

WEDNESDAY, JULY 13, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.  
J. C. CADDELL, AGENT AND CORRESPONDENT.

The resignations of Elders G. P. Bostick and D. W. Herring, two of our North Carolina missionaries in China, and their proposed plans of work, have, to some extent, made necessary the discussion of these things in this State.

It should be taken for granted that all, whether they be brethren on the foreign fields or at home, who discuss these plans, have an equal right to their opinions, are equally sincere, fallible and earnest—desiring to do only the things which will glorify our Lord in the advancement of his kingdom on earth.

We number brethren Bostick and Herring, and many of their kindred in this State, among our warm personal friends, and have for them personally nothing but the kindest feelings. These brethren have been to China for a few years, mingled freely with the people, studied the "plans and methods" of mission work, and have formed their opinions about the people and the work in China. They have also formulated, published, and, we think, extensively circulated their "plans and methods" of work for the government of the Baptist Conventions, Associations, churches and brethren in this country.

We have given the best thought of which we are capable to these "plans and methods," and have gone over again very carefully the present "plans and methods" of the Southern Baptist Convention. Our desire has been to find the differences in these "plans and methods," their advantages and disadvantages, and to present the results to our readers.

The study of these questions has shown that the "plans and methods" agree in some things, and that they differ very widely in other things.

They agree (1) in the recognition of the Bible as the one Book to guide us in mission work; (2) in the supreme authority of Jesus Christ to command his people to give the gospel to all the world; (3) in the obligation of his people to obey to the extent of their opportunities and ability; (4) in the loss of the pagan and a very large part of the papal world without the gospel as we believe it; (5) in the obligations now pressing upon us to send out, as the Lord may call, more missionaries to the heathen; (6) in the desirability of more and better missionary intelligence among our churches, and the larger realization of individual responsibilities; (7) in the necessity for more earnest prayer to God, more liberal giving of our means, and greater consecration; (8) in the reduction of the expenses of the work, in every way possible, consistent with human wisdom, and the safety and efficiency of the missionaries; (9) in the full reliance on the gospel as the power of God unto salvation to every one that believeth; and (10) in the necessity for the presence and power of the Holy Spirit in missions at home and among the heathen.

They differ (1) in the practical wisdom of sending missionaries *at once* into the interior of China; (2) in the practical wisdom of the Southern Baptist Convention purchasing and holding property—houses of worship and dwellings for its missionaries—in China; (3) in the practical wisdom of aiding, under any circumstances, poor, intelligent, pious Chinamen who feel impressed to preach the gospel to their own people; (4) in the organization and support of schools for the Chinese; (5) in the requirements for missionaries to wear Chinese clothes and live in Chinese houses and eat Chinese food; and (6) in the relation the missionary is to sustain to the local home churches, and the authority he is to have in fixing his own salary, his fields of labor, and the kind and extent of the information given to the churches about himself, his needs, plans, work, and the people among whom he lives.

Wherein these plans differ, the force and example of mission work in the New Testament, the sober judgment of, perhaps, ninety-five per cent. of all the missionaries sent out, and the practical wisdom of almost all of those at home, who have given time and intelligent study to these questions, are against the Crawford-Bostick-Herring plans.

There are thirty-four general Protestant organizations, like the Foreign Mission Board of the Southern Baptist Convention, in the United States, five in Canada, twenty-seven in England and sixteen in Germany, doing mission work among the heathen, and they are all working virtually on the same "plans and methods" of our Board at Richmond. If there is, therefore, any one thing on which we seem to have the consensus of opinion of

the missionary Protestant Christian world it is on the "plans and methods" of mission work in heathen lands.

The organizations referred to above had in 1891, according to reports now before us, 11,388 stations, 7,931 missionaries, 40,088 native laborers, and 726,888 church members, and they received for their work \$11,106,714. These natives, converted heathen, gave last year to the Lord's cause \$652,624.

