

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 21, 1892.

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

SEVERAL queries have been sent to us inquiring into the right of an Association to drop from their membership a church that retains members in fellowship who make and sell spirituous liquors. In answer to them all we say an Association is not a law-making body. It is simply a missionary body, organized for the purpose of combined effort in propagating and disseminating the gospel; and hence they have nothing to do with the discipline of the churches. Every Baptist church must be allowed to exercise its own discipline. It is the prerogative of the church to do that and not the Association. The Association has no more right to pass a law to regulate the discipline in regard to making and selling liquor than it has to pass one to regulate the discipline in regard to adultery, swindling, or any other sin.

While the foregoing is true, still an Association can use proper means to influence a church, by counsel and suggestion, whenever manifest unscriptural or harmful practice is in vogue therein; and should such efforts fail to produce a reformation, then the Association can protect itself and vindicate true religion by withdrawing fellowship from such church.

ANY departure from primitive faith and practice, just like any attempt to improve the simple words of Revelation, is to be looked upon with caution, and sometimes with suspicion. There are some customs becoming quite common among our churches which certainly have no precedent in New Testament times, and hence they need careful study on the part of our people before adoption. It quite often happens that some leading Baptist church, catching a certain plan or idea from some other church that is considered quite advanced, liberal, intelligent, etc., or from organizations that are not baptistic, sets the example in the way of an innovation, and other churches all over the country thinking that such plan or practice is "nice and harmless," fall into line at once and adopt it. Thus it at times happens that almost before one is aware of it the whole denomination is committed to something which is an evident departure from the models of apostolic times.

At the risk of being considered rather pessimistic, we desire to state candidly that we have serious doubts about the propriety and scripturalness of some customs that are now prevailing to some extent among us, and yet are not so firmly established as to be considered really baptistic. One custom to which we allude is that of having formal

INSTALLATION SERVICES

when our pastors occupy new fields. We emphasize the word formal for a reason. We do not object to a gathering of a few representative brethren and sisters, at some simple service, when the new pastor is inducted into the pastorate. But to suspend services at most or all of the churches of the community, to ask the pastors of all other denominations to attend, to have a combination of all of the choirs of the town, with speech-making, feasting, and a general flourish of religious trumpets, strikes us as being a decided departure from Scripture simplicity and of quite questionable religious taste.

Besides the main argument against this custom which is, as just intimated, that it has no encouragement in Scripture command or precedent, it is open to objection on other grounds. In the first place, if the ministers and people of the various denominations are invited, it is expected of course that nothing will be said that will grate in the least upon their feelings. If a sermon is to be preached by the pastor, or by a visiting minister it would be considered in bad taste to say anything "doctrinal," as it is called. If the pastor should dimly outline his ideas, plan of work, etc., he would be expected not to make a *dim* allusion to any intention of antagonizing any of the many faiths of the town or community. Is this best; can Baptists afford it? And then, under the pressure of what seems to be almost an ovation from people of all creeds, is there not great danger of the incoming pastor making quite liberal promises, and of giving quite liberal assurances, and if he departs, or seems to, from them, will he not be accused of bad faith?

In the second place, does not the whole thing smack too much of the idea of honoring the servant at the expense of the Master? If there is any spirit that ought to characterize the minister of Christ, above any other, it is the spirit of humility. The installation or recognition service as it is now

often conducted certainly has no tendency to humble God's servant, but rather to "unduly exalt him." We have no account whatever of Timothy, Titus, or any other settled pastors of New Testament times, being installed when they took charge of churches. The "kingdom of God cometh not with observation." Christ went to different towns unheralded. When Spurgeon went to London there was scarcely a "churchman" in the city that knew him or paid any attention to his coming, and yet there is not a churchman on the Island that does not now know and feel his power. Brethren are fond of praying and preaching about preachers "hiding behind the cross," but in the installation service the preacher, if anybody, is brought to the front, and the cross, if present at all, is relegated to a dark corner. If any such service is held then at all, let it be simple; and it is decidedly wiser, we think, for the services to be of such an order as to honor Christ, and keep the preacher in the background.

