

# BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

Volume 38.

RALEIGH, N. C., WEDNESDAY, MAY 10, 1893.

Number 45.

## The Biblical Recorder.

PUBLISHED EVERY WEDNESDAY.

OFFICE:

115 (up stairs) Fayetteville Street, Raleigh, N. C.

TERMS OF SUBSCRIPTION:

One copy, one year, \$ 2.00  
One copy, six months, 1.00  
Clubs of ten (copy extra to sender) 20.00

Anonymous communications will always find their way to the waste basket. No exceptions.

In sending letters of business, it is absolutely necessary that you give your postoffice address in full.

The date on the label of your paper indicates when your subscription expires, and also serves as a receipt for your money.

Obituaries, sixty words long, are inserted free of charge. When they exceed this length, one cent for each word must be paid in advance.

When writing to have your paper changed, please state the postoffice at which you receive the paper, as well as the one to which you wish it changed.

Remittances must be sent by Registered Letter, Postoffice Order, Postal Note, Express or Draft, payable to the order of the Publisher. Do not send stamps.

### Our Boards for 1892-'93.

#### BOARD OF MISSIONS AND SUNDAY-SCHOOLS—LOCATED AT RALEIGH.

J. C. Scarborough, Chairman; O. Durham, Cor. Secretary; N. B. Broughton, W. H. Face, G. M. Allen, C. T. Bailey, T. H. Briggs, J. M. Beck, J. N. Holding, W. N. Jones, J. D. Boushall, G. W. Sanderlin, J. C. Birdover, J. M. Broughton, J. D. Huffnagle, J. C. Church, J. W. Blake, J. H. Alford, W. H. Holloway, J. W. Carter, O. B. Edwards, T. E. Skinner, E. McK. Goodwin, J. J. Hall, W. R. Gwaltney, N. B. Cobb, M. T. Norris, J. B. Boone, J. B. Martin, J. C. Caddell, F. P. Hobgood, J. C. Ellington, C. J. Hunter, C. W. Carter, J. M. Holloman, T. H. Pritchard.

Annex and Richmond Association, J. W. Wildman and L. Johnson; Ashe and Alleghany, James Eller; Atlantic, J. H. Edwards and J. C. Whitley; Alexander, D. W. Pool; Beulah, C. A. Romiger; Briar Creek, W. A. Myers; Brushy Mountain, R. A. Spahnour; Caldwell, J. V. McCall; Cedar Creek, J. G. Fisher; Central, P. A. Dunn; Catawba River, Samuel Huffman; Cape Fear and Columbus, E. W. Wooten and Dr. A. W. Kenyon; Chowan, E. F. Aydt; Eastern, L. R. Carroll and O. P. Meeks; Elk River, J. B. Kilby; Flat River, R. H. Marsh; Green River, C. B. Justice; King's Mountain, H. F. Schenck; Liberty, James Smith; Little River, J. A. Campbell; Mecklenburg and Cabarrus, C. Greenham; Mt. Zion, W. C. Taylor; Pilot Mountain, H. A. Brown; Raleigh, O. L. Stringfield; Robeson, E. K. Proctor, Jr.; Sandy Creek, O. T. Edwards; South Fork, J. B. Bridges; South Yadkin, J. B. Holman; Stanly, J. F. Edging; South Atlantic, J. M. Long; Tar River, C. M. Cooke, R. D. Fleming, and B. T. Vann; Three Forks, E. F. Jones; Union, A. C. Davis; West Chowan, J. B. Brewer; Yadkin, J. G. Burris; Montgomery, W. M. Bostick; Bladen, W. S. Meekin.

#### BOARD OF EDUCATION—LOCATED AT WAKE FOREST.

W. L. Potest, President; W. R. Gwaltney, Cor. Secretary; W. B. Royal, D. W. Allen, E. Brewer, J. M. Brewer, J. B. Carley, L. Chappell, P. A. Dunn, W. B. Dunn, W. H. Edwards, P. W. Johnson, W. C. Lankford, L. R. Mills, J. B. Powers, F. M. Purefoy, Wm. Royal, C. E. Taylor, J. F. Lamesan, Elder John Mitchell, R. E. Royal, W. J. Ferrall, Dr. J. C. Fowler, E. W. Sikes and J. C. Meake.

