NAME: Eld. William Joel Brooks D.D.

Ancestry: [Handwritten text not legible]

Record: Wake Forest.

See: Castner p.142

File No.: [Handwritten text not legible]

BR Obit. 24 Jan. 1883

Central Asso. 1883

Taylor's Tar River p.208

N.C. Bap. Almanac 1883

File No.: Bap. State Conv. 1888, P. 50
Explanation of Symbols, P—Facts Secured From Primary Sources: S—From Secondary Sources:
Q—Quota From Primary Sources: QQ—Quota From Quota.

Symbols | Page
--- | ---

MAH 0 PC178
stirring and almost seraphic appeals I have frequently seen thousands at one time bathed in tears. Few ministers have been so successful in winning souls to Christ.”

C. E. T.

WILLIAM T. BROOKS.

Was born in Chatham County, North Carolina, December 9, 1809. He professed faith in Christ at Rives’ Chapel in a revival meeting held in connection with or following immediately upon the third session of the North Carolina Baptist State Convention; and was baptized into the fellowship of this church in September, 1832, by Elder Noah Richardson.

His education being limited, and a new sphere of responsibility and duty opening up now before him the desire for a liberal education took firm hold upon him. He accordingly sold what property he had, and in 1834, at the age of twenty-four entered the school at Rives’ Chapel. The following year he began his course at what was the Wake Forest Institute, and, in 1839, graduated with the first class going out from the College with diplomas. The conviction that he was called of God to preach the gospel of Christ, no doubt intensified the zeal he displayed in acquiring an education. His ordination took place the same year that he entered College.

In 1843 he became a tutor at Wake Forest College, and subsequently a professor, which position he held for a number of years. After his resignation he was appointed a Trustee of the College, and for a long time was President of the Board of Trustees.

In 1869 he was elected President of the Baptist State Convention, and continued to serve in this capacity
until failing health at length compelled him to forego the privilege he had always so highly prized of meeting with the brethren in their annual gatherings.

For thirty years Dr. Brooks was pastor of Mount Vernon church in Wake County. He was also pastor of other churches, two of which, the one at Henderson and the one at Forestville, he was instrumental in organizing.

His labors as a preacher of the gospel were blessed to the conversion of many souls. His preaching was thoroughly evangelical. Man's lost condition out of Christ was never put in the background. Redemption by the blood of Christ was never explained away as a mere figure of speech. Heaven and hell were to him solemn realities. He honored the Holy Spirit. He believed the Word of God.

For six years he lingered on the shores of time, though apparently his work was done. But not so. There was fruit to be brought forth in his old age under the pruning of the Husbandman, which was to magnify the grace of God in Christ Jesus our Lord, and prepare His servant for the great change awaiting him. "Behold, we count them happy which endure." Not till the time comes does the Father take His children home. "Precious in the sight of the Lord is the death of His saints"—the time, the place, and the circumstance.

Gently, as a little child, he fell asleep in Jesus, January 16, 1883, at Wake Forest College, which for so many years had been his home, surrounded by his wife and the three children who survived him.

W. B. Royall.
twenty-five years of his life his preaching was largely on the duty of believers to
consecrate themselves and their possessions to the Lord. This duty he enforced
by arguments from the Scriptures and by illustrations drawn from every source.
But the most effective part of his preaching, as it must be in the case of any man,
was that which his own daily life furnished. His invariable rule was to accept
only so much salary as sufficed to meet his ordinary wants. It was a favorite
saying of his: “Our imaginary wants are many; our real wants are few.” Of
imaginary wants he had none; even his real wants he studied to make as few as
possible, out of his love for God and humanity. He was many-sided in his
sympathies. Every form of suffering touched him. Every method of doing
good attracted him. Every part and form of the Lord’s work engaged his heart,
his prayers and his contributions. He entered the ministry in a time of heated
theological discussion. As was natural to him he investigated these subjects
thoroughly, and on all the lines he had sharply defined views which he was
always ready to present and maintain.