Another custom, quite the rage now in many Baptist and other churches, is to have a grand display of sympathy, feeling, speech-making and present-giving at the

FAREWELL SERVICES

of departing pastors. Here again we plead for simplicity, and for the absence of formality and ostentation. Why should the retiring pastor talk so much about his leaving the church? Why should he and others make the religious "welkin ring" for weeks over his going? Why should the dear brethren and sisters be crying over him like he was their Saviour, and his going would be something like the going of Christ himself. Spurgeon was right in saying that a minister should always so preach to a church as to have the members more in love with Christ than himself, so that they as readily fell in love with any other true messenger of Christ as they did with him.

It is true that Paul once had a "farewell service," but it was quite a simple and private affair, for he called the elders of Ephesus down to Miletus, and there on the seashore delivered his farewell talk. Christ preached a farewell sermon to his disciples, but that was still more private, and came spontaneously in the path of duty, unheralded, and with no straining after effect. Such as these we heartily commend. More beautiful than the brightest gem is the tear of sympathy and affection that flows for one who has made no conscious effort to bring it forth. Deliver us from a program in which crying is an expected part of the exercises, and hence arranged for. It is about as heartless and as open to criticism as the plan of an English preacher of a theatrical turn, who had his manuscript marked here and there in such a way as to enable him to show off to the best advantage in the delivery of his sermon, and among other indices this was found, "Weep here." If brethren then will have farewell services, let them be simple and in good taste. Let them invite no popular outburst of sympathy, and if the recipients of presents and expressions of good will, it would certainly be in better taste not to regale the public with any account of them through the papers.

Another plan becoming more or less common among us is that of building

FINE AND COSTLY CHURCHES

to reach the poor of our great cities. A few years since Dr. Judson, son of the distinguished missionary, A. Judson, resigned a good pastorate and went to labor among the poor of New York City. That was a noble act of a noble man. But even such men sometimes make mistakes, and we fear that Dr. Judson has made one in building a costly church which has been erected as a memorial to his father. Adoniram Judson needs no costly building to perpetuate his fame. His monument is the Bible in the Burmese language, and his life of self-denial; and that costly church, doctor, will hardly do the poor of New York the good that some ten or dozen plainer structures would have done scattered over the city among the poor, and which might have been built with the money put into one. When a denomination of Christians have no showing in a large city, and when their prestige and power as a people are not known, then it is wise for them to build some churches which are up to the demands of the age and the needs of the intelligent and cultured part of the population. We consider the sixty thousand dollars paid by our Home Mission Board for a suitable place for worship in the city of Havana, Cuba, as money wisely spent. But the Baptists are well known in New York. Their churches will compare favorably with the churches of the leading denominations represented there, and if our people in New York, or any other large city where they are as well known as they are there, wish to reach the poor and neglected, let them build plain and neat buildings among them, and near their homes.

If preachers cannot be found to fill all

such pulpits, let the churches send out their consecrated laymen and active workers to push the Sunday school work and hold religious services. This blessed work thus done would stop the rapid multiplication of societies by giving those who fritter away their time and means upon them, something practical to do for Christ.

THE GENERAL CATALOGUE of Wake Forest College by Dr. C. E. Taylor is an interesting and valuable publication, and makes a book of 199 pages. Those interested in the history of the College, its alumni and students should get a copy of this excellent Catalogue. It embraces a period from the foundation of the College in 1834 to 1892, and contains the names of all the Trustees of the College and their officers, all the professors and other instructors, all the graduates in annual classes, who have matriculated at Wake Forest, with a short historical account of each since leaving College, their societies, counties, towns, occupations, degrees, removals and present addresses. Copies will be mailed post paid, by Dr. C. E. Taylor, Wake Forest, on receipt of fifty cents. This amount will barely cover the cost of publication. In getting up this Catalogue Dr. Taylor has performed a valuable service to the College and its friends, which we know they will appreciate when they see the Catalogue.