Then, too, it should be remembered that what is called the "new departure" in missions, as presented by brethren Crawford, Bostick and Herring, is not in any true sense a new thing. These plans, in substance, have been before the various denominations and mission boards for about fifty years. They have been before the Southern Baptist Convention at times and in various ways since 1859—more than thirty years.

We have examined Rev. C. H. Carpenter's book, "Self Support," Dr. T. P. Crawford's books and tracts, heard him before the Southern Baptist Convention at Montgomery and in this State, talked with him for hours at our home about these plans, talked with brethren Baldwin and Powell before they went to Africa and when they returned, have read the tracts and letters of brethren Bostick and Herring, and have talked with Bro. Herring about these things since his return, and have had an earnest desire to know the truth,—to see the best "plans and methods,"—but we have not found a sufficient reason for changing our present plans and methods.

To our judgment the Crawford, Bostick, Herring plans and methods are necessarily open to the most serious objections, some of which are pointed out by Rev. W. B. Oliver in an article on the fifth page of this paper, and others may be referred to by us in a later issue.

PARENTAL CONTROL

It is admitted freely by the wisest students of the social, civil and religious problems of all ages, that family life, and the training children receive from their parents, have much to do with the religious life and prosperity of nations. The home life and training of English and American children, we verily believe, have had much to do, under God, with the power and influence of the two peoples, and have been potent factors in the mighty achievements they have accomplished. These things being so, it is a matter of the gravest importance that our people should continue so to train and develop the minds and morals of their children as to give the generations to come the advantage in this respect enjoyed by those that have gone before.

If we were asked, however, to state what we think is one of the most serious facts connected with modern family and social life, we would say that it is that such a large number of boys and girls are growing up and taking their places in the ranks of humanity for the battle of life without having been subjected to proper parental control. We may be safe in saying that owing to the multiplication of Sunday-schools, and the increased facilities for imparting religious instruction, that parents are now giving possibly more attention to the religious training of their children than formerly. The same is true of the intellectual training of their children. In the matter of parental control, however, we think that parents of to-day are decidedly behind their predecessors. It is not an uncommon thing for boys eight or ten years of age to smoke or chew tobacco, roam at will over the country, or around our towns and cities. From these ages, on to sixteen or eighteen, they are assuming the airs and cultivating the habits of men; and often long before they reach twenty-one they consider themselves men in every respect. What is true of boys in this respect is true, though perhaps not to so great an extent, of the girls of our land. Instead of being properly curbed, they are often actually encouraged by their over-indulgent mothers to assume the role of young ladies. They receive beaux almost before they cease wearing short dresses. They are allowed the liberties of grown young ladies in attending church, or perhaps theatres and balls.

The result of all this is that the country is beginning to abound with quite a number of premature men and women, and also with men and women who, after they become of age, are not so well prepared to assume the actual duties of life, and especially the responsibility of raising families, because of the defective home training they have received. Having never learned themselves to obey, they are not prepared to command.

One very evident cause of the remissness of parents as to exercising proper parental control is found in the fact that children now quite early in life have often made quite rapid progress at the schools they attend, and hence may be superior to their parents intellectually, so far as book knowl-

edge on some subjects may go. Knowledge is power, and it is rather natural for the young who have, or think they have, this power to show a consciousness of it to that extent that they do not show proper respect for their parents. Education does not consist alone in cramming the mind with what is learned from books. The school of experience is one of the best in the world; and boys and girls and young men and women, while still with their parents especially, should remember that after all they are much wiser than they are themselves as to the practical duties of life, and it is quite proper, yea, commanded in God's word, that they should not only honor and respect their parents, but obey them. Father, mother, if you love your sons and daughters, then control them; and do not loose the reins of parental control until they can at least be called young men and women. It is a beautiful sight to see grown men and women honoring and obeying their parents. It is a sad thing to see, what may now often be seen, boys and girls almost ignoring the counsel and authority of those who, in the providence of God, are their natural protectors, counselors and guides.