In concluding this sketch we quote from Dr. Robert Ryland, for many years
President of Richmond College: “I have often said—and I know, deliberately,
without the exaggerating effect that the death of a friend always produces
on our minds—that Elias Dodson was the best man I ever knew. My disposition
leads me, perhaps too much, to look closely into the character of men of
reputed goodness—men held up as models of excellence. And I have often
grieved to see in them qualities and deeds that required to be covered with the
mantle of charity and silence. Examples even now rise up to my memory, that
I would not mention for a bag of gold. But after long acquaintance and close
inspection, I am constrained to say that I have never perceived a fault in
Dodson! The omniscient and infinitely pure Eye did doubtless see defects in
him, but they escaped my dull vision. His name is indelibly associated in
my mind with these inspired words—‘wise unto that which is good, and simple
concerning evil.’ Rom. 16: 19. He never explained a fault—exhausted—on ‘that which is good.’ When
‘evil’ came up to solicit his attention and indulgence, he was ‘simple’—he
seemed not to have sense enough to say, to do, or even to think ‘evil.’”

J. D. HUFHAM.

ELDER WILLIAM T. BROOKS, D. D.,

Was born in Chatham county, N. C., December 9, 1809. He professed faith
in Christ at Rives’ Chapel in a revival meeting held in connection with, or
following immediately upon, the third session of the North Carolina Baptist State
Convention, and was baptized into the fellowship of this church in September,
1824, by Elder Noah Richardson.

His education being limited, and a new sphere of responsibility and duty
opening up now before him, the desire for a liberal education took firm hold
upon him. He accordingly sold what property he had, and in 1834, at the age
of twenty-four, entered Richmond College, where he entered the ministry in a time of heated
theological discussion. As was natural to him he investigated these subjects
thoroughly, and on all the lines he had sharply defined views which he was
always ready to present and maintain.

In concluding this sketch we quote from Dr. Robert Ryland, for many years
President of Richmond College: “I have often said—and I know, deliberately,
without the exaggerating effect that the death of a friend always produces
on our minds—that Elias Dodson was the best man I ever knew. My disposition
leads me, perhaps too much, to look closely into the character of men of
reputed goodness—men held up as models of excellence. And I have often
grieved to see in them qualities and deeds that required to be covered with the
mantle of charity and silence. Examples even now rise up to my memory, that
I would not mention for a bag of gold. But after long acquaintance and close
inspection, I am constrained to say that I have never perceived a fault in
Dodson! The omniscient and infinitely pure Eye did doubtless see defects in
him, but they escaped my dull vision. His name is indelibly associated in
my mind with these inspired words—‘wise unto that which is good, and simple
concerning evil.’ Rom. 16: 19. He never explained a fault—exhausted—on ‘that which is good.’ When
‘evil’ came up to solicit his attention and indulgence, he was ‘simple’—he
seemed not to have sense enough to say, to do, or even to think ‘evil.’”

J. D. HUFHAM.

ELDER WILLIAM T. BROOKS, D. D.,

Was born in Chatham county, N. C., December 9, 1809. He professed faith
in Christ at Rives’ Chapel in a revival meeting held in connection with, or
following immediately upon, the third session of the North Carolina Baptist State
Convention, and was baptized into the fellowship of this church in September,
1824, by Elder Noah Richardson.

His education being limited, and a new sphere of responsibility and duty
opening up now before him, the desire for a liberal education took firm hold
upon him. He accordingly sold what property he had, and in 1834, at the age
of twenty-four, entered Richmond College, where he entered the ministry in a time of heated
theological discussion. As was natural to him he investigated these subjects
thoroughly, and on all the lines he had sharply defined views which he was
always ready to present and maintain.

In concluding this sketch we quote from Dr. Robert Ryland, for many years
President of Richmond College: “I have often said—and I know, deliberately,
without the exaggerating effect that the death of a friend always produces
on our minds—that Elias Dodson was the best man I ever knew. My disposition
leads me, perhaps too much, to look closely into the character of men of
reputed goodness—men held up as models of excellence. And I have often
grieved to see in them qualities and deeds that required to be covered with the
mantle of charity and silence. Examples even now rise up to my memory, that
I would not mention for a bag of gold. But after long acquaintance and close
inspection, I am constrained to say that I have never perceived a fault in
Dodson! The omniscient and infinitely pure Eye did doubtless see defects in
him, but they escaped my dull vision. His name is indelibly associated in
my mind with these inspired words—‘wise unto that which is good, and simple
concerning evil.’ Rom. 16: 19. He never explained a fault—exhausted—on ‘that which is good.’ When
‘evil’ came up to solicit his attention and indulgence, he was ‘simple’—he
seemed not to have sense enough to say, to do, or even to think ‘evil.’”