THE crops in some sections of North Carolina are poor; in other sections we learn they are good; but we believe in all sections of the State the people have this year made a greater effort to raise home supplies than at any time since the war, and have succeeded. While the price of the money crops, cotton and tobacco, is very low, the people of the State have more to live upon the next year than in some other years when they got better prices for their products. On this account what money does come into the State from the money crops we are glad to believe will not be hurried out again as rapidly as formerly, and the dearth of money will not be so great. We trust such will be the case. Certainly the lack of money in this State for the past year with short money crops, low prices and inadequate food crops have been quite appalling to the people in their secular business as well as in the Lord's work.

FROM OUR TRAVELLING AGENT.

SOUTH YADKIN ASSOCIATION.

We found all the churches well represented at this Association, and a good start was taken by a splendid sermon by Rev. W. A. Pool of Statesville.

Several of the brethren spent the night before going to the Association with Bro. J. C. Turner, who made us welcome to his pleasant home in Statesville. Those who know Bro. Turner can form a correct idea of the real hospitality to be enjoyed at his home.

The discussions of the different interests were freely participated in by a large number of the brethren, and the most perfect harmony seems to be in all the churches. They not only desire to see the work enlarged and accelerated, but so far as I saw there seemed to be perfect agreement as to the methods to be used in doing this work.

Bro. John B. Holman, who has been the moderator of the Association for years, is one of those level-headed men, whose consistent christian character, and fair and open dealing make him a power in whatever position he holds.

Bro. L. R. Carroll is here, and made a very able speech on Foreign Missions. Bro. Carroll is probably as well posted on this subject as any man in the State, and when you add to this the fact that his heart is full of love for all christian work, his very presence seems to inspire the whole Association.

On Wednesday Dr. Durham was appointed to preach; took a text and then made one of his best speeches on Foreign Missions.

On Thursday Bro. Matheny was on the program to speak, and he preached a most excellent sermon. This Jonah proceedings were not excepted to by the brethren, but both sermon and speech were well received by all who heard them.

Bro. Stallings is with us, and expects to go on the entire trip over the mountains in the interest of High Point Female College and education in general, and certainly we are glad to have him with us. The clear and forcible manner in which he deals with this subject will not soon be forgotten by those who listen to him.

THURSDAY WE LEAVE FOR THE CALDWELL ASSOCIATION.

which we reached on Friday morning. The Association was already organized, Bro. I. W. Thomas having been elected moderator, and Bro. J. V. McCall, the old clerk, still in his place. Bro. Thomas makes a first-rate presiding officer, and Bro. McCall, who is

sheriff of his county, is one of the best clerks in the State.

This session is a very great improvement over that of last year, both as regards the number present and the amount of work reported by the churches.

We did not hear the introductory sermon preached by Bro. J. C. Crisp, but heard it well spoken of by the brethren.

We had a splendid discussion on education and upon Wake Forest College, participated in by Dr. Stallings and other friends of the institution.

I can see that our people are showing a growing interest in the prosperity and success of the College, and are always glad to hear it discussed as one of the objects of the Convention. There ought to be no Association in the State at which Wake Forest College is not specifically presented to our people. If the Baptists of the State do not take care of the College, who will?

Bro. Edwards is succeeding well in his new work for the Orphanage. He is faithful and well adapted to his work, and will be of great service to the Orphanage. The brethren never fail to ask about Bro. Mills, whom they have heard so often in behalf of the children at the Orphanage.

The Association increased their pledges largely over what they did last year. This was specially marked in Foreign Missions and in Ministerial Education.

Dr. Durham left us on Saturday to attend the Stony Fork Association. This Association has been anti-missionary, and for the first time in its history on last Sunday took a collection for Foreign Missions and appointed delegates to the Baptist State Convention. It looks now that the time is not far distant when this entire mountain section will be in line with all of the denominational work. J. C. C.