We have heard some strange things lately in regard to what are called Baptist Congresses. Our Virginia brethren have had several. Other States have also given some attention to such assemblages for religious discussion. North Carolina has had one, and for some reason seems to be in no haste for another. Our Northern Baptist brethren have, we believe, one on a large scale, which had a *lively* session at Philadelphia recently, just before the Baptist Anniversaries. A distinguished writer North asserts that utterances were heard from some leading brethren who attended that Congress, which for *liberal* or *advanced* views of some Bible questions, were as radical as anything said or written by Dr. Briggs, with whom our Presbyterian brethren are having no little trouble. This particular Congress has, by some means, acquired such a reputation for advanced views, or enlarged (?) thoughts on Bible questions, that permission having been asked to hold a session in one of our leading Southern cities the brethren thought it more prudent to state that they were not willing, unless assurances were given in advance, that the foundations of their faith should not be attacked.

These things must convince us that there are brethren among us that are determined it seems, if there is any glory, honor or wisdom in being *advanced* thinkers in the line of theology, not to be outstripped by Dr. Briggs or any one else whose views are exciting Christians, if not disturbing the peace of Zion. This drift among some of our brethren evidently needs watching; and if there are those among us that are not of us there ought to be conservatism enough among our people, and zeal enough for the pure gospel doctrines "once for all delivered to the saints," (and as a rule properly interpreted by the saints), to enable us to rid ourselves promptly of those who injure instead of help our cause. We have, the brethren will remember, been doing a little quiet boasting of our ability to rid ourselves of those whose are not of us, or who attack our doctrines, and yet wish to remain among us. We are likely, brethren, soon to have our ability to do this thing severely tested. We actually have the means of acting more promptly than many of the leading denominations about us, because each Baptist church is sovereign and independent, responsible to no master but Christ, and hence can readily exclude, if so desired, the disseminator of error or heresy. Our churches ought to be firm, and they ought to be prompt. Failure to be either would present us before the world as a great host *beseeking* and begging for years spies in our camp to leave, when in a day, or in an hour, we could rid ourselves of them by *putting* them out. Let the needed work be done, and even Baptist Congresses would find that they are responsible to the churches for their utterances.

By THE ACT of the Legislature of 1889 the county commissioners of the several counties of the State upon petition of one-fourth of the qualified voters of any county, town or township, are required to submit the question as to whether or not spirituous liquors shall be sold in such county, town or township. The act provides that no such election shall be held except in 1889 and every two years thereafter. The time for the election is required to be on the second Monday in June. The Legislature thus fixed a time when no other elections are to be held. Under the law an election can be held next June, and the question ought to be pressed then all along the line. Many counties, towns and townships in the State already enjoy the blessings of prohibition, and the territory can and no doubt will be largely increased next year. We call attention to the matter now that the friends of prohibition may be thinking about it laying their plans for action.

FROM OUR TRAVELLING AGENT.

ELIZABETH CITY.

Just one year ago I was here at the dedication of the new Baptist church. Then I had only a day or so to spend in the town, and this was largely occupied in attendance upon the public services of the occasion, and when Dr. Hatcher was not preaching or speaking I felt I was entitled to a share in the social refreshments which he dispensed like he can do when at his best. So I left the town without knowing as much about it and the good people who have made it as I do now.

I will tell something here that is not usual with me—that is, the RECORDER had a quarter of a hundred more subscribers when I left the town than when I went there. I tell this for the sole purpose of rendering to Bro. Modlin his proper credit, for without the faithful aid which he gave me I should have done far less with much harder work. I hope sometime to be able to record accounts of my work that can be placed alongside of what I see from other newspaper men. It is a common thing to see where some prodigious editor has been to a certain town and put his paper into *every* Baptist family in the place as well as in many homes in the country round about. This makes me feel bad till I happen to go there and find that he didn't get them all, and find too that I am in the same fix when I leave.