J. D. HUFHAM.

ELDER WILLIAM T. BROOKS, D. D.,

Was born in Chatham county, N. C., December 9, 1809. He professed faith
in Christ at Rives’ Chapel in a revival meeting held in connection with, or
following immediately upon, the third session of the North Carolina Baptist State
Convention, and was baptized into the fellowship of this church in September,
1824, by Elder Noah Richardson.

His education being limited, and a new sphere of responsibility and duty
opening up now before him, the desire for a liberal education took firm hold
upon him. He accordingly sold what property he had, and in 1834, at the age
of twenty-four, entered Richmond College, where he entered the ministry in a time of heated
theological discussion. As was natural to him he investigated these subjects
thoroughly, and on all the lines he had sharply defined views which he was
always ready to present and maintain.

In concluding this sketch we quote from Dr. Robert Ryland, for many years
President of Richmond College: “I have often said—and I know, deliberately,
without the exaggerating effect that the death of a friend always produces
on our minds—that Elias Dodson was the best man I ever knew. My disposition
leads me, perhaps too much, to look closely into the character of men of
reputed goodness—men held up as models of excellence. And I have often
grieved to see in them qualities and deeds that required to be covered with the
mantle of charity and silence. Examples even now rise up to my memory, that
I would not mention for a bag of gold. But after long acquaintance and close
inspection, I am constrained to say that I have never perceived a fault in
Dodson! The omniscient and infinitely pure Eye did doubtless see defects in
him, but they escaped my dull vision. His name is indelibly associated in
my mind with these inspired words—‘wise unto that which is good, and simple
concerning evil.’ Rom. 16: 19. He never explained a fault—exhausted—on ‘that which is good.’ When
‘evil’ came up to solicit his attention and indulgence, he was ‘simple’—he
seemed not to have sense enough to say, to do, or even to think ‘evil.’”

J. D. HUFHAM.
of twenty-four, entered the school at Rives’ Chapel. The following year he began his course at what was then Wake Forest Institute, and in 1839 graduated with the first class going out from the College with diplomas. The conviction that he was called of God to preach the gospel of Christ, no doubt intensified the zeal he displayed in acquiring an education. His ordination took place the same year that he entered College.

In 1843 he became a tutor in Wake Forest College, and subsequently a professor, which position he held for a number of years. After his resignation he was appointed a Trustee of the College, and for a long time was President of the Board of Trustees.

In 1869 he was elected President of the Baptist State Convention, and continued to serve in this capacity until failing health compelled him to forego the privilege he had always so highly prized of meeting with the brethren in their annual gatherings.

For thirty years Dr. Brooks was pastor of Mount Vernon church, in Wake county. He was also pastor of other churches, two of which, the one at Henderson and the one at Foresville, he was instrumental in organizing.

His labors as a preacher of the Gospel were blessed to the conversion of many souls. His preaching was thoroughly evangelical. Man’s lost condition out of Christ was never put in the background. Redemption by the blood of Christ was never explained away as a mere figure of speech. Heaven and hell were to him solemn realities. He honored the Holy Spirit. He believed the word of God.

For six years he lingered on the shores of time, though apparently his work was done. But not so. There was fruit to be brought forth in old age under the pruning of the Husbandman, which was to magnify the grace of God in Christ Jesus our Lord, and prepare His servant for the great change awaiting him. “Behold we count them happy which endure.” Not till the time comes does the Father take his children home. “Precious in the sight of the Lord is the death of His saints”—the time, the place, and the circumstances.

Gently, as a little child, he fell asleep in Jesus January 16, 1883, at Wake Forest College, which for so many years had been his home, surrounded by his wife and the three children who survive him.

W. B. ROYALL.
business, and at the same time looking and praying for the coming of the King.

W. T. Brooks, D. D.

Dr. Brooks was born on the 6th day of December, 1801, in Chatham County, North Carolina. He made a profession of religion in 1832 and was soon thereafter baptized. He entered the ministry and was ordained at Rives Chapel Church in 1836. Dr. Wait and Rev. Thomas Crocker constituted the presbytery. He graduated from Wake Forest College in 1839 and was for many years a professor in that institution.

He was for a long time Chairman of the Board of Trustees of Wake Forest College and that institution conferred on him the degree of Doctor of Divinity in 1874.

