

The Biblical Recorder.

WEDNESDAY, NOVEMBER 15, 1893.

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J. C. CADDELL, AGENT AND CORRESPONDENT.

CONSTRAINING LOVE.

Christ, in the parable of the Great Supper, mentions the fact that the lord of the feast commanded his servants to go out into the by-ways and compel men to come to his feast. This is a strong word, and carries with it the idea of constraining power. To compel men to come to the gospel feast, in the sense in which the Saviour used it in this parable, does not carry with it the idea of unholy force, or violence, for this would be contrary to the spirit of the gospel and the genius of Christianity; and hence, the plan resorted to by Rome and by Mohammed of using the sword as an instrument with which to propagate the faith, does not commend itself to those who have right views of Christianity.

But the words of the Saviour in the parable alluded to certainly imply persistent effort to save men, and a great deal of Christian warmth and Christian love in prosecuting that blessed work. We greatly fear that the cold formality and staid habits that have crept into many of our congregations, especially in our city churches, are operating very much against the progress of our principles and the progress of the gospel as we preach it. It is a fact that none can dispute, that as we progress in culture and refinement, there is a well-marked tendency to abandon what are regarded as the less refined habits of our ancestors. This idea is carried into our religious life and worship. If there should be seen in some of our city congregations the warmth and fervor of primitive Christianity, when a great multitude cried out "men and brethren what shall we do," there would be a great rattling of eye-glasses, and the high-toned sons of fashion would be ready to say, "that was almost a religious mob;" others might say, "it was rather a vulgar scene." It is a well-known fact that when Moody and Sankey went to England that many of the English aristocracy that condescended to attend their meetings were disposed to criticize what they saw, simply because it fell short of the destitute worship to which they were accustomed.

We thank God for giving us many men and women of wealth and culture, as well as for giving us many of the poor of this world from the by-ways and hedges; but we should carefully guard our worship from that dead formalism which would deem it a breach of decorum for a poor sinner to cry aloud in God's house for mercy, or for a happy saint to express audibly by words, or even shouts, the joy felt within. To such an extent, however, have some of our congregations drifted into this decorous formalism that the pastors when conducting protracted meetings rather guard against any special manifestation of feeling. The praying, the singing, the preaching, all are modelled after this idea, and when sinners are invited to come to Christ, God's people are not even asked to go into the congregation and persuade them to come. They say they do not believe in persuading men to come to the gospel feast, or to Christ, when he himself has commanded his servants to compel them to come. The cold indifference, or the dead formalism, that would prompt a man to stand like a statue in a meeting near his own child, his neighbor, or even a stranger whom he knows to be a sinner, without making an honest effort to bring him to Christ, is no recommendation to the discretion or piety of him who is influenced by it. There can be no doubt that the movement inaugurated by John Wesley was the result of the fact that he was weary with the formalism and fading piety of the Church Establishment in England. The fervor and noise that characterized the early Methodist meetings were but the natural outcome of his protest, and that of his followers, against the chilling quiet and formalism of the Episcopal worship.

There must always be a good deal of warmth and more or less demonstration about true religion; and we would guard our pastors and congregations carefully from being so influenced by those about them, or from false views of Christian decorum, as to allow their methods of worship to degenerate into that cold stereotyped formalism that is chilling to piety, and that hinders their churches in their growth in grace and the work the Master has committed to their charge. While guarding them against the habits of worship and work that would rob our people of the warmth and earnestness of primitive days, let us learn to cultivate that love for the spring and straying about us that will prompt us to labor earnestly for their salvation, and to the contrary of the cold and staid formalism.

DRIFTING TO THE CITIES.

There is a very marked tendency now, especially on the part of young men, to leave the country, and the farm, and drift to the cities. More or less of this may be expected at all times; but after all, is the rapid growth of this habit best for the young men, the cities, and the country at large? America has, since its settlement, been largely an agricultural country. There seems to be something in the life of the farmer that develops a sturdy and virtuous type of manhood, and we can but hope that the day is far in the future that our people shall cease to be noted as an agricultural people. To our young men, then, who are growing weary with what they call the hum-drum of country, and especially farm life, we would say, be very slow in deciding to leave the farm for the city. All pursuits have their trials, but after all it is the most independent life a man can live. One great advantage connected with life on the farm is found in the fact that those who lead it are generally stout and healthy. Many a pale and debilitated merchant or resident of the city would give the accumulated wealth of years for the robust health and vigor of the young man on the farm. Then, again, as we have just intimated, there are fewer temptations thrown in the way of young men in the country than in the city. To enjoy life, one must have a good appetite, must be able to sleep well at night, must have a clear conscience, and good morals. If one is a Christian his capacity to enjoy life is greatly increased. If a man has these blessings he certainly ought to be content with his lot. "Godliness with contentment is great gain," says an inspired apostle, and one can often more readily realize the force of this language in leading a life that has a tendency to promote both of these graces. If the young man, then, has anything like a fair showing, let him stick to the farm. Many have learned by sad experience the force of these words by Eugene Field:—

"I am sick of the roar of cities,
And of faces cold and strange;
I know where there is warmth of welcome,
And my yearning fancies range
Back to the old homestead
With an aching sense of pain;
But there'll be joy in the coming
When I go home again."