I found Bro. Thomas in a splendid humor. His people had decided for him to take a rest of a few weeks among the hills of the up-country. Who can measure the magnanimity of a congregation who will say to a brother like Thomas, "You go take a rest." But the action of his congregation is not based on any signs of failing health (evidently not), but upon what their preacher has done in good, honest, solid work. When it comes to be decided on this ground, Bro. Thomas, without question, is entitled to all the rest he gets. I do not know any church in the State where better work has been done, or that seems to possess a better future, than the church in Elizabeth City. The pastor is one of the strongest and most faithful preachers in the State. I spent several days with the pastor and among the brethren. Bro. Ayllett, an old college friend, made himself useful to me as well as providing me a nice home in his pleasant family for a good portion of the time I was in the town.

My heart has just been made sad on learning of the death of Bro. T. S. White. He had gone on a short trip to Nag's Head when I was at his home and spent a night with his family. It would be hard to find a place where you would feel more at home than in the family of Bro. White. The church has lost a whole-hearted, zealous member, the town and community a broad-minded, honest, public-spirited citizen. We take this occasion to tender to Sister White and her four bright interesting children our heartfelt sympathy in this their greatest of earth's sorrows.

Bro. J. B. Harrell carried me on Sunday to one of his country churches. The road led through the finest farming section I ever saw. The eye can never tire looking at the wilderness of corn which hedged in the road on either side. Bro. Harrell has a most desirable field, consisting of three country churches. After all, I should not wonder if such a field as this is not the most desirable one for a preacher, and especially for a young man. Pastorates of this sort are going to be more popular in the future than they have been heretofore. The churches are being better built, are nicer and more comfortable, a large number of them are now provided with Sunday-school rooms and other conveniences. I am glad to note this improvement. It makes some difference what sort of a place we go to hear the gospel preached. The child which is taught to observe order, system, and cleanliness in the home, though it be an humble one, has its love and respect enlarged and intensified for this home, and has a great advantage over one in whose home these things have been disregarded.

In a short interview I had with Brother Cahoon he gave me a most encouraging account of the business prosperity of the town and community. One drawback, however, he said the town had had from the act passed by the last legislature, which practically broke up the oyster interest in that section. This he hopes will be promptly remedied when the next legislature meets, and in that case much business and capital will at once be added to the various interests of the town. J. C. C.

DR. CUNNINGHAM, the head of the great Presbyterian University of St. Andrews, Scotland, has written a book on "The Growth of the Church in its Organization and Institutions," and on page 173 this great Presbyterian scholar says: "Baptism means immersion, and it was immersion. \* \* \* Unless it had been so, Paul's analogical argument about our being buried with Christ in baptism would have no meaning." On page 184, Dr. Cunningham says: "Immersion was the only mode of baptism in the Apostolic church." He again says: "Infant baptism is never heard of during the first one hundred and fifty years of the church's history."

PERSONALS AND OTHER ITEMS.