He took an active interest in his associational work, regularly attended the sessions of the State Convention and was President of that body for several sessions. He rendered faithful and efficient service in the ministry. He was pastor of Mount Vernon Church for thirty-two years and of the Henderson Church in the Tar River Association for twenty years. He also served other churches in the Central and Tar River Associations.

He was a friend indeed to young men striving to secure an education.

Frederick F. Brown.

Dr. Brown was born in Jackson County, North Carolina, November 27th, 1883. He was reared to young manhood in one of the most obscure mountain sections of Western North Carolina.

His parents were plain, humble, God-fearing people. His paternal and maternal grandfathers and great-grandfathers were Baptist preachers; therefore, he was of the royal line of Baptist preachers, and he simply followed in the foot-
DEATH OF REV. WM. T. BROOKS, D.D.

For many years the friends and acquaintances of Dr. Brooks have expected to hear that he was dead. For the last six years he has been an invalid confined to his house, most of the time confined to his bed. We spent an hour with him last June and saw that his end was near. He described himself as waiting at the water's edge, and ready to pass over—a pilgrim at the end of his journey waiting to be admitted within the long-sought city and be with the friends and loved ones gone before. He was neither afraid to die, nor yet anxious to die—ready to depart when God saw fit to call him.

It was not our pleasure to know him when in the prime and vigor of his ministerial life. When we first saw him he was a frail worn out preacher. Never, we presume, a robust person, disease and toil make rapid inroads upon his constitution, and at sixty he was a wreck, broken and at the mercy of many diseases. He had been himself expecting to die for years. His earthly affairs had long been adjusted and his spiritual house put in order. He was naturally a nervous man, and easily worried; he did not bear the ills of life nor the sufferings of long and exhausting disease with that patience and heavenly-mindedness we sometimes read of in obituary notices, but was at times impatient and greatly annoyed. Still, like Job, amid all his sorrows, losses and sufferings, he maintained his high integrity as a Christian, and looked to CHRIST with an unflagging trust and confidence.

Dr. BROOKS was a man of clear, honest convictions, and great personal courage. He had an opinion about all matters that affected Wake Forest College and the Baptists of North Carolina, and never failed to express it, not matter what conflicts with his brethren he encountered, and with little reference to his own interests. To some this made him appear self-willed and unloving; while, in fact he was one of the most tender-hearted and sympathetic of men. He was uncompromising as a Baptist; he believed every word of the Bible, just as it is
written, and for new interpretations and explanatory theories that aimed to modify its teachings on any subject, he felt the most sovereign contempt. As a preacher, he was plain practical and scriptural; he preached the gospel as it was written. As a pastor, he was wise, patient and affectionate. As an opponent he made no compromises. He dearly loved his church; and watched over Wake Forest College as a fond father watches over the interests of a child. For some years he was a member of its faculty; for many years he was a President of its Trustees. He lived within full sight of its buildings, and died without abating his interest in its welfare.

Our brother was in his seventy-fourth year. He was born in Chatham county, December 6th, 1809, and died at his residence at Wake Forest on January 16, 1883. He was converted to CHRIST in 1832, and ordained to the ministry during the session of the Baptist State Convention with Rives' Chapel church in Chatham county in 1835; graduated from Wake Forest College 1839, and received the honorary title of Doctor of Divinity in 1874. For a number of years he was President of the Baptist State Convention.

Dr. BROOKS was a warm friend to the Board of Education, and loved the ministerial students. His house was ever open to receive them, and his heart and hands open to sympathize with and help them. Many a preacher in North Carolina will feel his death as that of a near and dear friend.

BIBLICAL RECORDER

Jan. 24, 1883
BROOKS, W. T., D.D., was born in Chatham Co., N. C., Dec. 6, 1809; professed faith in Christ in 1832; was ordained at the session of the Convention held with Rives chapel church in 1836, Dr. Wait and Rev. Thomas Crocker constituting the Presbytery; graduated at Wake Forest College in 1839, and for many years was tutor and professor in that institution. Dr. Brooks was pastor of Mount Vernon Baptist church for thirty-two years; of the Henderson church for twenty years; and has served churches at Forestville, Selma, Brossfields, and other points. For many years Dr. Brooks was chairman of the board of trustees of Wake Forest College, and presided over the State Convention during several sessions. He was honored with the title of D.D. by Wake Forest College in 1874.