HENRY MARTIN TUPPER, D. D.

A genuine sadness fell over our city last Sunday morning when it was announced in the churches that Dr. Tupper, so well-known as the able President of Shaw University, was dead. His death was not unexpected, as it had been manifest for some days that he was rapidly sinking, and the nature of his malady gave no hope of recovery.

Dr. Tupper was born at Monson, Mass., April, 1831, and spent his early youth on his father's farm. His early education was limited, but mainly through his own exertions after becoming of age he matriculated at Amherst College, where he graduated in 1850, and then entered the Newton Theological Institution, from which he also graduated, just at the outbreak of the war. In the same year he was ordained to the ministry and joined the Army of the Potomac, with which he served as soldier and chaplain with honor and piety. In this capacity he became acquainted with the Race, for the elevation of which he devoted the best energies of his blessed life.

In the last year of the war Dr. Tupper came to Raleigh as a missionary to the negro race, and in a few months had prepared the way for establishing Shaw University, which has since been under his watch care, and which, largely through his ability, has attained its present high plane as the foremost institution of its kind in the world. But it is needless for us to speak of this institution so well known North and South, though its grand history was wrought by his life.

Dr. Tupper's work has been peculiarly blessed. We do not hesitate to say that no other man in our knowledge could have done what he has done in our midst. Coming among a people against whom he had but lately borne arms, laboring in the interest of a then despised race, a "stranger in a strange land" indeed; his task was beset with difficulties. Yet his energy, his Christian demeanor, his honest piety, his righteous character, and his gentle godliness, at once won for him the high esteem of all sects and classes, and enabled him not only to elevate the intellect and the character of the negro, but also to do much toward healing the gaping wound of war. Truly

"His life was gentle, and the elements
So mix'd in him that Nature might stand up
And say to all the world, 'This was a man!'"

Although the efforts of Dr. Tupper's life were devoted to a special object, they were productive of general results; and in this his death is a public loss. Let us thank God that his work was so well accomplished; and may he raise up another worthy of his man-

tle! And let us pray him to keep and comfort his noble companion and children, who have labored with him so nobly, in this sad hour.

Dr. Tupper's funeral was preached from the chapel of Shaw University on Tuesday morning, before a large concourse of our citizens, by Dr. T. E. Skinner, after which his remains were interred on the University grounds.

It cannot be concealed that in many communities Christianity is becoming modernized. This century has seen the great economic law of division of labor developed. In making a coat, one person furnishes the material, another a machine, another operates, and another sells. This is due to the rapid growth and increasing demands of civilization. It is necessary to the times. But Christianity cannot be lived, or Christian works carried on, by division. It is true that some are better fitted for certain paths than others. But all must join in the work. The tendency toward division of labor in Christian life is most prominent in benevolent societies. Men give to these societies, and feel that their part is done. But not so. It is very well to give freely and liberally of your means, but as Christ gave himself, so also must we give ourselves. Our money may relieve physical want, but our words alone can relieve the distress that oppresses souls. Societies can distribute alms, and relieve much physical suffering; they may bear messages, but it is so often in a cold, mechanical way that the longing of the soul is not satisfied! God demands our time as well as our money. A society can never impress the goodness of God, the power of his grace, or the tender brotherhood of his sons on suffering mankind, as the personal contact of the giver who gives in the name of Jesus. Societies have their place, but they should not encourage men to depend on their check books alone.

We were very much impressed recently by a statement from a distinguished social author that Masonic and Odd Fellow lodges were endeavoring to fill a place among men that should have been occupied by the church from the beginning. The divine commandment, "Love thy neighbor as thyself," should be the basis of our churches. It is almost the basis of the two organizations referred to above. We know that the churches have failed to carry out this, the greatest and most sacred of all commandments addressed to Christians as to their earthly conduct; and we know if Christians obeyed that command there would be no need for other organizations than the church of Christ. Alas, how often do we call each other brother when the spirit of brotherly love is not within us! How often do Masons and Odd Fellows relieve the suffering of those whom they call brethren, when the church has failed. Surely it should not be said that members of any earthly organization are more brotherly than are the brothers of the church. The church is a divine organization, and its members are brothers under one fatherhood, and they should live in closer, warmer, and more sacred love than is possible under other conditions. Let us love our fellowman, let us relieve more earthly suffering, and save more souls. Let it not be said to our shame that secular organizations were governed by a more brotherly spirit than is our church whose very foundation is love, the law of Christ, and the hope of the world.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

These words were not addressed to pastors or teachers, or any special class. They furnish the motive for your actions and mine, and for those of every child of God. It includes all Christians and all actions. How often is this command transgressed. Say you, we all sin, and sin more gravely than in transgressing this law, for we can't help it. But Christ says, "If ye love me ye will keep my word." And as we profess to love Christ, so should we make the "glory of God" the motive of our actions, whether our occupation be secular or sacred, for to the Christian all his occupations should be sacred.