- ... Rev. J. D. Newton of Mt. Olive has been resting at the Orphanage.
- ... Rev. R. T. Vann and wife of Scotland Neck are spending a week at Nag's Head.
- ... Rev. J. H. Yarboro has changed his address from Trap Hill to Booneville, N. C.
- ... The Foreign Mission Board paid the salary of Rev. G. P. Bostick to June 1st 1892.
- ... We regret to announce the death of Bro. J. I. Hopkins of the Concord Baptist church.
- ... Rev. L. R. Pruett of Mt. Airy preached in the Shelby Baptist church on Sunday 10th inst.
- ... Dr. C. E. Taylor, President of Wake Forest College, has gone on an extended trip North.
- ... Bro. W. A. Montgomery of Warrington will deliver an address at the Orphanage on the 20th inst.
- ... Rev. E. P. Jones, son of Dr. J. Wm. Jones of Atlanta, Ga., has been appointed missionary to Brazil.
- ... We are glad to hear the good news from Rev. J. R. Jones that the cause in his field is moving onward.
- ... Rev. C. G. Wells of Warsaw has been tendered an honorary scholarship by the Baptist University of Chicago.
- ... Dr. J. B. Hawthorne of Atlanta is supplying the First church of Richmond, Va., in the absence of the pastor.
- ... Rev. C. A. Jenkins of Oxford made us a pleasant visit on his way to Warsaw where he will hold a protracted meeting.
- ... The Foreign Mission Board paid the expenses of Rev. D. W. Herring and family from China to this country—\$376.70.
- ... Rev. R. E. Peele is assisting Rev. J. D. Newton in a protracted meeting at Kenansville, which began Sunday the 10th inst.
- ... The salary of Dr. T. P. Crawford as a missionary in China, under appointment of the Board, was discontinued April 1st, 1889.
- ... The church at Smyrna has called Rev. B. H. Matthews of Asheville. He has accepted, and will enter on his duties in September.
- ... Rev. George M. Tolson, formerly of Columbia, S. C., writes us that he is well pleased with his new pastorate at Lancaster, S. C.
- ... On May 30th, Bro. Bostick, in a letter, wrote: "I have drawn a draft for \$1,000, which covers the \$600 for our home expenses," &c.
- ... Rev. B. W. Spillman has resigned the pastorate at Smyrna, Davis Shore and Woodville, and expects to enter the Seminary in Louisville next fall.
- ... Rev. William R. Johnston of Cedar Creek is dangerously ill with typhoid fever. We hope Bro. Johnston will soon be able to attend his churches.
- ... Rev. J. F. Love of Baltimore has just returned from North Carolina, where he attended the funeral of his mother, an excellent Christian woman.
- ... Rev. J. A. Campbell has been re-elected superintendent of the public schools of Harnett county. We hear that Brother Campbell's churches are doing very well.
- ... Nine members have been baptized into the fellowship of the church at Smyrna as a result of the meeting held there the first week in June, in which Bro. H. C. Moore did the preaching.
- ... The church at Davis Shore on Friday, June 24, 1892, granted license to Bro. Chas. B. Paul to preach the gospel. He is a young man of decided ability. He will enter Wake Forest in September.
- ... The Warren Union will meet at Sulphur Springs church, Warren county, on Friday before the fifth Sunday in July. Rev. Dr. N. B. Cobb will preach the introductory sermon.—T. J. Taylor.
- ... Before the approaching political campaign is really opened, let every pastor in North Carolina preach from 1 Tim. 2: 2, last clause—"That we may lead a quiet and peaceable life in all godliness and honesty."
- ... A report of Southern Female College commencement in the *La Grange Reporter*, says: "At night, Rev. J. A. Smith of North Carolina preached a splendid sermon at the Baptist church before the College Missionary Society."
- ... A brother says: "Our church is awake on the subject of missions, and will contribute this year twice as much for missions as it has ever done before." This is just the thing to be accomplished in every church in the State this year.
- ... It is said that the Baptist Seminaries at Newton, Upland, Rochester, Hamilton and Chicago teach that alien immersion is valid, and that the Southern Baptist Theological Seminary at Louisville, Ky., stands alone in its opposition to alien immersion.
- ... The great missionary enterprises of modern times are the outgrowth of a desire to get nearer to the Scriptures in faith and practice; and, if the world is to be evangelized, it will be done most largely by the churches which are nearest to the Scriptures in faith, polity, worship and life work.
- ... At the session of King's Mountain Association, 1852, the following was adopted: "Resolved, That the first day of January be set apart as a day of fasting, humiliation and prayer for the spread of the gospel, and that the churches be requested to assemble at their respective meeting-houses on that day to engage in religious worship." The next year two newly organized churches were received into the body and the number of persons baptized in the Association was 277.