BAPTIST ENCYCLOPEDIA
Wm. Cathcart, ed.
Page 143
EARLY LIFE OF DR. W. T. BROOKS

In February 1873, it was my privilege to spend several days at Wake Forest College, hunting up old minutes of the Baptist State Convention and other pamphlets and papers throwing light upon the unwritten history of the Baptists of North Carolina. As the bookshelves of Dr. Brooks were very rich in such valuable "findings", I spent much of my time with him; and, while at his house, I noted down the following particulars of his early life which I received from himself.

He was the fourth son of Terrell and Susannah Brooks, and was born in Chatham County near Rives' Chapel, December 9th, 1809. His father and grandfather were both natives of Chatham County, where his father died when he was 15 years old, leaving a large family consisting of the widow, six sons and seven daughters, only one of whom was at that time a professor of religion. At the age of ten or twelve he started to primary school in the neighborhood and taught to read, write and cipher.

The first religious impressions he ever received were made upon his mind by the preaching of three colored ministers who were slaves, viz: Philip (Brooks), who belonged to the family, Jacob (Hunter) and Robin (Hackney). While a boy he listened to the preaching of Zachariah Harman, who was then about fifty years of age and Robert T. Daniel, the great home missionary of his day. He also attended protracted meetings held in that county by Noah Richardson, Thomas D. Armstrong and Jas. McDaniel; but it was not till about the year 1831, when he was about 22 years of age, that he received any lasting impressions.

When the Baptist State Convention met at Rives' Chapel in 1832, preaching was held in the open air from day to day, and an extensive revival of religion prevailed. A large number of persons presented themselves for prayer and Dr. Brooks went forward among the number. He professed conversion on his way home from the meeting, joined the church at Rives' Chapel the following September and was baptized by Elder Noah Richardson, the father of J. B. Richardson of High Point. At this time he was engaged in farming. The following year he
sold his farm, stock and farming implements and in January, 1834, at the age of 24, started to school to John L. Gay at Rives' Chapel, and began the study of English Grammar. The following May he began his studies at Wake Forest Manual Labor Institute and remained there until he graduated in 1839, in the first class sent out by the college with diplomas, and two years after the college building was completed.

Dr. Brooks kept a diary for many years of his life which would probably reflect much light upon the unwritten history of the Baptists of North Carolina. Would it not be a wise thing for the Baptist State Convention, or the Educational Board thereof, to appoint a historian of the denominations to gather up all such material and make annual reports to that body? This is done by the Western Baptist Convention and by several of the Mountain associations, and the report of the Historian is a regular item of business at every annual session.

N.B.C.

BIBLICAL RECORDER

7 March 1883

Page. 1
As on his death. He was a God-fearing man who took great interest in the prosperity of religion and in the extending of the Redeemer's kingdom. As a preacher he was plain and practical, preaching the pure gospel with power, tenderness and sympathy. He was always prompt in his church appointments as well as in all our denominational work of every kind. Many young ministers and other students have reason to kindly remember him for the timely aid he gave them in acquiring their education. The Central Association was rather a pet with him, having been the principal mover in its organization. He gave liberally to all our benevolent institutions and always contributed his share in every financial enterprise for the benefit of Wake Forest College. Having thus spent a large part of his life in the cause of humanity and of his God, he gently fell asleep in the peacefulness of the Son of God, to await a glorious resurrection. He went to receive a crown of life and glory which Paul said was for all who love Him appearing in the likeness of His Son, to reign in the glory of God in the kingdom of His Son.

Deacon Joshua Watkins, of Woodland church, died August 27, 1885, aged 76. He was a good man and died in the faith of the Son of God. We regret to inform that Deacon M. B. Callidene, who died in Raleigh, June 12th, 1883, was a deacon of the First Baptist church in Raleigh. He was a good citizen, an eminent Christian worker, and used the officc of a deacon well to the glory of his Lord and Saviour.

We also record the death of Deacon William A. Baugh, of New Hope church, on August 8th, 1883, in his 40th year. He was baptized when eighteen years old. He served as deacon six years with great acceptance and satisfaction; for a time he was superintendent of the Sabbath School. He was a good man and is a great loss to the church and community.

We regret to inform that Proff. C. E. Taylor will, with the aid of the brethren and the blessing of the Lord, succeed in bringing the endowment of Wake Forest College up to $100,000 by the end of the year. The total baptisms for the Association year, as reported in the letters, are 174. Several of the churches have had no revivals this year.

