

WEDNESDAY, JULY 26, 1893.

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

ANNOUNCEMENT.

After August 5th we shall cease to give the premium "What Baptists Believe." Many have expressed themselves as well pleased with this work, and we know that there is a place for it in every Baptist home. It has been selling all over the country during the past three months. We will be glad to give it on the former conditions, viz., to every new two dollar, cash-in-advance subscriber, and to every old subscriber who pays to date and a year in advance, until Aug. 5th. After that date this golden opportunity is lost.

COLONIAL HISTORY.

The *News Observer Chronicle* some time ago took issue with Dr. Stephen B. Weeks in reference to a published statement of his that no one could at one period in colonial times conduct a school in North Carolina without being a member of the Episcopal church, and also the further statement that Presbyterian ministers could not at one time perform the marriage ceremony.

In referring to the statements mentioned, the *News-Observor Chronicle* accuses Dr. Weeks with not being content to narrate facts, but with trying to "work up to a point." Being now the only morning daily at the capital, and a triplex paper besides, we thought that rather a brash way of putting things, in view of the fact that reputable historians of various beliefs had put down against the Episcopal church of colonial times charges of much graver nature. It occurred to us to say that if our esteemed contemporary proposed to enter upon a defence of the Episcopal church of those days, there were some things which had been lodged in our mind we would like to have explained. Referring to our request, the *News-Observor Chronicle* of the 16th inst. says:—

The BIBLICAL RECORDER asks us if ministers other than those who belonged to the Established Church were not improperly treated in early times in Virginia. We have no particular acquaintance with Virginia matters, and do not know except as to the Quakers. At one time Virginia, like puritanical New England, was very oppressive in regard to the Quakers. One of our own forebears was, in 1663, expelled from the Virginia legislature on the charge of "being kindly affected towards the Quakers." Our esteemed contemporary also asks us if ministers other than those who belonged to the Established Church were not required to give bond in North Carolina. We are more at home in North Carolina matters. We never heard of such a law, regulation or practice at any time in North Carolina. We do not mean to say that some particular person may not under some circumstances have been put under bond—but not because he was a minister.

As to the foregoing, we remark that Quakers were not the only or the chief ones who were persecuted in Virginia by the Established Church. Dr. Hawks (Episcopalian) in his *History of the Episcopal church in Virginia*, p. 121, says: "No dissenters in Virginia experienced for a time harsher treatment than did the Baptists. They were beaten and imprisoned, and cruelly taxed its ingenuity to devise new modes of punishment and annoyance." The records of Middlesex, Culpepper and other counties bear out the allegations of the Episcopal historian. The persecutions to which the Baptists of Virginia were subjected made them the champions of religious toleration in that State, and they agitated the question in their associations until the Episcopal church was disestablished in Virginia in 1779.

Dr. Hawks says: "Persecution had taught the Baptists not to love the Establishment. In their associations they had calmly discussed the matter and resolved on their course. In this course they were consistent to the end, and the war which they waged against the church was a war of extermination. They seem to have known no relentings, and their hostility never ceased for twenty-seven years." *Hawks Hist.* 137-38.

Simple in his history of the Baptists of Virginia, pages 72, 73, says: "In this grand struggle, while individuals of all parties joined in the opposition, the Baptists as a denomination stood alone, except so far as they were aided by the few Quakers." See also *Bives Madison*, 599-610. Some broad-minded public men in Virginia, notably Madison and Jefferson, aided in this struggle. It was this fight in Virginia, more, perhaps, than anything else, that put full religious toleration in the Constitution of the United States.

The Constitution as adopted in 1787 had an article referring to religion: "No religious test shall ever be required as a quali-

fication to any office or public trust in the United States." In March, 1788, the General Committee of the Baptists of Virginia met in Goosefield. The question was considered by them, "Whether the new Constitution which had now lately made its appearance in public made sufficient provision for the secure enjoyment of religious liberty?" It was unanimously agreed that it did not. Upon consultation with Mr. Madison the General Committee determined to address General Washington. The address said: "When the Constitution first made its appearance in Virginia we, as a society, had unusual struggles of mind fearing that liberty of conscience, dear to us than property or life, was not sufficiently secured. Perhaps our jealousies were heightened by the usage we received in Virginia under the regal government, when mobs, fines, bonds and prisons were our frequent repast." General Washington in reply assured them of his "readiness to use his influence to make these principles indisputable, and declared that the Baptists had been the persevering promoters of the glorious revolution." *Curtis Progress of Bapt. Prin.* 56.