But the subject is too general for a short editorial. We wish to speak of newspaper disputes between the brethren. How many of us feel that what we do is for the "glory of God" when we attack another brother, and ascribe unholy motives to his work? How many enter into disputes, forget our brotherhood, and decry another's character and ability, without considering God's kingdom? "Think on these things."

SOME pastors, especially those who occupy "great" pulpits, and entertain "immense" audiences, and preach "striking" sermons each Sunday morning, are accustomed to think that God called them for no other object than to expound his word, praise his name, and prepare a certain number of dis-

courses each week. But there is other work, far more noble and more Christ-like that we believe God bids us do. The world is full of perishing souls who can never be reached from the pulpit. The pastor must mingle with the people. It is not creditable for him to preach a gospel of brotherhood, and then refuse to relieve his brother, however low his condition. It is not creditable for him to preach the gospel of Christ, and fail to go to any extreme to save a soul. It is not creditable to claim to be a servant of Christ, and not do his works and execute his law. It was once a cross to be a Christian, but now how often is the pastor's condition better than his fellow man's! He should always be happy, for there is a divine happiness that all servants of Christ enjoy, but it does not grow from easy circumstances, a great reputation, or a large salary. Jesus knew not distinction among men; he came to save all. His field were all unsaved mankind, and to them he gave himself. He did not stand in the pulpit and call for sinners, but went along the highways and hedges in search of the perishing. So to day the pastor's work should not be confined to the pulpit—it is well enough that he preaches twice a week—but he should seek the lost wherever they are. It is easy to give a general invitation, and announce services, but the true servant of God will not stop there, but will go to those who will not come, tell them the story of Jesus, and show them his character by their works.

FROM OUR TRAVELLING AGENT.

ROBESON ASSOCIATION.

This body met with the church in Maxton, N. C., but the Baptist church being too small to accommodate the Association, the Presbyterians were very kind in furnishing their church for the accommodation of the Association.

The churches were all represented, and while we did not have the large crowd which we are accustomed to see at the meeting of the Robeson Association, still we had a most harmonious session, and we feel that the Baptist interest was greatly encouraged and strengthened by this meeting.

Bro. A. R. Pittman was again elected Moderator, and this is the eleventh year he has presided over this body. It seems that no one else is thought of in this connection, and certainly no more acceptable officer could be found. Bro. Pittman is very kind and courteous to every one, with plenty of business and system to insure the successful carrying on of the work of the Association, and yet not too much of the cold and tasteless "parliamentary" to absorb the ease and sweetness of the work of the Association.

When Bro. Proctor was re-elected Secretary the Moderator remarked that he hoped he would ever be retained in this position, and no utterance in the Association met a more hearty response. Bro. Proctor is one of those sensible fellows who stands behind and yet leads the work in the Association. I intend it is a duty he owes to other Associations to make known the methods by which he has worked up this Association to its present efficiency and the harmony and apparent ease in which it does its work.

The entire membership go to the Association with no other thought than that we are to go ahead of what we did last year. This year the increase in State Missions was most gratifying. Notwithstanding the hard times, all the churches gave much more to this object than heretofore.

All the objects were well discussed, and what we were glad to see was that these discussions were participated in largely by the brethren of the Association. We hope to see this prevail more and more in all our Associations. The appointing of committees to write these reports a year in advance will do much to bring about this thing. Then the writers of the reports will study the subjects, and will feel that they have something to say which will interest the Association.

Nobody can dispense better hospitality nor more of it in the same length of time than an old-fashioned Scotchman, and by the way, a lot of them are getting to be Baptists. We enjoyed our stay greatly, did well for the RECORDER, and now we are off to the Little River, which meets at Mt. Taber church in Harnett county. J. C. C.

PERSONALS AND OTHER ITEMS.

... The Virginia State Convention was in session last week.

... We thank Bro. A. Cree for esteemed favors during last week.

... A \$3,000 Baptist church is in course of erection at Ramseur, N. C.

... Rev. E. F. Jones of Gastonia baptized four converts on the 5th inst., says the *Gazette*.

... Rev. Charles Durham has received a call to the pastorate of the church at Bryson City, Tenn.

... Rev. J. L. Bennett was engaged in a series of meetings at Gum Springs, Anson county, last week.