PERSONALS AND OTHER ITEMS.

Rev. Jasper Howell of Lenoir has returned from Florida.

Rev. S. W. Mitchell has moved from Cooper's to Asheville.

Rev. H. A. Bagby has declined the call to Richmond and will remain at Suffolk.

Rev. Dr. W. A. Montgomery, formerly of Mossy Creek, Tenn., is now at Bowman, Ga.

The Shelby Review states that Rev. Thos. Dixon, Sr., has been elected pastor of Elizabeth church.

Rev. G. W. Harmon preached the dedication sermon of the new Shiloh Baptist church Sunday.

Rev. J. E. White of Wilson was on a visit to his parents in Apex, last week and called to see us on Thursday.

Prof. Mills of Wake Forest called to see us on Saturday. He reports one hundred and sixty five students at the College.

Rev. O. Churchhill of Moncure was in Raleigh on Friday last to hear the speaking. He is seventy-two years old, well and hearty.

Dr. Thos. Hume of the University has been invited to deliver twelve lectures before the National School of Methods at Chicago next year.

Rev. L. M. Berry has removed from Columbia, Mo., to Booneville, Mo., and requests that his friends address him at the latter place in future.

"Talks About Law" by Judge Winston are widely read, and generally appreciated. A brother writes us that they have been worth \$1,000 to him.

Rev. Dr. H. M. Tupper, President of Shaw University, returned to Raleigh several days ago from Massachusetts, where he has pleasantly passed the summer.

The Baptist State Convention of North Carolina meets with the Tabernacle church, Raleigh, on Thursday evening after the first Sunday in December, 1892.

Bro. Lang Tayloe of Hertford county was in Raleigh last Wednesday and called to see us. His visit here was for the purpose of entering his daughter in Peace Institute.

Bro. H. C. Edwards of Woodland, Northampton county, has our thanks for a good list of renewal subscriptions, with the cash. Bro. Edwards is one of the RECORDER's best friends.

Rev. F. M. Royal, writes us from the Seminary, at Louisville, September 15th, as follows: "New building not yet finished. Old building repaired. The faculty are expecting a large number of students this year."

Bro. Thomas L. Dozier of Southport writes us September 8th as follows: "Our good pastor, Bro. Howell, has had a week's meeting. Much success. Ten have joined us in the work at Bethel church."

Rev. A. B. Caudle conducted a splendid meeting at the new church near Mr. A. J. Griffin's in Buford township last week. A large number professed conversion and joined the church.—Monroe Inquirer, Sept. 15th.

Bro. E. W. Timberlake, Louisville, N. C., requests all persons who expect to attend the next session of the Tar River Association, to inform him at once of their intention, and also on what day they will reach Louisville.

Bro. J. B. Richardson, High Point, Sept. 15th, 1892, says: "A little cyclone dropped down on 'Meadow Branch' church in Union county on the 13th inst. and completely unroofed it, doing no other damage in the community. This church-house is one of the best country houses I know. It seats six hundred."

Rev. William Bland has removed from Hawley's Store to Antrimville, N. C.

We are informed by Mr. J. A. Warr who had all the correspondence with Bill Fife with reference to the latter's holding services here, that no word was said about the amount he should be paid, nothing being said even about his expenses.—Shelby Review, Sept. 9, '92.

Rev. J. R. Jones, Milton, N. C., September 12th, 1892, writes: "On yesterday I baptized eleven persons into the fellowship of Shiloh church. They make the number of accessions to the church this summer twenty, eighteen by baptism, and two by restoration. There are two or three others to be baptized."

Rev. C. G. Jones, pastor of the First Baptist church of Chattanooga, Tenn., delighted good and attentive congregations at the Baptist church Sunday morning and night with splendid sermons. The sermon of the morning was pronounced, by many competent judges, to be one of the best ever preached in Chatham.—T., Chatham.

