

The Biblical Recorder

WEDNESDAY, MAY 10, 1893

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

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THE SABBATH QUESTION.

Active efforts are now being made in certain quarters to persuade the Christian world that they have gone awry on the Sabbath question by adopting the first day of the week instead of the seventh as the Christian Sabbath. The continual, or rather periodic revival of this question, and the hot discussions that are indulged in by newspaper and magazine writers, reminds us of the fact that each generation of people are fond of reviving, discussing, and settling again, questions often discussed and virtually settled before.

Then, again, there are sects of Christians that have hardly more than one prominent peculiarity that may distinguish them from other Christians, and they persistently emphasize the main point of difference in order that some good reason may be given for separate organization. From causes such as the above, we have a constant recurrence of questions, the continual discussion of which becomes rather monotonous. The Sabbath question ought to be considered as settled; but as it is now again a mooted one, it is necessary for those who hold to what is now called the Christian Sabbath should from time to time give a reason for the "faith that is in them."

1. Christ was Lord of the Sabbath day, and had a perfect right to change it from the seventh to the first day of the week. We are aware of the fact that the seventh day of the week was the Jewish Sabbath; that the moral law, and hence the ten commandments, are still binding; but as the word sabbath in Hebrew means rest, and as the Lord seems simply to enjoin one day in seven as a day of rest, who shall say that Christ was not simply "fulfilling the law" when he so ordered things in his providence that the first day has taken the place of the seventh? Some one may say that he nowhere gave express command to that effect. Admitting this to be true, we must remember that Christ taught both by precept and by example. The command to observe the Sabbath had already been given, and surely he who gave it had a right to change the exact day of its observance; otherwise he would not be Lord of the Sabbath day.

2. Closely allied with the above reason, we may again state that the change in question is clearly justifiable from apostolic teaching and example. It is an undoubted fact that the apostles and early Christians did meet together habitually on the first day of the week for prayer, for the preaching of the word, for the observance of the ordinances, for the contribution of their means to build up the Lord's kingdom—in short, for all religious work and worship. See Acts 20:7, and other passages like it. It is also a well known fact that Paul taught Christians that after they commenced the observance of the Sabbath in the manner taught by the Lord and example, and those of other churches who were not under obligation to observe the Sabbath, the old Jewish Sabbath was abandoned, and the rest of the apostles established.

ed among the early churches has the undoubted stamp of divine authority upon it. It is utterly unreasonable to suppose that the early Christians, including Christ's apostles, adopted the first day as the Christian Sabbath, and that even the converts from among the Jews, later on, abandoned the Jewish Sabbath for the Christian Sabbath if the change had not been according to the mind and the will of the Lord.

3. Another reason may be found in the fact that the great mass of reliable historians bear testimony to the change contended for in the earliest history of the church. Up to A. D. 70, when Jerusalem was destroyed, many of the Jews had kept both the Jewish and Christian Sabbath; but from that time on nearly all Christians, even those among the Jews, abandoned the observance of the seventh day. John, in Rev. 1:10, says, "I was in the spirit on the Lord's day," and as John wrote about A. D. 95 or 96, it is evident that the "Lord's day" here means the Christian Sabbath; for five or six years later Ignatius wrote to the Magnesians, and speaks of the Christians as "no longer observing the Sabbath (Jewish), but living in the observance of the 'Lord's day,' on which also our life has sprung up again, (referring to Christ's resurrection), by him and by his death." It follows "beyond all question," as has been remarked by an able writer, "the change from the seventh to the first day of the week was pointed out by Christ, and grew up under apostolic teaching and example, and the inspiration of the Holy Spirit."