... Rev. D. B. Nelson has changed his address from Biltmore, N. C., to Yale, Henderson county, N. C.

... If you fail to get the RECORDER, let us know, and we will do all that is possible to correct the mistake.

... Rev. W. H. H. Lawhon preached his farewell sermon to the church at Pee Dee, near Wadesboro, on the 5th.

... Rev. W. J. Fulford has tendered his resignation as pastor at Maxton. The church has refused to accept it.

... Rev. W. T. Jones, the new pastor of the Second church, Goldsboro, has arrived and taken charge, says the *Headlight*.

... We are glad to learn that the *Bible Reader*, which lately suspended, will be revived in Richmond by Rev. E. L. Pell.

... Rev. J. K. Howell will take charge of the Rocky Mount pastorate on the 26th inst. May God bless Bro. Howell's ministry here as he has elsewhere.

... Revs. E. P. Ellington and W. H. Wilson of Madison closed a revival at Somersfield last week in which there were twelve professions of conversion.

... We have received a copy of a book entitled "Jesus Christ Himself: The Sample, Source and Substance of Salvation," by D. C. Taylor, Tyrone, Pa.

... The Foreign Mission Board, Boston, of the Congregational church, closed their fiscal year with a debt of \$88,000 which has since increased to considerably over \$100,000.

... Rev. Frank Dixon, the youngest of the three brothers who are Baptist preachers, is to be the stated supply of the Centennial Church, Brooklyn, N. Y.—*Watchman*.

... Rev. W. V. Savage recently conducted a good meeting in his church at Columbia, Tyrrell county. It is stated that Bro. Savage is the only Baptist preacher in that county.

... Rev. W. J. Wyatt writes: "I now have four churches, and our work is in good condition. We have baptized fifty-three this year, and expect more in the near future."

... It is stated that in the recent revival conducted by Rev. J. L. White of Asheville, at Knoxville, Tenn., there were more than two hundred professions—a glorious outpouring of the Spirit, indeed.

... We regret to learn that Miss Fannie E. Heck, President of the Woman's Central Committee of North Carolina, has been quite sick for the last ten days. Our readers will be glad to learn that she is now recovering.

... Rev. Archibald Cree baptized two candidates at Jackson on the 6th as a result of a recent meeting. Others are awaiting baptism. We are pleased to learn that the church has called Bro. Cree for another year.

... Rev. M. L. Kesler and family removed from Laurinburg to Red Springs on the 7th inst. Bro. Kesler is pastor of the church at each of these places, and we are glad to learn that he is meeting with great success.

... Bro. N. P. Stallings publishes an earnest and worthy appeal in another column. He is without a co-laborer in his county, and deserves help. He says: "I baptize a Methodist brother occasionally, and wish I could baptize all of them."

... Rev. J. C. Crumpler writes: "We expect to begin a meeting at Mt. Holly on the 12th, and will have the assistance of Bro. L. R. Carroll. I now have care of Mt. Holly, Myrtle Hill and Olivet churches. Had I one more, my full time would be occupied."

... Dr. N. B. Cobb has been called to the pastorate of the church at Pittsboro for another year. The Doctor says this is the best church for its size in the State, and that each month he finds some improvement in the church, both spiritually and structurally.

... Rev. F. H. Jones, a Baptist minister from Chatham, Va., will preach at the following places on dates named: Eaton's church, Thursday, November 23d; Farmington, Friday, 24th; Jerusalem, Saturday, 25th; Mocksville, Sunday morning and night of the 26th.—*Davids Times*.

... We are grateful to brethren W. B. Johnson and G. O. Wilhoit for representing the claims of the RECORDER at the South River and Stanly Associations. It is needless to say that these brethren were successful. With such friends all over the State, our usefulness would be unlimited.

... It is very important that those who intend attending our Convention send their names to the committee at Elizabeth City immediately. The brethren desire to know just how large a delegation they shall have to entertain, so that no one will be inconvenienced. Don't wait longer, but let brethren Aydtlett and Ward have your names immediately.

... Dr. J. A. Mundy has resigned the pastorate of the church at Greenville, S. C., and has prevailed on his charge to accept his resignation. This pastorate has been occupied by Dr. Mundy fourteen years, and his people were very loth to part with him. It is stated that Dr. Mundy has received two calls, one to Wilson, N. C., and another to some point in Virginia. We hope our State may be so fortunate as to secure Brother Mundy.

... We regret to chronicle the death of Bro. A. L. Ferrall, which occurred suddenly on the 9th inst. Bro. Ferrall had been a resident of Raleigh for many years, and his life was that of a good citizen and faithful servant of God. As a city health inspector he proved an exemplary officer, both in the character and ability of his work. He was forty nine years old at the time of his death, and leaves a wife and several children, to whom we extend our warmest sympathy in this sad bereavement.