

# BIBLICAL RECORDER.

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## TALK WITH SUPERINTENDENT TOON

We saw Col. Toon the other day, and congratulated him upon the unusual number of good reports from the Teachers' Institutes in several sections of the State. At one there were eight; teachers. At each of them there seems to have been unusual enthusiasm. "Yes," said the Superintendent, "we are just getting under way now; and I feel that a good start has been made. I appreciate the speaking and writing that has been done; but the time has come for more direct work. Our teachers, local committees and county superintendents need stimulating. These institutes are helping very much at these points. Our teachers are especially in need of practical instruction."

You have had the assistance lately of some teachers who are not employed in State institutions, haven't you? "Yes," and they have done good work. I would like to see all the higher institutions sending men out into this needy field. We will never reach the free school teachers unless we go to them."

"Another matter I have in mind," said the Superintendent. "You have seen the pictures of eminent North Carolinians in Mr. Peele's book entitled *Lives of Distinguished North Carolinians*. Well, I have engaged to have copies of these made, to be sold for a low price. I think they will be a source of inspiration in any school room; and they will be especially appropriate in the new free school libraries."

A better idea than that has not lately come out in North Carolina. We wish arrangements might be made to have these pictures framed and put in every school-house. And then the Legislature would require teachers to be examined on the subject of North Carolina biography with a view to telling their pupils each year about these men. Right here we may take occasion to say that Mr. Peele's work is but half accomplished. He has a second book of North Carolina biography in which others than men eminent in public life are treated of. We hope the sale of the first book will call out the second.

North Carolina is proud enough; she has right to be proud. But many of her children, old and young, do not know just why they are proud.

Mr. Toon went on to say—"I have another idea. Do you know where I can get a picture of the battle of Moore's Creek or Kings Mountain or of any other historical event in our State?" We confessed that we do not. "Well, we ought to have such pictures; and they ought to be in our public schools."

That strikes us as a good idea, too. It may be possible that our State Library or the North Carolina Literary and Historical Association may induce Mr. Randall or some other artist to create a series of paintings to be put in the State Library. It would be easy to have first-rate reproductions made for the schools and the homes of North Carolina. Surely we could do no better thing.

Changing the subject, what about those swamp lands, Colonel? Aren't you and the Governor in trouble about them? "Yes, but I think we shall come out all right. You see, several years ago the State gave a Mr. Finch an option on all the public lands except the tracts in three counties—Orange, Jones and Richmond. The option was very loosely worded. Mr. Finch may buy at fifty cents per acre any part of the lands not less than a thousand acres. For example, he may buy a tract one acre wide and a thousand feet long or five thousand or ten thousand long, thus splitting our property. We have 100,000 acres under this option. Some of the land is valuable. The timber on some of it is worth many times fifty cents an acre. As I said, the option was given several years ago. It would have expired in February. But before the last administration retired, it was renewed. So we were prevented from considering it. I hope we can be released from it."

Col. Toon recently went to see these

swamp lands. He learned that the lumber from them was being stolen whole sale. The boundaries are not well defined, and this makes it easy. He has surveyors now at work.

The money derived from the swamp land goes to the free schools. There has been manifested a disposition to use this money (now in the Treasury about \$170,000) to make good the extra \$100,000 appropriated by the General Assembly. But this would be a wrong. The free schools are entitled as fully to this hundred thousand dollars as the other institutions are to their appropriations. To deny them and to repay them with their own money would be a grave wrong. Col. Toon agrees with us that a good thing to do with the swamp land funds is to build school houses.

## The Prerequisite to the Lord's Supper.

BY REV. J. N. STALLINGS.

I use the definite article and the singular in the phrase, "The Prerequisite," advisedly. It may be asked: Is there only one prerequisite? I reply, There are several; yet all others are included in this one, viz, Church membership.

We frequently hear the defenders of restricted communion say: It is not a question of "close communion," but of "close baptism." I do not think that meets the case—it is, at best, an evasion of the true reason, viz, close church membership, upon which ground alone can every argument against restricted communion be successfully met.