We are aware of the fact that the testimony of secular historians has not the same force as Scripture language or Scripture precedent; but such testimony is not to be ignored, especially when it is backed by incidental Scripture passages that clearly sustain it. The truth of it is, that when men have a hobby to ride, or a doctrine to sustain, they make a great outcry over the scantiest Scripture encouragement they can find to sustain their views, and the testimony of partisan, obscure, and prejudiced historians, becomes to them very valuable. The reason for this is so obvious that it needs no explanation. And it will not do for those who contend for the observance of the seventh day as the Sabbath to beg the question by contending that the observance of the Christian Sabbath was not fixed in the early days of Christianity, but is the result of the decrees of subservient councils, at the dictation of a despotic master, in the days when primitive Christianity had become corrupted. The observance of the Christian Sabbath was settled long before the Roman metropolitan had any special control over his confederates of other cities or provinces. This fact is as well established as any fact can be in both sacred and profane history. The question, then, may be safely left where it is, especially in this age when Sabbath desecration is becoming too common.

REV. F. H. IVEY, D. D., DEAD.

It is with sadness and regret that we record the death of Dr. F. H. Ivey of Augusta, Ga. He died on last Friday morning, May 5th, at his home in Augusta, and was buried at Fayetteville, N. C., on Sunday. Dr. T. E. Skinner of Raleigh, N. C., conducted the funeral services.

Dr. Ivey was born in Fayetteville, N. C., in 1831, and graduated from Wake Forest in 1860. He was pastor of the Baptist church in Athens, Ga., nine years, and was pastor of the Goldsboro Baptist church in North Carolina for several years, after which he again went to Georgia, in which State he labored till his death, at which time he was pastor of a church in Augusta, Ga. Dr. Ivey was a strong preacher, and delighted in bringing out the richness of the truths of the gospel, the force of which he always seemed to feel himself, and hence easily imparted it to his hearers. As a pastor he was sympathetic, and always interested in his flock, and never failed to draw his people to him. He was a vigorous writer, which is partly attributed to his early training in the old Fayetteville Observer office under E. J. Hale. A true and faithful minister of the gospel and an earnest servant of God has been called from his labors among us to his rest and reward in heaven. May God's blessing rest upon his bereaved wife and daughter.

Rev. Lansing Burrows, D. D., pastor of the First Baptist church, Augusta, Ga., writes us the following, under date May 5th, 1893, in reference to Bro. Ivey's death:—

"Just past the midnight the spirit of my co-pastor and friend, Fitz Henry Ivey, D. D., entered into the reward of the righteous. He was a friend in the early part of my life while a student at Wake Forest, and it was my privilege to have him as a friend and co-laborer in these last days. He had been stricken with paralysis three weeks since, just after he had engaged in his usual Sabbath work in the Curtis church, and his life slowly ebbed away, until he fell peacefully

on sleep. From the paralytic stroke there followed a softening of the brain, so that his last week of life was spent in unconsciousness. From the first it was with difficulty that he could make known the few wishes that he expressed. The attempts to do this ceased, and he lay free from pain until the light faded more and more into the deep slumber from which his Master shall awaken him on the glad morn of his coming. His wife and daughter, after a simple service in his church, and amid his own people who revered and loved him, will bear his body to his old home at Fayetteville, to be laid to rest amid the scenes of his youth."

QUERY.

Ought a brother to be ordained to the office of pastor or deacon by a Baptist church, who does not take and read a religious paper of his denomination? ENQUIRER.

ANSWER.—No. If he is too poor to take a paper, the church ought to give him the paper.

FROM OUR TRAVELLING AGENT.

REIDSVILLE.

There is no place in the State where I do my work easier than in Reidsville. I was on my way to the Sunday-school Association at Leaksville, and so was permitted to spend Sunday with the Reidsville brethren. I always deem it a real privilege to attend the Reidsville Sunday-school when an opportunity offers. I see there a practical demonstration of the work which the brethren talk so nicely about at our Sunday-school associations and conventions. Dr. Rominger, who for years has been the superintendent of the school, seems to grow in his methods of doing his work as well as in zeal for the Sunday-school work generally. It was not without significance to me that there were almost as many people at Sunday-school as there were at the sermon at eleven o'clock.

Bro. Howard, the pastor, preached two splendid sermons, which I enjoyed very much. His sermons were well conceived, and from first to last the evidences of careful preparation and honest work on the part of the preacher were seen.