Shortly after this address, (but a few months), Virginia proposed the first amendment to the Constitution as follows: "Congress shall make no law requesting an establishment of religion or prohibiting the free exercise thereof," and the same was adopted. Thus this country was freed from the religious intolerance in Virginia and other sections, and also the persecutions of "puritanical New England." It would have been better if there had been put in the Constitution a further provision that no moneys raised by taxation or public moneys should be appropriated to sustain religious sects in their work. The necessity for such a provision is seen now in some sections of the country.

As to whether or not Baptist ministers were required to give bond in North Carolina for preaching the gospel, we have this to say: In 1882 Col. John D. Whitford of Newbern (not a Baptist) wrote a series of articles for the *Newbern Journal* on the early history of that town, in which he says that Brinson, Fulcher and Purvey were imprisoned there for "holding the Baptist faith. They were held in jail for three months, and were stronger in the faith when the doors of the jail were unlocked than when they were locked up." In 1888 Rev. John T. Albritton, now of Mt. Olive, requested Mr. H. S. Nunn, (not a Baptist), then editor of the *Newbern Journal*, now dead, to examine the records of Craven county with respect to the persecution of Baptists in colonial times. On the sixth of September, 1883, the editor wrote in his paper:—

In looking over the old dusty records in the Register's office, we find an entry in the minute docket of the county court in 1741 noting the application by Baptists to be allowed to build a church in Newbern. Instead of granting the application, these applicants were all publicly whipped, bound over to keep the peace, and required to give bond for their good behaviour, and also to take the test oath.

We examined the minute book of the Court of Pleas and Quarter Sessions of Craven county from 1730 to 1746 some months ago. This book has, seemingly by design, been mutilated in many places. At one place a half page is torn out, at other places a page, two pages, and even three to six pages have been cut or torn out. We were not able to find what Mr. Nunn found in 1883, but there are some parts of the record that remain which are pertinent to the matter under consideration. The following appears:—

June 30, 1730. Court met according to adjournment.

A motion and petition was received by a sect of dissenting people, which call themselves Baptists, praying that they may be admitted to build a house of worship.

Rees Price, William Caruthers, and John Bryan, Esqs., made oath to several misdemeanors committed by the Petitioners, contrary to and in contempt of the laws now in force. Upon which it was ordered by the Court that the Petitioners be bound by recognizance for their appearance at the next court of assize and jail delivery, to be held at this town, then and there to answer to such things as they shall be charged with, and in the meantime be of good behaviour to all his Majesties Liege People.

Then follows the bonds of six well known Baptists, John James, William Fulcher, Francis Ayers, Nick Purify, Lemuel Harvey and John Brooks. It is true it is said that these men were charged with misdemeanors, but it seems clear to us from the connection that they were deemed ecclesiastical or dissenting offences, else why were charges preferred when they presented their petition to build a house of worship? What occurred reads very much like Acts 16: 21, and 24: 5.

The following is also copied from the same old record:—

June 20, 1740.

At the request of P. Roberts, it was admitted to receive a motion and petition read,

made by a sect of dissenting people called Baptists, that they may have the liberty to build a house of worship, and being duly examined by the court, acknowledged to all of the articles of the Church of England except part of the 27th and 36th, they desiring to preach among themselves. Referred. Court adjourned till to-morrow morning. June 21st, 1740.

Be it remembered that Francis Ayers, John James, William Fulcher, Lemuel Harvey and Nicholas Parify, do each and every one of them acknowledge themselves to be indebted to our Sovereign Lord, the King, 40s each. These to be levied on their several goods, chattles, lands and tenements, &c. The condition is in case the aforesaid named do well and truly keep the King's peace to all of his Liege people and in good behaviour, and appear at this court on the third Tuesday in September next, then and there recognizance.