#### BOARD OF MINISTERS' RELIEF—LOCATED AT DURHAM.

W. A. Albright, President; C. A. Woodson, Cor. Secretary; W. C. Tyree, H. A. Rame, T. E. Cheek, J. L. Markham, T. H. Pritchard, F. P. Hobgood and W. N. Jones.

#### TRUSTEES OF THOMASVILLE ORPHANAGE—LOCATED AT THOMASVILLE.

John Mitchell, President; A. G. McManaway, Secretary; J. C. Scarborough, O. Durham, W. R. Gwaltney, Thomas Carrick, F. P. Hobgood, Noah Biggs, E. Frost, R. D. Fleming, J. L. Markham, T. H. Pritchard, W. T. Faircloth, J. H. Lassiter, A. J. Montague, H. F. Schenck, John Brewer and J. D. Brevard.

#### TRUSTEES OF WAKE FOREST COLLEGE—LOCATED AT WAKE FOREST.

R. H. Marsh, President; R. E. Royall, Secretary; C. T. Bailey, Noah Biggs, G. W. Blount, John B. Brewer, H. A. Brown, N. B. Cobb, C. M. Cooke, W. E. Daniels, H. C. Dockery, P. A. Dunn, C. Durham, W. R. Gwaltney, J. M. Heck, F. P. Hobgood, J. D. Huffman, R. McBrayer, John Mitchell, W. H. Mitchell, E. B. Moore, R. B. Overby, W. H. Face, L. L. Polk, T. H. Pritchard, J. B. Richardson, J. W. F. Rogers, G. W. Sanderlin, J. C. Scarborough, T. E. Skinner, J. H. Tucker, A. B. Vann, W. J. Ferrall, A. B. Foushee, W. W. Vass, W. G. Upchurch, W. T. Faircloth.

### A Discourse on the Apostolic Ministry.

BY REV. DR. FRANCIS WAYLAND.

Delivered in Rochester, N. Y., before the New York Baptist Union for Ministerial Education on July 13th, 1853.

Text, Mark 16: 15—"Go ye into all the world and preach the gospel to every creature."

These words, uttered by the Son of God, a few moments before his ascension, contain the last precept which he ever delivered to his disciples. They constitute the commission under which we labor to extend the reign of the Messiah; and they furnish the assurance on which we rely, that the kingdoms of this world shall become the kingdoms of our God and of his Christ. A proper understanding of the text must therefore convey important instruction on the nature and duties of the Christian ministry.

The precept in the text is, "Go ye into all the world, and preach the gospel to every creature."

I. What is this gospel which we are here commanded to preach? The gospel is good news. What good news are we then commissioned to proclaim?

In order to answer this question, let us glance at the moral condition of those to whom the gospel is sent.

In the beginning, God created man in his own image, with a moral constitution perfectly adapted to a holy life, and placed be-

fore him every motive which should impel a moral agent to a course of spotless virtue. The law under which we were created was holy and just and good. The probation assigned to us was, however, wholly subjected to the principle of law. Its conditions were two: first, the man that doeth these things shall live by them; and secondly, cursed is every man that continueth not in all things written in the book of the law to do them. Through the abounding grace of God, eternal life was promised as the reward of obedience, and on the other hand, disobedience to the law, or rebellion against the moral government of the universe, was punishable with eternal death, banishment from the presence of God, misery everlasting. Under our first probation no provision was made for pardon, and therefore no hope was offered to the guilty. Everything was to be gained by perfect obedience, everything was to be lost by a single transgression.