The time I spent in the town only enabled me to avail myself of a part of the kind invitations to visit the homes of the brethren. I always make headquarters at the excellent boarding-house of Mrs. M. A. Allen, "Bachelor's Retreat," but spent my time with the brethren generally. The ideals which these bachelors have of domestic felicity, while at a great discount, show some appreciation of what is excellent, even by remaining where they are, and making a sort of modern Sanderhem where the law, the political forum, journalism, pedagogics, &c., are represented. I found Bro. Fant keeping house all alone, or at least he felt so, Mrs. Fant having been summoned by telegram to visit her sister who was quite sick in South Carolina, and who has since died. I always feel some special interest in the church here, it being the one with which I first united. We are slow to forget the old mother church and the place of our baptism.

HIGH POINT.

is one of the growing towns of the State. The manufacturing, which is now extensive, is more varied here than almost any town I know. The population has increased greatly in the last few years. The Baptist interest here was never so prosperous before. The church highly appreciate the pastor for his earnest preaching as well as for his faithful work as their pastor. They hope to soon have a meeting of days, at which they expect to have Bro. Thomas of Greensboro.

SALISBURY.

Here Bro. N. S. Jones is supremely happy and has been for the past two months. At the meeting of the Southern Baptist Convention last year, he found an Alabama girl whose golden curls were a little too much for him. She pleased him well. Since that time he has induced her to come as far as Salisbury, N. C., toward her ancestral home on the "sacred soil." Bro. Jones says she helps him greatly in all his work and for the life of him he cannot see how he got on at all without her.

It goes without saying that this is a hard field, but to me it is obvious that great progress has been made within the past few years. Dr. Pritchard preached to the church on Sunday before I was there, and I learned was greatly pleased at what he saw.

Bro. Austin held a splendid meeting there a few weeks ago, which Bro. Jones thinks greatly benefited his people. Bro. Austin's methods of conducting a meeting are not calculated to bring in great crowds, yet they are just such as some of our brethren might study with great profit to the churches.

SUNDAY-SCHOOL ASSOCIATION.

The Sunday-school Association for the Pilot Mountain Association met with the church at Leaksville on Friday before the fifth Sunday in April. From the organization of this body three years ago, enough of the churches have shown interest in the work to make its meetings interesting and profitable to the different Sunday-schools represented. Last year when we met at Mt. Airy, the exercises were good and did much to stimulate the brethren to do what they have the past year.

More churches and Sunday-schools were represented at our last meeting than at any previous one. The Association had on hand about three hundred dollars, which, at the close of the last meeting, the Executive Committee disposed of by appropriating fifty dollars to the State Mission work in their own Association, and with the balance

employ a colporteur to distribute literature among the Sunday schools, and do such other work as the Executive Committee may direct. These brethren are anxious to secure the services of a good man to do this work. The right man can get work, and at the same time will have a splendid opportunity to make himself useful.

The program was appropriate and suggestive of the design of the meeting. "The Church and Sunday school" was discussed by Rev. L. R. Pruett and T. S. Sprinkle. Brother Pruett made a clear and forcible speech, as he usually does, on the church as it is related to the Sunday school. Bro. Sprinkle, taking the side that related to the Sunday school, at once impressed his hearers that he was a well equipped and zealous Sunday-school worker.

Rev. H. A. Brown preached the introductory sermon on Friday night from the text, "Whom having not seen ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." No better account can ever be given of Brother Brown's sermons than to say he preached the gospel in its purity and simplicity. On this occasion he was very tender as he told of the love, faith and joy which ought to characterize those who follow the Master.

Dr. L. G. Broughton led the discussion on "Teaching the Lesson." He has an earnest and aggressive style of speaking, which tends to bring out brethren on the other side sometimes. Bro. Broughton has developed greatly as a speaker within the last year. Dr. W. J. Conrad, being absent, Bro. D. F. King acted in his place, and spoke with the conservatism born of good business ability and in a spirit which has enabled him to be a great power in his church and association.