We think the foregoing pretty strong evidence that bonds were required in North Carolina of dissenting ministers on account of their religious faith and preaching the gospel. History has not received that attention in North Carolina that it should. In recent years more attention has been paid to it than formerly, and many facts are being brought to light which are interesting in connection with colonial times. We think it is clear there was considerable intolerance in church matters among the colonists, and there was a fierce struggle against and victory over it. There was so much of it in various sections of the country that those who write about and record it ought not hastily to be charged with trying to pervert history for so doing.

In the struggle which occurred the Baptists shared their part in the battle and more, but they made a glorious history. Mr. Bancroft, in his history of the United States, Vol. 2, p. 66, 67, says: "Freedom of conscience, unlimited freedom of mind, was from the first a trophy of the Baptists." We recur to the achievement of the Baptists now not to brag about it, but that the errors that were made may be seen, and it may appear to our readers to whom they are indebted for some of the blessings they enjoy.

FROM OUR TRAVELLING AGENT.

Leaving Raleigh at 6:30 a. m. on Monday, the 17th, I was in Franklin, Va., at 10 o'clock, a. m. I like the fast train in some particulars very much. You certainly go somewhere very soon when you get on board of it. I found everything complete except breakfast, and that is not in it at all. If Mr. Cleveland will stick to that train long enough he will soon cease to be troubled with corpulency. I am glad it runs so fast that the window sash of the cars cannot be hoisted while the train is in motion. The proneness of a woman to hoist a car window is to me inexplicable, but nine out of ten will do it regardless of weather, dust or cinders. It was on this same trip that a good sister who chanced to have the seat in front of me all at once decided we needed some ventilation, and without any notice to anybody, up went her window. I felt like a piece of a western cyclone had come aboard. While my eyes were being filled with dirt and cinders, I had just a little pleasure in seeing her veil leaving her hat, and ribbons and bows getting into various positions, which were evidently not in accordance with the desire of the wearer. This, however, didn't last long, for after adjusting and re-adjusting her hat, and examining the stability of her hat pins, she decided to lower the sash. First, she pulled the sash, then the spring that held it; but never both at the same time. The kind assistance of the conductor at this juncture relieved the situation, and we had a pleasant ride till I left the train at

FRANKLIN, VA.

Here I spent an hour or so with the brethren over the line. A number of these were brought up in the Old North State, but who either by accident, providence, or design, have settled upon the "sacred soil." I found a good number of these taking the *Recorder*, and it was a real privilege to me to allow them to continue it for another year. I am sure if I were in Dr. Dickinson's place I should go to see these brethren often.

Just as I was making my way to the boat, I found that the usual pleasures which always attend a ride to Edenton on the "Lota" were to be multiplied by the presence of Dick Vann, Mrs. Vann and Harvey. I had heard Dick was in bad health, but I never saw him looking better. Certainly he doesn't eat like a sick man. He seems to be enjoying his rest fully. He neither reads, sings, nor preaches. This is a big subtraction to make from Dick, and if it had to continue, the question would be, what is there left? Just before we reached Winton I read him a chapter in "Uncle Tom's Cabin." This made him mad, so I gave him the book, Sister Vann promising to read it to him for insomnia. Travel is very light on the boat just now. An insurance agent and myself had the entire upper deck after we left Winton. Fortunately,

however, he could sleep and so could I. So it was not long before we were in Edenton and at our quarters for the night. It is always a real pleasure to meet the people of this old town. They may not be as aggressive on some lines as men of other places, but there is a sort of high-toned independence among the people, a grateful and reverential remembrance of what has been, that is hard to keep from falling in love with. Fishing and trucking have been a success in this section, so I did not hear so much about scarcity of money. Bro. K. R. Pendleton was very kind in the help he gave me in my work. Bro. White made a good impression on the brethren for the time he was with them, and they look forward with pleasure to the first of August when he becomes their pastor.

Now the want of just one more railroad pass is the only thing that disturbs me as I start to

ELIZABETH CITY.