The records of this church previous to 1830 are all lost. An old paper is extant showing how the house was built in 1759, ninety-four years ago. This paper was drawn up by Ransom Sutherland, and contains a full list of all the subscriptions made for its erection. The people of the neighborhood united into a kind of society or compact, styled 'The Council of the United Brethren,' and built the house. On the 2nd day of April, 1791, this council met at the meeting house. "It was resolved unanimously: That the monthly portion of time to be assigned to each sectary [denomination] concerned in this council, viz: The Baptist party shall be entitled to one week in each month, the Methodist party to the second Sunday, the "High Church party" the same embracing the third Sunday. "The Presbyterian party" the same embracing the fourth Sunday. The Methodist, High Church and Presbyterian parties withdrew and left the house in the quiet possession of the Baptists for some 50 years. The Baptists have enlarged and improved the house very much. We infer from the above statement and other circumstances that Wake Union church was constituted by Elders Jacob Crocker and James Weathers about 1789, and is about 94 years old. Elder James Weathers was probably the first pastor, Jacob Crocker the second, Elder Muse the third. Elder Bartholomew Fuller, we think, was pastor from about 1800 to 1809. Elder John Purefoy became their pastor, as we suppose, about 1805.

The pastors afterward were in the following order: James Dennis, 1805-'06; Thomas Crocker, 1825-'46; James W. L. Wight; C. E. Taylor; James D. Moore; A. Atkins Stinson; James C. L. Harwell; C. E. Taylor; as well as others.

The first Foster Forest was elected professor in Winston College, May 4th, 1833. James Foster was the minister, and there were 116 students in the institution. On Saturday next the council met to organize the miscellaneous year, to have the council, churches, and tickets.

In 1811, the passenger was continued, and the members of the council were present.

The First Baptist church, now in the hands of the Baptist society, the same as of 1831, has increased many years since it was formed. We have every reason to infer that the present holdings, including the trustees and many more, are held in secrecy and not for sale.

The First Baptist church, now in the hands of the Baptist society, the same as of 1831, has increased many years since it was formed. We have every reason to infer that the present holdings, including the trustees and many more, are held in secrecy and not for sale.

Rev. G. W. Fuller.

The First Baptist church, now in the hands of the Baptist society, the same as of 1831, has increased many years since it was formed. We have every reason to infer that the present holdings, including the trustees and many more, are held in secrecy and not for sale.

Rev. G. W. Fuller.

Aug. 18th, 1835.
On motion, the report on State Missions is made special order for Wednesday at 10 o'clock A.M.

There being no special order of business before the Association, Prof. C. E. Taylor speaks in behalf of the endowment of Wake Forest College, and urges the brethren to consider the work earnestly and prayerfully.

Rev. J. S. Purefoy, Historian, reads his report, which is adopted after remarks by brethren C. T. Bailey, L. Chappell and L. R. Mills.

REPORT OF THE HISTORIAN.

God has been good to us another year. Average good health has prevailed within our bounds. No severe epidemics have scourged our people in the broad extent of our whole land. Peace and plenty prevails everywhere within our United States. Religious liberty is fully enjoyed by every person among the millions of our population. The prayer of Christ's servants, "Thy kingdom come," has been answered as never before.

God in His providence has taken from our midst one of our most useful and esteemed ministers, Dr. W. T. Brooks. He was a native of Chatham county, N. C. His parents were Terrill and Susannah Brooks. He was born December 9th, 1809, and died at his residence in Wake Forest on January 16th, 1853, aged 44 years. His father died when he was 15 years old, leaving a widow with six sons and seven daughters. At the age of ten he went to a primary school and learned to read, write and cipher. The first religious impressions made upon his mind was by the preaching of three colored slaves, viz., Philip Brooks, Jacob Hunter and Robert Hackney; he also heard Zachariah Harmon, Robert T. Daniel, Noah Richardson, Thomas D. Armstrong and James McDaniel. The Baptist State Convention met at Rive's chapel in 1832, which was also conducted as a revival meeting, in which Dr. Brooks, with others, professed conversion. He was baptized by Elder Noah Richardson into the fellowship of Rive's Chapel church in September, 1832. He became impressed with the importance of a higher education, and in 1834 sold his farm, stock, &c., and at the age of 24 went to school to John L. Gay, at Rive's Chapel. In May, 1835, he went to Wake Forest Institute (now College), and was ordained the same year to the work of the gospel ministry at the age of 25 years. He graduated in 1839 at 30 years of age, in the first class, and was presented with diplomas. In 1843 he was appointed tutor in Wake Forest College and afterwards to a professorship, which he held for a number of years and then resigned. He received the title of Doctor of Divinity in 1874. For a number of years he was President of the Baptist State Convention and of the Board of Trustees of Wake Forest College. He was the prime actor in building up a Baptist church in the town of Henderson, which church he served many years as pastor. He served Mt. Vernon church as pastor with much success and satisfaction for about 30 years and resided on account of feeble health. He also served Forestville church for several years. Dr. Brooks married Emily W. Fort, daughter of Deacon Foster Fort, who died leaving three children. He subsequently married Miss D. S. Ray, who faithfully watched and nursed him through six years of much feebleness and sickness in his latter days until his death.