Such were the moral conditions under which we were originally created. But our first parents sinned, and "by one man's disobedience the many were made sinners." Without inquiring here into the manner in which his posterity are affected by the fall of Adam, it is sufficient to state the fact, that, from the date of the first transgression there has not been "a just man on earth who has not sinned." The moral blight fell upon all born of woman. The whole race became rebels against God. "They did not like to retain him in their knowledge," and preferred to live in open defiance of his authority. "The thoughts of their heart became evil, only evil continually." Sin became the irrevocable habit of man. Though impelled by the constitution of his nature to worship something, he chose to worship birds and four-footed beasts and creeping things, nay the work of his own hands, rather than "God over all who is blessed forevermore." "The earth was filled with violence" and steeped in pollution. In every single individual of our race, unrenewed by the Spirit of God, evil tendency assumed the form of fixed and unalterable habit, and thus every man was making himself meet for eternal banishment from all that is holy; while at the same time, he was "treasuring up unto himself wrath against the day of wrath and revelation of the righteous judgment of God."

The conditions of the probation under which we were created having thus been universally violated, nothing remained but for the law to take its course. By the deeds of the law could no man be justified, for we had broken the law during our whole existence. We were thus all under condemnation. The law contained no provision for pardon. Sentence had been passed upon us, and we were awaiting the day of its execution. Earth had become a mere suburb of hell, into which death was commissioned to sweep the myriads of our race, from the first sinner, Adam, to the last of his sin-smitten posterity.

But though all was lost, the compassions of God were not exhausted, and he did not leave us to perish without hope. The terms of our first probation having been violated, eternal life on the principles under which we were originally created, was impossible. It pleased our Father in heaven to offer us a second probation on infinitely more favorable conditions, so that although we had "sinned and come short of the glory of God," we might be "freely justified by his grace through the redemption that is in Christ Jesus." But before this new probation could be offered to us, it was necessary that the law which we had broken should be magnified and made honorable. It must be perfectly and triumphantly obeyed by a being in our nature, and yet one who by his own nature was not under the law of humanity. No other being than the Son of God himself was competent to assume the work of our redemption, and our "help was laid upon one that was mighty." "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

In the fulness of time God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. The Messiah fulfilled every requirement of the law in our stead, and, "as by the disobedience of one the many were made sinners, so by the obedience of one the many were made righteous." He suffered whatever was necessary to redeem us from the curse of the law. He died for our offences, and offered himself without spot to God in our stead. His offering was accepted, and, to assure us of its acceptance, he was raised from the dead. Having finished the work that had been given him to do, he ascended to "the glory which he had with the Father before the world was." Having "humbled himself, and became obedient to death, the death of the cross, God hath highly exalted him and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven and of things on earth, that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

By this interposition of the Son of God on our behalf, the destiny of man was changed. A new probation on more favorable conditions was granted us. By the conditions of the former probation we were doomed to despair in consequence of a single transgression. Now, through the righteousness of Christ, though guilty of innumerable sins, we may be accepted through the beloved. "God is well pleased for his righteousness' sake, for he hath magnified the law and made it honorable." On the most merciful

conditions, repentance for sin and faith in the Lord Jesus Christ, every child of Adam may be pardoned, justified, sanctified and raised to a higher glory than that which he had lost by his own transgression. Henceforth the gate of heaven stands as wide open for all born of woman as the gate of hell. The change in our condition is such as the imagination of man could never have conceived. It is a change from darkness to light, from death to life, from pollution to purity, from a dwelling forever in hell with the spirits of the damned, to "an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation."

Every one must at once perceive that this is the great event in the history of our world. Compared with it, what are the revolutions of nations, what the deliverance of peoples from bondage, what the progress of man from ignorance to knowledge, and from barbarism to civilization! Nay, could we combine in one event all the most stupendous social changes which the world has ever seen, they would all be lighter than the dust of the balance, in comparison with the mystery of Christ and him crucified. This is the good news spoken of in the text.