It is bad enough at any time for a newspaper man to have to pay money to ride, but especially when the returns of the week promise to be short, as they are now. The investment, however, was a good one. I found Dr. Blackwell and his people not at all cool, but in a good humor, all of them willing and most of them able to pay their subscriptions. The new Sunday-school room is rapidly going up. This will, all told, cost \$2,500. It is well planned, and will, when completed, be the finishing up of a complete and elegant church. I almost feel that they ought to, have Dr. Hatcher to come and re-dedicate the entire church since this much needed addition has been made. I want to suggest that some of our churches which have been trying to build a Sunday-school room for two or three years, and are fearful that they may be that much longer in completing them, write to Bro. E. F. Cohoon, Elizabeth City. He has a plan that worked like a charm with the church there, and will be successful in any Baptist church in the State. The brethren are much pleased with Dr. Blackwell. The church is constantly receiving members. The entire town seems to be looking forward with real delight to the meeting of the Convention there in December. Whoever fails to be present will miss what now promises to be a most enjoyable meeting of our people. J. C. C.

We must have money to publish the *Recorder*, and we must have it now. Subscriptions are out all over the State that will come in at the Associations, but we cannot wait so long. We know times are hard, but that is no reason why we shouldn't have what is due us if you are able to pay it, in order that we may satisfy our creditors. As we said before, it is small to you, but it amounts to considerable with us. Please attend to this at once. Don't send stamps.

PERSONALS AND OTHER ITEMS.

Rev. J. H. Lamberth is engaged in evangelistic work in Virginia.

Rev. G. T. Watkins is conducting a meeting at Mill Creek, Person county.

Rev. I. W. Thomas is engaged in a protracted meeting at North Catawba.

Rev. T. J. Taylor of Warrenton is conducting a meeting at Warren Plains.

Rev. W. A. Smith was in our office last week. He is located at Cedar Rock.

Bro. Wiley G. Ferebee of Belcross was in Raleigh last week and paid us a very pleasant visit.

Bro. J. E. Peterson of Goldsboro paid us a pleasant visit while in the city last week.

Dr. Geo. Dana Boardman has been tendered the presidency of the Temple College, Philadelphia.

The next session of the Baptist Congress will be held in Dr. Lansing Burrows' church, Augusta, Ga.

We are very glad to be able to announce that Prof. Carlyle is fast recovering from his recent illness.

Rev. A. D. Hunter of Carrsville, Va., passed through Raleigh on the 22d on his way to his former home in this county.

The *Harringtonian*, by the young ladies of Southwest Virginia Institute, is out. It is in every way a credit to the institution.

Pastor W. R. Gwaltney of the Wake Forest church has been granted vacation during the month of August by his church.

Rev. F. H. Poston of Smithfield, and Rev. Wiley Page of Godwin, held a series of meetings at Blackman's X Roads recently.

Rev. M. P. Matheny goes to Welford, S. C., to assist Rev. J. E. Covington in a series of meetings the second Sunday in August.

Rev. Dr. Flippo, a former pastor at Roanoke, Va., has accepted an agency for the American Baptist Publication Society.—*Asheville Baptist.*

The church at Fair Bluff is having an interesting series of meetings, the pastor Bro. Smith, is being assisted by Bro. L. Johnson of Rockingham.

Rev. N. P. Stallings of Currituck county was in Raleigh last week in attendance on the encampment of Odd Fellows. We were pleased to see him.

The catalogue of Buie's Creek Academy, of which Rev. J. A. Campbell is principal, is on our table. We are glad to learn of the progress of the Academy.

Cards are out announcing the marriage of Miss Etta Murchison, daughter of Rev. and Mrs. D. C. Murchison, and Mr. L. R. Hayes, at Gulf, N. C., on the 27th inst.

Mrs. I. McK. Pittinger, wife of the rector of the Church of the Good Shepherd of this city, died at Glen Cove, Long Island, on the 20th inst. We extend our sympathy to the stricken family.

We are sorry to learn of the sickness of Rev. W. B. Oliver, Wilmington, N. C. We hope however he is not seriously sick and may soon be at his work again.

We greatly regret to hear of the assignment of Rev. E. L. Pell of the *Bible Reader*. We hope that he will be enabled to resume publication at an early date.

Rev. J. E. Green has accepted the position of principal of the Yadkin Valley Institute, and his address hereafter will be Booneville, N. C., instead of Mooresboro, as formerly.