Central Association. 1883. 5

Sunday School—Elder C. W. Scarborough, George W. Thompson and J. C. Leigh.


Education—Prof. W. B. Royall, J. S. Ray and George B. Allen.

Foreign Missions—Prof. C. E. Taylor, J. R. Hicks and A. R. Vann.

William Tell Brooks was my Great Great Grandfather's brother.

The Brooks home was built in 1757 and stood until 1940. Each year there is held at the old Brooks home in Boullee in Chatham Co., N.C. the Brooks family reunion and in the memoirs of T. T. Brooks appears the following, read at the 1927 reunion on Aug. 11 by Frank A. Brooks. "Quote from the 69 page Cox family history written in 1930, of which I have a manuscript copy.

Other information is in The Cox Nicholson Saga, a manuscript written in 1967 by Ludelle Cox Powell.

There is a book on the Brooks Family and I have parts of pages 183 and 173. Page 183 gives the descendents of Fannie Alice Cox and those of her mother Mary Ann Nicholson. It also includes the line of Captain Robert Tell Brooks, b. 1841 d. 1941. Married Annie Seawell. They had a son William Tell Brooks, born 1866 and died in 1941.

As you note from the records, our relationship with the Brooks family is quite distant, but I was very glad to see the portrait of William Tell Brooks and to learn more of his distinguished life. My information deals with the Brooks family before the birth of Wm. Tell Brooks. "Early in the 18th century John Brooks and family came from Virginia to Cross Creek, a part of the way in canoes, (now Fayetteville, N.C.) with six sons, Isaac, Josiah, James, Thomas, Marcus (Mark) and John, Jr. The records locate John Brooks in Bladen Co. in 1735. Likely that part of Bladen Co. which is now Cumberland Do., as Cumberland Co. and St. David's Parish of which John Brooks was Vestryman, was created out of Bladen and other Counties.... The old line of Brooks were a high minded people. Easily insulted, high strung and brave to rashness. They owned lpts of property and slaves and were outstanding and influential in the community and throughout the State." Quote from the Cox record. He makes no mention of William Tell Brooks. The Saga briefly mentions Wm. Tell Brooks and some of his accomplishments. Nothing about this children.

If I can be of any service to you, I'll be glad to share such information as I have.

David J. Cathcart
St. 6 Box 570
Burnsville, N. C. 28714 9/5/79
WILLIAM TELL BROOKS, Esq.
December 9, 1809 - January 1, 1883

William Tell Brooks was born in Chatham County, North Carolina, on December 9, 1809. He entered Wake Forest Institute during the second year of its operation and was one of four students in the first graduating class of Wake Forest, having received his B.A. degree in 1839. He was a Táutor in the College 1843-46, and an Associate Professor 1846-1858. In 1844 he was awarded the M.A. Degree by the College. In 1870 he was awarded the D.D. degree. He served as pastor of Mount Vernon Baptist Church, Henderson Baptist Church, and Forestville Baptist Church, having organized the last two before serving them as pastor.

He served as Chairman of the Board of Trustees of Wake Forest College 1870-1880, and was President of the Baptist State Convention 1869-1874.

While serving as an active Baptist minister, he was always interested and active in the affairs of the College, serving as an agent from time to time.

The portrait was cleaned and the frame repaired and refinished during the summer and fall of 1973.

Bibliography:
The Biblical Recorder, during Dr. Brooks' active life.

A. Lewis Aycock
Biblical Recorder

J. B. HAYES, Editor and Proprietor.
Devoted to Religion, Morality, Literature and General Intelligence.

VOLUME XXVII. NO. 19.
RALEIGH, N. C., WEDNESDAY, APRIL 23, 1862.