"The Primary Department" was discussed by Rev. W. H. Wilson and Bro. W. A. Cooper. Bro. Wilson seems just now to be thoroughly at home on this subject, and was listened to with interest by the Association. Bro. Cooper is the teacher for this department in Broad Street church, Winston, and while he disclaims any gifts at speech-making, yet in his own way he gave out some very practical and valuable hints as to how he does his work.

The program was closed by some exercises conducted by Rev. J. B. Richardson in reference to the extension of the Sunday-school work by forming institutes, &c.

Sunday morning, after the Sunday-school exercises were over, Rev. S. W. Hall was asked to make some remarks about the Orphanage. After Brother Hall closed his address, a collection amounting to something over twenty five dollars was taken for this work.

Bro. C. Haymore preached in the Baptist church at eleven o'clock. The sermon was one of great power. I heard a number of the brethren remark that they had seldom seen a congregation so wrought upon. It was the starting of what seemed to be a great revival. At the close of the sermon, some forty persons arose for prayer. This seems to me to be a fitting way to close all of our meetings of this sort. Let our representative men, who attend our associations, talk more about God and less about men; have more of his Spirit in our plans, and then we shall be directed in our methods, and we shall give more, and do it not as a duty but as a privilege and a blessing.

I want to thank the Leaksville people, through the RECORDER—for every one who attended this delightful gathering—for the kind and hospitable treatment we received at their hands. Everything was done that could be to make us comfortable and pleasant throughout the entire session. J. C. C.

PERSONALS AND OTHER ITEMS.

... Rev. S. M. Province takes charge of the church in Tallahassee, Florida.

... Rev. Dr. H. A. Tupper, Jr., of Baltimore is very sick with typhoid fever.

... Rev. J. S. Dill accepts the call to Venable Street church, Richmond, Va.

... Dr. L. G. Broughton is conducting a meeting of great interest in Leaksville, N. C.

... Rev. E. B. Pollard of New Haven, Conn., accepts the call to the First church in Roanoke, Va.

... We are yet waiting for Bro. Mills to send us the names which he promised to send us.—C. Durham.

... Rev. F. H. Jones of Chatham, Va., preached in the First Baptist church, Fayetteville, last Sunday.

... "Observer" on the seventh page takes the Normal and Industrial School at Greensboro to task, and, in our opinion, somewhat justly.

... The gospel is a trust. No Pilate-like washing of our hands can rid us of our responsibility for its promulgation.—Christian Secretary.

... We are in receipt of a very handsome invitation to the closing exercises of Madison High School, May 23-26. Rev. H. A. Brown will preach the annual sermon.

... Broad Street church, Winston, N. C., has arranged to purchase a tent with a capacity of five hundred seats for the purpose of holding special services at convenient points in Winston and Salem.

... The Southern Baptist Convention meets in the First church, Nashville, Tenn., May 12th, Dr. W. E. Hatcher to preach the sermon. Brother Powell will return to his work in Mexico when it closes.

... Rev. B. Cade is now in Richmond, Va., where his family has been since he resigned his work in that city. Mr. Cade is now missionary for the Northwestern District of Ohio, with headquarters at Toledo.

... The Durham Globe says: "At the meeting of the trustees of Trinity College Dr. John F. Crowell was re-elected President. Profs. Armstrong, Weeks, Honston and Welch, have sent in their resignations."

... The Tryon Street church, Charlotte—Rev. Dr. T. H. Pritchard, pastor—has just raised \$3,000 with which to build a Sunday-school room.

... The closing exercises of Candor Academy, Montgomery county, will be held May 25th. Prof. J. B. Carley of Wake Forest College will deliver the address.

... Rev. J. B. Boone came to Raleigh last Thursday and spent the Sabbath in the city. This week he is rustivating in the vicinity of Wakefield with Rev. O. L. Stringfield.

... At the Tabernacle church of Raleigh, Dr. J. J. Hall gave the hand of fellowship on Sunday morning last to eight persons, and at night some fifteen requested prayers. It was a very solemn and impressive service.

