33.

"I was glad when they said unto me let us go into the house of the Lord."—Ps. 123: 1.

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

"And let us consider one another, to provoke unto love and to good works, not forsaking the assembling of ourselves together as the manner of some is."—Hebrews 10: 25.

We have given our "Thus saith the Lord" for attending "public worship," and all we ask in return is that you will give us your "Thus saith the Lord," for the baptism of infants.

THE BOTTOM.

"We have glanced at the book (What is Baptism?) and every where we looked we saw the bottom, and feel very confident that we can wade entirely through it without being immersed."—Episcopal Methodist.

So brother Kingsbury once thought. He tried to "wade through" the subject of baptism, and went under; and the same thing will happen to you, if you will only make the experiment. The bottom was "glanced at," was quick-sand, it has deceived many as "confident" as you are. "Can wade entirely through?" We don't see how it is possible to do so.

CERTAINLY NOT.

"Especially should not our Baptist brethren be guilty of that unchristian practice of excluding all other believers from the Lord's Table."—Episcopal Methodist.

Thank you, for your kind advice. We have not a remote idea of being guilty of any such conduct. But we are really afraid that some readers will construe your advice into an insinuation.

But you say "Infants do not enter the Gospel church through the door of baptism." You endorse "the possibility of faith as a seed in their hearts." Not long since a Pedo-baptist church, was at "the Lord's Table." A little boy who had entered that church "through the door of baptism" and who may have had "the possibility of faith as a seed in the heart," began to cry for bread and meat.

THE CENTRAL ASSOCIATION. As we have seen no account of the proceedings of the Central Association in the Record, we hope it is not too late to make some reference to this pleasant meeting of brethren. The Association convened with the church at Mt. Vernon, where an excellent revival had preceded it.

On Jordan's stormy banks I stand, and on my knees I pray, that by the whole congregation. But in the 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.

By the way, we are not sure but that we ought to have some reports on this much neglected part of worship. 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 with preaching and prayer, well deserves our attention.

There were many reports common to all our Associations which would not interest the general reader. We pass these by. There was one, however, which we have sometimes noticed in the order of business at other Associations, but which does not receive the attention its importance would seem to demand, namely: The report on "the condition of the churches."

The usual reports on Missions, Education, Periodicals, &c., ordinarily engross the time of our meetings, and ought to occupy a large space in our proceedings. But this out-door-work of the church, so to speak, may engage too much of our time.

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Since the last meeting of the Association the brethren have been called to mourn the departure of two of the most esteemed members of the body, Capt. S. D. Bevel, and the venerable Dr. Samuel Wait.

On Friday before the 4th Sabbath in November next. We omitted to mention in its proper connection, that the churches of this Association numbered over five thousand members. Ordained ministers in the Association twenty-one. Licentiates 47.

On Sunday (morning and evening) Elder W. W. Stedden presented in the Raleigh Baptist church, two glowing gospel sermons. A correspondent of the Religious Herald says that some of the Greenville students preach like one of the professors. Perhaps they do. Elder Sandell certainly preaches like a very good preacher, and the hearers are sorry that so many refuse to go and do likewise.

CAPE FEAR ASSOCIATION. Leaving Raleigh on the 23d inst., we arrived at Pleasant Hill, Columbus county, the place of meeting of the Cape Fear Association in due time to witness the organization of the body.

The letters reported over four hundred additions to the churches during the present Association year, and over one hundred dismissions for the same time. Most of the churches were reported as being in a healthy and prosperous condition, and an increased interest in the work of home evangelization is apparent.

At night, we take the cars, and again are on our way home-ward bound. At 10 o'clock, A. M., we are in Raleigh, and our Local smiles as we tell him of our adventures, but it is a sort of half-forced courteous smile, which plainly indicates a desire to change the subject.

REV. T. E. SKINNER, D. D. We parted last week with Rev. T. E. Skinner, for many years the faithful pastor of the Baptist church in Raleigh. The parting was all the more sad to us on account of the intimate personal friendship which has existed between us from early manhood.

It is not our purpose to recount his past labors in his native State, but the Baptist denomination of this State will cheerfully accord to him fidelity in all things committed to his charge, and an unusual devotion to all of the leading denominational interests which have engaged our attention for the past ten or twelve years.

The church in Raleigh loses not only a good preacher, but a faithful pastor, one who administered not only spiritual food but who munificently distributed the wealth which God had given him, in building up the cause with which he had identified himself. The splendid church edifice in this city will perpetuate the memory of T. E. Skinner.

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REV. R. B. JONES. His numerous friends will regret to hear that he is very feeble indeed and does not expect to recover.

MEMOIR OF REV. J. L. PRITCHARD. Will those brethren who received copies of the Memoir of Rev. J. L. Pritchard, at the May Convention and subsequently, let us hear from them.

REV. W. M. YOUNG. On our way to the Cape Fear Association, we had the pleasure of meeting with Rev. W. M. Young, late pastor of the Baptist church in Wilmington, who had come up the road for the purpose of joining in holy wedlock, a couple, whose bright faces plainly told the joy which filled their hearts.

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