We are glad to inform our readers that the excellent series of "Talks on Law" by Judge Robert W. Winston will be continued for some time. Every one of them is valuable.

Rev. Thos. Spurgeon, who has been preaching and delivering his father's noted lectures in America, has returned to England, and will take charge of his father's church, Aug. 1st.

We greatly regret to learn of the sudden death of Rev. Geo. P. Moore, near Pittsboro, Sunday, 23d inst. He was a faithful servant of the Lord, and his death is a great loss to his churches.

Dr. Chas. Lee Smith of William Jewell College, is spending a month of his vacation at Carolina Beach. He writes that the last session of William Jewell was the most prosperous in its history.

We were pleased to see Bro. Rufus Hunter, formerly of this county, recently of Oshkosh, Wis., back in North Carolina. He intends to return to Johns Hopkins University in the fall to complete his course.

It is Richmond Female Institute, and not college, that we spoke of so highly in our last issue. Dr. Nelson will take pleasure in sending catalogues and other information to parents having daughters to educate.

The announcement of Crozer Theological Seminary appears in another column. This Seminary has made rapid strides to the front within the past few years, and is worthy of the consideration of ministerial students.

We call attention to the announcement at the top of the first column on this page. If you want "What Baptists Believe," you must pay up before August 1st. We need the money now, and cannot afford to give a premium in the fall months.

Cards are out announcing the marriage of Prof. William J. Ferrell of Wake Forest College and Miss Irene Cartwright of Cartwright's Wharf, Va., July 27th, at Court Street Baptist church, Portsmouth, Va. We extend congratulations and best wishes.

Rev. Jasper Howell, Jr., is at present at Home, Tenn. He contemplates preaching next year, and would be glad to get a church in North Carolina. Bro. Howell has just completed his third year at Wake Forest College, and is spoken of very highly by his professors.

Rev. M. C. Walton writes that Rev. J. T. Jenkins will join him in conducting a tabernacle meeting at Pinhook, about four miles from Teachey's, beginning Aug. 5th. A tabernacle has been built to seat 1,500 people, and other arrangements made looking forward to the salvation of many souls.

The annual meeting at the Thomasville Orphanage takes place to-day, (26th). Rev. R. L. Patton of Morganton preaches the sermon, and Bro. E. E. Hilliard of Scotland Neck delivers the annual address, which is followed with exercises by the orphans. Trustees meet the 25th. A very pleasant time is expected.

Rev. G. H. Church of Bryson City preached at the Baptist church Sunday morning and evening. Mr. Church's visit here was with a view to a call to the pastorate of the church. The congregation were well pleased with him, and will hold a meeting Sunday to decide the matter.—*Statesville Landmark.*

Rev. and Mrs. H. C. Moore of Morehead City are in the city on a visit to the latter's parents, Mr. and Mrs. J. E. Peterson. Mr. Moore having resigned the pastorate at Morehead City, will shortly leave for Rochester, N. Y., where he will enter the theological seminary, and also will have charge of a Baptist church.—*Goldsboro Headlight.*

The church at Goldsboro has called Rev. C. A. Jenkins to be their pastor. Bro. Edwards, the present pastor, goes to Fayetteville August the first. The church at Goldsboro has been most fortunate in securing the best of pastors. We congratulate the brethren in the selection of Bro. Jenkins and hope he may find it in the line of duty to accept this work.

Pastor A. M. Simms resigned the care of our church here Sunday. His acceptance of the Tabernacle church, Raleigh, N. C., was like a thunderbolt in a clear sky to us. It is with great reluctance we give him up. There has been, and is now, the best of feeling between the church and Bro. Simms. Bro. S. will remain here until August 1st. May God direct the right man to McKinney.—*Cor. Texas Baptist and Herald, July 20.*

Rev. A. Cree met with the colored ministers and brethren at Kelford, Bertie county, on Friday, 14th inst., to form a new colored church. Pastor Wilson preached. Pastor Pearce read the constitution and terms of fellowship which he had drawn up. Bro. Cree addressed the assembled brethren and united with the other ministers in setting apart three members of good standing from Sandy Branch church as deacons. The church starts with twenty members from Sandy Branch church.