II. Let us in the next place inquire what is meant by preaching the gospel.

The word *preach* in the New Testament has a meaning different from that which at present commonly attaches to it. We understand by it the delivery of an oration, or discourse, on a particular theme, connected more or less closely with religion. It may be the discussion of a doctrine, an exegetical essay, a dissertation on social virtues or vices, as well as a persuasive unfolding of the teaching of the Holy Ghost. No such general idea was intended by the word as it is used by the writers of the New Testament. The words translated *preach* in our version are two. The one signifies simply to herald, to announce, to proclaim, to publish; the other, with this general idea, combines the notion of good tidings; and means, to publish, or be the messenger of good news. From what I have already said of the nature of the gospel message, it is evident that no other idea would so well have corresponded with the facts of the case. A great and unexpected change had been wrought in the condition of humanity. Our whole race had been, by a most astonishing act of grace, redeemed from inconceivable misery. They, however, remained ignorant both of their danger and of their deliverance. The knowledge of this act of infinite love had been communicated to a few men who had availed themselves of the gracious conditions of the new covenant, and had consecrated their whole being henceforth to their Redeemer. The rest of the world was wrapt in Egyptian darkness. Mankind still continued under the curse of the law, and were passing by millions to receive in everlasting despair the just demerit of their transgressions. The command was, go abroad everywhere, proclaim to every creature the news of redemption; tell them of the love of God in Christ Jesus. All things are now ready, bid them come and welcome to the marriage supper of the Lamb.

When the Israelites were bitten by the fiery flying serpents, and the bite was inevitably fatal, Moses was directed to sit up a brazen serpent, with the assurance that whosoever that had been bitten, looked upon it, should be healed. You can imagine how the first man who had felt its saving efficacy flew to communicate the news to his brethren, and urged them to avail themselves of the remedy which had delivered him from death. Every man who was healed became immediately a herald of the glad tidings to others. Every one who was saved became a publisher of the salvation, or, in other words, a preacher, until in a few minutes the news spread throughout the encampment, and in this sense every tribe was evangelized.

Allow me to illustrate the meaning of this term, as used by our Lord, by an occurrence of which I was an eye-witness. It so chanced that at the close of the last war with Great Britain, I was temporarily a resident of the city of New York. The prospects of the nation were shrouded in gloom. We had been for two or three years at war with the mightiest nation on earth, and, as she had not concluded a peace with the continent of Europe, we were obliged to cope with her single-handed. Our harbors were blockaded. Communication, coast-wise, between our ports was cut off. Our ships were rotting in every creek and cove where they could find a place of security. Our immense annual products were mouldering in our warehouses. The sources of profitable labor were dried up. Our currency was reduced to irredeemable paper. The extreme portions of our country were becoming hostile to each other, and differences of political opinion were embittering the peace of every household. The credit of the government was exhausted. No one could predict when the contest would terminate, or discover the means by which it could much longer be protracted.

It happened that on a Saturday afternoon in February a ship was discovered in the offing, which was supposed to be a cartel, bringing home our commissioners at Ghent from their unsuccessful mission. The sun had set gloomily before any intelligence from the vessel had reached the city. Expectation became painfully intense as the hours of darkness drew on. At length a boat reached the wharf, announcing the fact that a treaty of peace had been signed, and was waiting for nothing but the action of our government to become a law. The

men on whose ears these words first fell, rushed in breathless haste into the city, to repeat them to their friends, shouting as they ran through the streets, peace! peace! peace! Every one who heard the sound repeated it. From house to house, from street to street, the news spread with electric rapidity. The whole city was in commotion. Men bearing lighted torches were flying to and fro, shouting like madmen, peace! peace! peace! When the rapture had partially subsided, one idea occupied every mind. But few men slept that night. In groups they were gathered in the streets and by the fireside, beguiling the hours of midnight by reminding each other that the agony of war was over, and that a worn-out and distracted country was about to enter again upon its wonted career of prosperity. Thus, every one becoming a herald, the news soon reached every man, woman and child in the city, and in this sense, the city was evangelized. All this you see was reasonable and proper. But when Jehovah has offered to our world a treaty of peace, when men doomed to hell may be raised to seats at the right hand of God, why is not a similar zeal displayed in proclaiming the good news? Why are men perishing around us, and no one has ever personally offered to them salvation through a crucified Redeemer.