Let us see. Regeneration is a prerequisite for the Supper; so is baptism. Each is a prerequisite for church membership; but both may exist without church membership; while scripturally church membership is necessary for participation in the Supper. This appears from the fact that it is a church ordinance, and to be orderly administered only as such. See Acts ii:42, and i Cor x:23 and 33. That the participant must be a church member is clear; because he must be subject to the discipline of the church. See i Cor. v:4 chapter.

Now, that the close baptism argument will not meet every case is clearly shown by an example. Here is one of my own knowledge: A gentleman made a credible profession of faith in Jesus Christ, was accepted for baptism by a Baptist church, and baptized by the pastor, a clear case of a valid baptism according to the Scriptures. He afterwards withdrew from the Baptist church of which he was a member and united with the Presbyterians and was excluded by the Baptist church. No one ever questioned his conversion, for he led a pious, consistent life; no one ever doubted his scriptural baptism; yet he was never (nor could he be) invited, after his exclusion, to the Supper in a Baptist church. Why not? Simply because he was not a member of a Baptist church. So church membership is the prerequisite, including every other qualification, no one being entitled to participate unless at the time in fellowship in some Baptist church. Here is the order as given in Acts 2:41 and 42:

1. Conversion (repentance and faith).
  2. Baptism (immersion).
  3. Church membership (added to the church).
  4. Continuance in doctrine and fellowship (sound doctrine and church fellowship).
  5. Breaking bread (the Supper).
  6. Prayers (a pious life).
- This order can not be reversed nor any part omitted.

Salisbury, N. C.

## Using What We Have.

It is not what we have that blesses the world; but its in the way we use what we have. Parents should teach their children that the gaining of wealth or power for the mere sake of having it, is failure; but to gain for use is success. Teachers should teach their students to be studious, but above all, teach them the absolute necessity of learning to use what they learn.

The servant who was intrusted with five talents was not rewarded on his lord's return for having the five talents, but for having used them. He who craves to be blessed, that he may be a blessing breathes the most noble of prayers; and he who strives to make a blessing of a blessing is the most noble of men.

A. R. FLOWER.

## Unfinished Lives.

BY REV. W. R. CULLOM.

A few years ago it was my privilege to spend a night in a delightful country home in another county in North Carolina. An atmosphere of subdued silence made itself keenly felt by the time one entered the house, and in a little while the secret almost told itself without any definite words. The grief-stricken father and mother were in great bewilderment as to why "George" had been taken from them just as he was entering a noble and splendid young manhood. Early in the morning we walked out to the little cemetery hard by the house. Around the newly-made grave was a neat iron fence, and at its head a modest stone of pure white marble. On the marble was carved a lily just budding out into a lovely flower; but, alas, its blossom was broken, and its head was fallen just where it would be expected to give forth its sweetest fragrance and its most charming beauty.

It is easy to see what it was meant to suggest, but blinding tears had doubtless caused those fond parents to misread God's meaning. The scene has often come back to me since, and has as often suggested the thought that there are no unfinished lives in God's economy. Instead of carving the lily with its blossom broken and fallen, would it not be truer to the facts as brought to light in the gospel to carve the mere root, or at most a small bit of the stalk and of the bud to represent the life on this side the grave, while the full maturity and strength and beauty appear only on the other side. Instead of the grave's cutting us off from service in the kingdom of God, some of the last assurances in the Bible seem specially designed to meet our hopes and aspirations at this point. Speaking of those who go into the "New Jerusalem," John says that "their works follow with them," and that there "His servants will serve Him."

Another side of this same subject has been very suggestively treated by Henry Drummond. He was making an evangelistic tour among the colleges of Australia, and soon after his arrival on that island continent, his friend and schoolmate, the Rev. John Ewing, was smitten with typhoid fever, and soon passed away in the midst of great usefulness, and with the prospects of immeasurable good before him. Drummond went to his friend and stood by his side to the end. "He passed away," he says, "my hand in his, more gently than a sleeping child." At the memorial service over this young herald of the cross, Drummond gave expression to the following: "There are two ways in which a workman regards his work—as his own or as his master's. If it is his own, then to leave it in his prime is a catastrophe, if not a cruel and unfathomable wrong. But if it is his master's, one looks not backwards, but before, putting by the well worn tools without a sigh, and expecting elsewhere better work to do."