... Our baptismal waters are being stirred every week. At the regular services during the past seven weeks twenty-four persons have been added to the Elizabeth City church, and others are near the kingdom.—Calvin S. Blackwell.

... Rev. Thomas Spurgeon telegraphed from Auckland, New Zealand, his reply to the invitation extended to him to supply the London Tabernacle pulpit for one year from next July, as follows: "I cheerfully and gratefully accept the invitation, 2 Cor. 3:5."

... Rev. R. T. Vann says: "I must give up the Convention. Feel too unwell. Have been unable to study or preach with any satisfaction for three weeks. Nervous prostration, I guess, mainly from protracted insomnia." We hope Bro. Vann may soon be fully restored.

... The Southern Baptist Educational Conference will meet in joint session with the American Baptist Educational Society June 11th, at Nashville. Dr. Rothwell of Missouri is President and Dr. Hume of North Carolina is Secretary, and a fine programme on our Southern, as well as on the Northern side, is prepared for the occasion.

... We are sorry to learn that the house of the First Baptist church of Raleigh failed to resist the storms of the past winter, and that several thousand dollars must now be spent for repairs.—J. H. Mills, editorial in Charity and Children, April 7, 1893. The repairs on the roof of the First Baptist church, Raleigh, made necessary by decayed gutting, have been finished at a cost of \$189.12.

... It would be safe to say that no man in Richmond preaches to more people than our brother W. L. Wright of the Leigh Street church. Indeed, his lately enlarged house needs to be enlarged yet more largely in order to hold his nation of people. Wright is a man whose earnestness and common sense carry on business together, and it is a fine business which they are carrying on.—Baptist.

... By request, we commence this week the insertion of Dr. Wayland's great discourse on the "Apostolic Ministry," to be found on the first page. It will occupy space in two more issues of the RECORDER before we can complete it. We have also in hand a sermon on "A Call to the Ministry" from Bro. G. W. Harman of Weldon, which shall appear as soon as we complete the publication of the sermon of Dr. Wayland.

... Rev. J. W. Wildman, as forcible and as eloquent as ever, is giving great pleasure to our people by preaching in the Baptist church here. Mr. Wildman was for years the beloved pastor of the Baptist flock of Laurinburg, and his hosts of friends count it a rare privilege to hear him again. He is located in Wadesboro where he is as prosperous and as popular as a man ought to be in this world.—Laurinburg Exchange.

... Rev. Mr. Anderson, at present a student at Wake Forest College, was ordained to the ministry at Cool Springs church on last Sunday morning. Rev. W. H. H. Lawson delivered the charge, and Rev. Mr. Newton of Wake Forest preached the ordination sermon. It was a very fine sermon, and was attentively listened to by a crowded house. Rev. Mr. Smith of Wake Forest preached here that night.—Sanford Express.

... With union, enthusiasm, large congregations, God's presence and twenty-one RECORDERS now as our co-laborers at Mt. Vernon, the work, which has been pleasant and encouraging all along, grows more so, as we humbly and earnestly strive to go forward in the Master's name. The Green River Sunday-school Association at Mountain Creek last Friday, Saturday and Sunday was a good one, as hundreds can testify.—Claude E. Gower.

... Rev. A. W. Crabtree, one of the missionaries of our Board, says: "I have just bought the lumber for our house of worship at Oak Grove. We expect to build this summer. I lost my horse, worth \$125, in March, and have since been walking to my appointments part of the time. I am not able to purchase another horse now. I have ten weeks in special meetings engaged or promised. These meetings will be held in July, August and September."

... Rev. J. A. Summey is a noble man, and as far from selfishness as the east is from the west. He was until recently the beloved pastor of Rich Fork church, but often spoke of men who could do better than he could, and proposed to resign that some other man might be called. At the last church meeting day he proposed to several members to resign. Instead of following the usual course, and insisting on his continuance, they concurred with him, and so he resigned and another man was elected. There was a general surprise. We were not present, and had no part in it. But we advise pastors to talk as little as possible about resigning. Like Daniel, stand on your lot till the end of the days.—Charity and Children.