WHOLE NO. 143

TERMS: 27 per year in advance.

BIBLICAL RECORDER.

A Religious and Literary Paper.
Published weekly at Raleigh, N. C., at 30 cents per annum.

For the Recorder.

Aunt Amicitia, the owner of a manor in Lincolnshire, England, writes to her nephew, a young clergyman, who is about to leave for India to take up his duties as a missionary.

The Missionary.

Aunt Amicitia, in her letter, speaks of the work of the missionary and the challenges he will face. She reminds him of his calling and the importance of his work. She also expresses her love and support for him.

Advice to the Missionary.

Aunt Amicitia's letter is filled with words of wisdom and encouragement. She urges her nephew to remain true to his calling and to trust in God's guidance. She also reminds him of the importance of prayer and the need to seek God's strength in his work.

Prayer and the Missionary.

Aunt Amicitia's letter is a testament to the importance of prayer in the life of the missionary. She urges her nephew to pray unceasingly and to seek God's strength in his work.

The Missionary's Journey.

Aunt Amicitia's letter speaks of the journey of the missionary to India. She reminds him of the challenges he will face and the importance of his work.

Conclusion.

Aunt Amicitia's letter concludes with words of love and support. She reminds her nephew of his calling and the importance of his work, and urges him to remain true to his calling and to trust in God's guidance.

Editor's Note.

The Recorder is pleased to publish this letter from Aunt Amicitia to her nephew, a young clergyman, who is about to leave for India to take up his duties as a missionary. We hope it will encourage others who are called to serve the Lord in similar ways.
The Influence of Our Life.

The influence of our life, self-denial, and self-sacrifice in the service of the poor and sick, is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice ourselves for the benefit of the poor and sick.

The soldiery of the North.

The soldiery of the North is not well known to the public. They are not only brave, but also men of honor, and they are willing to sacrifice themselves for the benefit of the poor and sick. They are not only men of honor, but also men of courage, and they are willing to sacrifice themselves for the benefit of the poor and sick.

When the great majority of the people believe that our life is not worth the risk of self-sacrifice, they are wrong. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice ourselves for the benefit of the poor and sick.

Church Bills Not Wanted.

Church bills are not wanted. They are not only useless, but also harmful. They are not only useless, but also harmful. They are not only useless, but also harmful. They are not only useless, but also harmful. They are not only useless, but also harmful. They are not only useless, but also harmful.

The influence of the news is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice ourselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice ourselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice ourselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice ourselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice ourselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice ourselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice ourselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice ourselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice ourselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice ourselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice ourselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice themselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice themselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice themselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice themselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice themselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice themselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice themselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice themselves for the benefit of the poor and sick.

The influence of our life is not worth the risk of self-sacrifice. Our life is not worth the risk of self-sacrifice, because our life is the best test of our character, and the best test of our love for those who are less fortunate than ourselves. We are, therefore, bound to show that we are aware of the influence of our life, and that we are willing to sacrifice themselves for the benefit of the poor and sick.
BIBLICAL RECORDER, APRIL 23, 1862.

which a few years in the South have already demonstrated. The effect of a few years has been all to the purpose; it has made many men of sense, and all that they were, except a few of the different sects. That they have no constituencies and no influence. This was the case in 1848, and it will be their case in 1856. The part the principles and leaders of the war would naturally be among the men who were prominent in the war. This will only weaken the hands of the regulars and strengthen all the strength that she can muster.

RELIGIOUS MISCELLANY.

Federal Congress in Congress. The first session of the 37th Congress have just ended, the Federal government will probably be moved to Boston, Virginia, and will move in the direction of its perceived from its more distant and boastful means of base arms. The Congress of the Repub.


Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.

Elenor, A. J. Whipple, New York.
POETRY.

The Pathways of the Holy Land.

The pathways of thy feet to the land
Where Heaven’s children were made
Through the sacred stream of life, where they
Shall meet and tread the streets of life
They shall not walk alone, for He is near
To assist them in their journey wear.

The roadway through the fields and groves
Shall lead them to the gates of Heaven’s love.

Thou shalt not err, for He is near
To assist thee in thy journey’s wear.

The peaceful scenes of life where they
Shall meet and tread the streets of life.