Work is given men not only, nor so much perhaps because the world needs it, but because the workman needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, it is a place for making souls; for fitting in the virtues to one's life; for turning out honest, modest, and good natured men. So it is with the work of the State or of the church. This is why it never hurries—because it is as much for the worker as for the work. For Providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their course from year to year bewilderingly, but that men and nations, in carrying them out, should find their education, discipline, unselfishness, and growth in grace. These lessons learned, the workers may be retired—not because the cause is won, but because it is not won; because He has other servants, some of lesser tasks, some half employed or unemployed, whom He must needs call into the field. For one man to do too much for the world is in one sense the whole world's loss. So it may be that God withdraws His workers even when their hands are fullest and their souls most ripe, to fill the vacancies with still growing men, and enrich many with the loss of one. I do not propose this, even as an explanation of the inexplicable phenomenon, which startles the church from time to time, as one and another of its noblest leaders are cut down in the flower of their strength. But when our thoughts are heavy with questions of the mysterious ways of God, it keeps reason from reeling from its throne to see even a glimpse of light.

The great question for us is as to whether our service for God here is of sufficient high order for Him to trust us

with the higher service hereafter. "He that is faithful in the least is faithful also in much; and he that is unrighteous in the least is unrighteous also in much. If, therefore, ye were not faithful in the unrighteous mammon, who will entrust to you the true riches? And if ye were not faithful in that which is another's, who will give to you your own?"

This is our time of probation, our time of testing. Blessed indeed is he who so uses his present opportunities as to hear from the Master's lips at last: "Thou wast faithful over a little, I will set thee over much; enter into the joy of thy Lord." Then shall such a one realize that his true life is just begun.

"We'll catch the broken thread again, And finish what we here began; Heaven will the mysteries explain, And then, oh then, we'll understand."

Wake Forest, N. C.

## Responsibility of Parents.

REV. EDWIN FORREST HALLENBECK.

The parents are the architects of the home. Others may have some part in the building, but father and mother will make the design. Their ambition, their ideals, their conduct largely determine its character and shape its influence. To the parents then belongs a tremendous responsibility. It may not be disowned. It can only be measured by the issues which are at stake. It is not enough for us to lay the precepts of God away in our own hearts. He commands us, saying: "Ye shall teach them to your children, speaking of them when thou sittest in the house, and when thou walkest by the way, when thou liest down, and when thou risest up."

First, you must know Christ yourself. The home where He has no place will never fulfill its sacred mission. Its equipment from the world's standpoint may be complete, but if the Son of God is not there the most important item has been overlooked. Without Him our homes are not safe. I do not hesitate to say that it is criminal for a father to keep himself from the fellowship of Christ; he is defrauding his children—robbing them of the most precious portion of their heritage. For a mother to lock God's Son outside of her heart may be blocking the path to heaven for those she loves. Dedicate your child to God. Then, once the surrender has been made, believe that your child is God's. Be sincere about it; lay your treasure, once for all, upon the altar, then believe that love divine will overshadow it. We must prove the sincerity of our offering. If the child is God's, then to train it is a sacred trust. Give your child the fellowship of your better self. Lock not the stores of your love against Him. Open your heart to His love. Heaven pity the children whose father believes his duty is ended when he has put coal in the cellar and clothing in the wardrobe, and bread in the larder. God pity the home whose mother is so occupied with novels and dinners and dress that she has no care to take her children into the fellowship of a love which will touch the deepest springs of their nature, and lead them to reach out for the best in life. Pray for your child. Not with the formal petitions of a listless heart, but with the fervent prayer that will not let God go. You owe your child a godly example. Precept is good, but practice is better. The words of counsel which you speak may drop out of his memory, but your child will never be able to get away from the grip of your life. O friend, be careful how you live, for down the path of life your child is coming right in your tracks. If you are a careless citizen, you may expect him to be. If you are an inconsistent Christian, you may expect him to be; or none at all. If gold is your god, you are training him to worship at the same shrine. The rule holds, "Like parent, like child." O parents, give yourselves to this sacred trust. Win your children for Christ. Train them for noble ministries. Write the precepts of God across their hearts. Set them a pattern of holiness in the home. There is no more exalted work than this—it is the work of love.