This then is, I think, the generic idea of preaching conveyed in the New Testament. It is the proclamation to every creature, of the love of God to men through Christ Jesus. This is the main idea. To this our Lord adds, according to the other evangelist, "teaching them to observe all things whatsoever I have commanded you." The duty then enjoined in our Lord's last command is two-fold: First, to invite men to avail themselves of the offer of salvation; and, secondly, to teach them to obey the commands of Christ, so that they may become meet for the kingdom of heaven. In so far as we do these, we preach the gospel. When we do anything else, it may, or it may not, be very good; but in the sense here considered, it is not preaching the gospel.

Hence we see that we may deliver discourses on subjects associated with religion, without preaching the gospel. A discourse is not preaching because it is delivered by a minister, or spoken from the pulpit, or appended to a text. Nothing is, I think, properly preaching, except the explaining the teachings, or enforcing the commands of Christ and his apostles. To hold forth our own inferences, or the inferences of other men, drawn from the gospel; to construct intellectual discourses which affect not the conscience; to show the importance of religion to the temporal well-being of men, or the tendency of the religion of Christ to uphold republican institutions, and a hundred topics of a similar character, may or may not be well; but to do either or all of them certainly falls short of the idea of the apostle, when he "determined to know nothing among men but Jesus Christ and him crucified."

And moreover, the command of Christ supposes our appeal to be made *directly* to the consciences of men; relying for success *wholly* on the promised aid of the Holy Ghost. Our Saviour gives no directions concerning any indirect or preparatory labor. The preparation of the heart is a work which the Lord has reserved for himself. We are not to go about making men think well of religion in general, with the intention of afterwards directing them to Christ, and urging them to obey God. The Son of God has left us no directions for civilizing the heathen, and then Christianizing them. We are not commanded to teach schools in order to undermine paganism, and then on its ruins to build up Christianity. If this is our duty, the command must be found in another gospel; it is not found in the gospel of Jesus Christ. We are, at once and always, to set before all men their sin and danger, and point them to "the Lamb of God who taketh away the sin of the world." And here I would ask, are we not liable to err in these respects? For instance, when we profess to preach the gospel, is it right to take as a text the words of inspiration, and then discourse on something which inspiration never taught? Is it not enough that what we say is true; so is geometry, or chemistry, or metaphysics; but is it the truth which Christ came from heaven to reveal? Again, is not our object frequently far too low in preaching? Do we not sometimes preach with the direct design merely of creating in men a respect for religion; and of inducing them to aid us in promoting the objects of religious benevolence, instead of striving to make them, by means of this very sermon, new creatures in Christ Jesus? Do we not labor, as it is called, to build up a good society; that is, to collect around us the rich and the well-conditioned, instead of laboring to save their souls from perdition? The Almighty God sends us to make known his offer of salvation to sinful men; and we, instead of delivering his message, content ourselves with teaching them to pay a decent respect to us and to our services. In the mean time, we allow their immortal souls to go unwarmed to eternal perdition. On whose conscience will the blood of these souls rest?

Such, then, is the preaching of the gospel; it is the proclamation of the love of God to men in Christ Jesus. It may be in public or in private, to one or to many from the pulpit or at the fire side. Whenever we set before men the message of mercy, and urge them to obey the commands of Christ, then we preach the gospel in obedience to the precept in the text.

[TO BE CONTINUED.]

### A Few Thoughts.

BY SCATTERHEAD.

"Blessed are the pure in heart, for they shall see God." Matt. 5: 8. The heart is the seat of happiness or misery, and the heart is not dependent upon things external and visible for its true and solid joy. Some one has fitly said "that the openings of the streets of heaven are on earth." We must first see God here if we would wish to enjoy his presence up yonder. Heaven must come to us before we can go to it. Heaven is a grand, glorious and beautiful place; but with all these its eternal bliss is not based upon its blessed locality, surrounded by its un fading beauty, but is dependent upon the character of the one who is allowed to enter there. Our heart can make "a hell of heaven, or a heaven of hell."