During the past two weeks we have attended five Associations—all in the western part of the State—two of them west of the Blue Ridge—viz., South Yadkin, Caldwell, Stoney Fork, Three Forks and Ashe and Alleghany. At each of these Associations the attendance was large, the brethren hopeful and the spirit of missions good.—C. Durham.

Bro. F. S. Stine of Petra Mills, Caldwell county, writes: "There was a five days' meeting held with Antioch church, commencing the fourth Sunday in August, conducted by the pastor, Rev. D. W. Pool, assisted by Revs. Jas. Shaver, C. C. Pool and Solomon Gwaltney. The meeting resulted in sixteen additions by baptism, and others by letter, number not known."

Bro. J. H. Austin, Rockingham, September 15th, 1892, writes: "We have had a glorious meeting and Hoffman and all the surrounding country were greatly revived by the presence of God's Spirit during the week. Four confessed Jesus as their Saviour. We closed Friday night, leaving eleven penitents inquiring the way of life. May God bless and save them with all others who want to be saved."

Rev. T. B. Thames, pastor of the First Baptist church, Danville, Va., together with his wife and little son, had a narrow escape from serious injury last Wednesday. They were out for a drive, and one side of the shafts becoming detached, the horse made a sudden spring upsetting the vehicle and throwing all of the occupants out. Mrs. Thames and the boy escaped unhurt. Mr. Thames was painfully, though not seriously injured in the back.

"Will the Chicago University receive negroes as students? Please answer in the Recorder." Yes; the University of Chicago will make no distinction on account of race or color. We happen to know of a colored young man from Louisville who is arranging to enter, and who has received every assurance of being cordially welcomed. Among the students at Chicago there will be an increasing number of negroes from the South.—Western Recorder.

Rev. J. M. White of Apex, N. C., has accepted work in Edgefield, S. C. He becomes principal of the Edgefield High School, and will serve probably one or two churches in adjoining communities. His correspondents will hereafter address him as above. This leaves a vacant pastorate—Apex, Carthage, Swift Creek and Cumberland Union. Bro. C. W. Blanchard also will move to Durham. Who will fill the void created by the removal of these brethren?

Rev. Dr. A. G. McManaway arrived in the city yesterday morning from Little Rock, Ark. Dr. McManaway will remain here a few days packing his furniture and having it shipped, after which he will go to join his family in Virginia. He begins his pastorate in Little Rock the first Sunday in October. The church is one of the largest and most influential in the city, and under Dr. McManaway will, no doubt, still increase in number and usefulness.—Charlotte Observer, September 10.

Rev. J. K. Fant, High Point, N. C., Sept. 17, 1892, writes: "We have had a meeting that was uplifting and infilling. Bro. D. M. Austin did the preaching, and mightily did he magnify the Lord—Christ never seemed so precious as now. High Point Female College has started out under the most favorable auspices. We are delighted with the new faculty, and are encouraged to say that those who are committed to their care will do well. Let there be no hesitation."

Rev. J. B. Marsh of Abernathy, writes as follows September 14th: "Bro. W. E. Crocker is aiding me in a meeting at Olivet church, preaching the word acceptably, and the Holy Spirit is using the word to the conversion of souls. Ten have professed trust in Christ, and the number of inquirers larger to day than any time since the service commenced. I have just read your cheering editorial in this week's RECORDER, 'Sunny Side' I wish you could have spoken more confidently of our growth in piety. But I fear you could not truthfully."

Rev. Dr. C. S. Blackwell, on the eve of his departure for Elizabeth City, N. C., writes: "I closed a meeting some days ago at Blackwater, Va., but half of the church is in North Carolina, and baptized twenty five. I close my pastorate with the Third church, Norfolk, to night (Sept. 11th), after baptizing two at the last service. During the fourteen months with this church, ninety-four have been added to its membership. I leave it with all of its departments of work thoroughly organized. I begin my work in Elizabeth City next Lord's day. I leave Virginia fresh from the waters of baptism, and pray for God's blessing upon my work in North Carolina."