Governor Taft, of the Philippine Islands, in his address on July 4, stated that of the twenty-seven provinces or gan zed insurrection exists in only five. This will require the continuance of military government in the five. Sixteen additional provinces are reported without insurrection but these have not yet been organized. Four more provinces are not ready for civil government. With the concentration of troops into larger garrisons, the Governor said, the people would be expected to assist in preserving order. There is an unexpended balance in the treasury of \$3,700,000, and the annual income of the government of the islands is now about \$10,000,000. The military command was transferred to General Chaffee July 4.—Ex.

## Whereunto Shall an Association of Baptists be Likened?

BY JUDSON KEMPTON.

It might be compared variously, a Baptist Association or Convention. It is like unto a picnic, as to the rates of travel, and, apparently, with some of the delegates the similitude does not end there, though it should.

It is like a royal feast of good things prepared for an assemblage of kings, and the officers and committee men, appointed the year before, are the king's butlers, bakers and cooks, and they should see to it that the dishes are prepared before the guests arrive. Let the oil be well beaten, the wines be well refined, the dough well baked beforehand. Sometimes these functionaries come, bringing their flour barrels and bread pans with them. If they do so this year, the kings should deal with them as Pharaoh dealt with his baker in the days of Joseph. The clerks of the churches are the market men who supply the chief cook, the clerk of the Association, with his meats and vegetables, and they ought to attend to their business early so that he can be ready in good time with his stew, and not keep the dinner waiting. When they have assembled, let the guests behave themselves becomingly as guests, being arrayed in guests' garments—the church credentials—taking modest places, eating what is set before them in the way of sermons, addresses and so on, asking no ill-timed questions for conscience sake.

Again, should not an association compare with a parliament? Rather should it not be a parliament so far as its business is concerned? It should be really representative. Every church should have some members there. All statistics available should be at hand. Representative questions, such as are alive among the people, should be the ones to be presented, whatever tradition may prescribe, and they should be thoroughly discussed. Then the resolutions, and the conclusions reached—shall not at least their skeletons be preserved? I have walked through the graveyards of minutes of Associations and found any number of slabs with the legend, "Adopted," painted thereon, but often I could not find a bone that a scientist could use to "re-store" the departed report.

Finally, let each delegate grasp the idea that he is elected to do the business of "the kingdom," a kingdom more important than the United States Army, a business more momentous than the tariff. Let him come with "Year Book," minute book, note book and pen, prepared to learn eagerly, to think and speak intelligently, and to do with all his might. And, if he is a district secretary or something of that sort, let him not send a substitute after he has allowed his name to be printed on the program. The program committee should carefully consult the program of the former year and as carefully refrain from asking to speak such brethren as had compelled their predecessors in office to rise before the body with the humiliating announcement that "the Rev. Dr. Bigman could not be present" as they had learned when they went to the train to meet him, but they had found Brother Jack Atapinch waiting on the platform, saying that he had been sent in Brother Bigman's stead. "Brother Jack Atapinch will therefore address us."—In Baptist Standard, Chicago.

## College Men in Business.

As a rule, great corporations seek college men because, other things equal, they will ultimately make better heads, better leaders; and this, notwithstanding the fact of the general impression that college men are not practical. The heads of such institutions know very well that, if a man is made of the right kind of material, a college education, although it may temporarily prevent the development of the practical faculties, enables a man to analyze well and to grasp conditions very quickly. The greatest drawback to the young graduate is that he is too full of theories, too near his diploma to be of very good value; but, after the dream of his future greatness has faded a little, and he settles down to business, he will adapt himself very speedily; and, when he once masters the details of a business, he will make rapid strides toward the top. He has learned in college how to think, how to marshal his mental forces; and, when he has learned the different phases of his business and how to apply his knowledge, he will be a stronger man than he would have been without the higher education.—Success.

Many have puzzled themselves about the origin of evil; I observe that there is evil, and that there is a way to escape it, and with this I begin and end.—John Newton.