Without this heart-cleansing or purifying the sinner cannot see God; that is, have his blessed and consoling presence here. Neither can he hereafter see the King in his beauty and enter upon the enjoyment of the glories beyond mortal vision. The sinner who has a deep consciousness of his filthy heart surrenders himself to God, and is enabled by the Spirit through faith to receive a pure and holy nature whereby he can see his Lord and his God. Psalms 1: 10; Acts 15: 9. Every child of God has in a measure this purity of heart. But no Christian has received the full measure of holiness after which his soul continually thirsts, and which he expects to receive and to be fully satisfied when he bears in body as well as in soul the complete likeness of the Lord Jesus. Heaven here and hereafter is a full surrender of self to our Lord. Our greatest happiness comes when we are walking near our God. Our souls surrendered at his feet, self-forgotten, the eye rests upon Jesus and his glory with an aim undivided. On account of the sinful body we carry we cannot get as near our Lord as we desire. Some brethren say they are bothered a powerful sight with impure thoughts, and seem to think that one with a pure heart would have mighty good thoughts. Satan suggests bad thoughts, and we are not responsible for them, unless we encourage a desire to put them into action. The old saying has it, "Birds may light on our heads, but we must not let them build their nests there."

The best plan to keep out evil thoughts is to keep the mind filled with good thoughts. Satan is not apt to tarry when he finds our hearts and minds engaged about our Lord and his work. The happy thought is that soon all will be in blessed harmony with the will of our God. Our entire being will be completely filled with his holiness, and all of our powers will be fully consecrated to his service without a rival. Christians endeavor to get the thought deep down in your souls that heaven here and beyond consists in beholding our Lord. What deep and heart-rending sorrow when we lose sight of our Master. Glorious attractions in heaven there will be, but the one which will absorb all others is "God himself shall be with them and be their God; they shall see his face."

"Nor earth, nor all the sky,  
Can one delight afford,  
No, not a drop of real joy,  
Without thy presence, Lord,  
Thou art the sea of love,  
Where all my pleasure roll,  
The circle where my passions move,  
And centre of my soul."

### Notes of Travel.

Many are the disappointments of life—our expectations of hearing the great Sam Jones lecture were blasted. The night was so dark, so rainy, and so cold, that it was too imprudent to take a drive of three miles. From what we could learn, the audience was small, but the lecture was good.

Rev. C. W. Matthews is preaching regularly at Mulberry church in Norfolk, Va.

A blind man, by the name of Haynes of the Second Adventist church, is selling a pamphlet of his own composition, in which he tries to prove that the world will come to an end about the year 1900. He calls himself the "Blind Evangelist." If his arguments be true, he is the wisest blind man we have ever heard or read of. He has visited Eastern North Carolina, and the last we heard of him, he was in Virginia.

The resignation of Bro. Jones of Edenton, N. C., took effect on the second Sunday in this month. A young brother, M. C. Garity, will be his successor. He takes charge of the church in June.

The Whiteville Grove church, Perquimans county, N. C., is growing under the pastoral care of Bro. Josiah Elliott.

It is seldom we hear of a brother being called to the pastorate of a church from which he started out as a preacher. Bro. Josiah Elliott was ordained to the full work of the gospel ministry by the church at Hertford, Perquimans county, N. C., in 1844, and in the year 1892 was called to the pastoral care of said church. He took charge in 1890. Since he has taken charge of the church, the congregation and the Sunday-school have increased, and the prayer-meetings are well attended. They had the largest school we've ever known them to have.

B. Grassie,  
Harrellsville, April 13, 1893.

The moment a man begins to talk of "dishonesty," he has half convinced himself that he has half told it. —Boswell.