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From China.

My Dear Bro. Bailey:—You have published Bro. League's article on "Chapels," several weeks ago I sent to you his paper on "Native Preachers," and to-day I am sending you another article which he has just finished on "Schools." I thought you would like to publish this also, so I asked Bro. League to let me copy it and send to you. He is sending it off to his State paper to-day.

When the prophet was led of the Lord and set down in the midst of the "valley of dry bones," the Lord caused him to pass by them round about, and see how very dry these bones were, and afterwards God told Ezekiel, the prophet, to prophesy unto these bones. We think it is well to study this work to which God has called us; "pass by round about it," view it from every side, and see how very dry it is, and we want those of our brethren and sisters at home, who are helping us to do this work, to study it with us. We do not feel called upon to do the work in a certain way just because some other good and wise men have worked in that way. Yet we are not spending all our time, as some, perhaps, would insinuate, in looking at and writing about these "dry bones." There is prophesying to the bones, and prophesying to the wind, and we believe the Spirit of God is breathing upon these people and many of them shall live. God knows whether they shall live and serve him or not. We want him to have all the praise, honor and glory.

May God bless you, dear Brother Bailey, and give you many new years in which to serve his people, which you have ever done so faithfully.

Your friend and sister,

FANNIE S. KNIGHT.

P. O. Chefoo, N. China, Feb. 4, 1893.

(Written from Pingtu City, N. China.)

REASONS WHY MISSIONARIES IN NORTH CHINA DO NOT RUN SCHOOLS.

A short time ago were given some of the main reasons why native preachers are not employed in North China. It is proposed to give in the same way some of the main reasons why the missionaries do not run schools.

In order to avoid being misunderstood, it may be well to state at the outset that it is not because there is any lack of appreciation of the general advantages of education from a material standpoint, or for purposes of civilization according to western standards. But the large part of those to whom the missionary goes (leaving out Africa) are already civilized. Whether according to western ideas or not is a very different matter. Civilization, however, is not the direct purpose of the missionary's work. Even if it were, the gospel is recognized as the highest civilizing power, because it puts the lives of men on a pure and spiritual basis. Thus the missionary is indirectly a civilizer. It is nowhere demonstrated, however, that a Western type of civilization presents the best basis for the successful propagation of the gospel; that is for leading men to accept Christ as a personal Saviour.

Again there is no want of appreciation of the force that education has in broadening the mind and developing the usefulness of Christian men. But it is believed that there are other considerations which weigh these and that even these are subject to important limitations.

Education and Christianity, though so closely associated in lands nominally Christian, have really little in common. Through this association they have come to be regarded in some sense as almost synonymous. The progress of Christianity is thought to depend largely on education. But may it not be possible that it hinders in almost as many cases as it helps? Education does not have a tendency to make men self-sufficient, and thus to rely less, perhaps, on the power of the Holy Spirit. Not that an educated man who is really called by the Spirit will have his power curtailed. The danger lies in the tendency to draw in, as religious leaders, or preachers men who have not the Spirit's call. And what is worse, if possible, the tendency to set aside on the ground of a want of education, men who are real vessels of the Holy Spirit. Baptists have recog-

nized this danger. But is there not more of this spirit and less realization of the danger than there should be even among Baptists? In our great zeal for the "higher education" of preachers, and in our eagerness to prevail on those called to take advantage of such education, is there not danger that we may neglect to fully appreciate the importance of the Spirit's call, and also lightly esteem those who have not taken advantage of the "higher education"? Whatever explanation may be given, the fact remains that the men who have been the most useful in presenting the gospel, and through whose instrumentality most men have been led to accept Christ as Lord and Saviour, are men who were not educated in the schools. It is no sort of an answer to say that they were educated. The simple point is that they were not educated in the schools but by experience and work. They were "educated in the ministry and not for the ministry." They have been moved by the Spirit and have gone forward day by day making the best use of what God has given, and depending on God have not lacked. It is quite as reasonable to suppose that they would have been hindered as helped by what men call a "liberal education."

We meet on the very threshold of heathenism, both ancient and modern, the fact that in their minds education, or learning and religion are synonymous you can scarcely say anything to a Christian more striking, or if he is educated more absurd, than to suggest that a man may be educated and yet not religious. It follows therefore that when a missionary uses schools as a means of spreading the gospel, that he puts Christianity on a level with heathen religions and stamps it as a system of education, a something to be learned, a something to be merely intellectually apprehended and after its various parts, customs, ceremonies, etc., have been thus apprehended to be entered. Not long since, an intelligent Chinaman called to see me and said that he had been examining Christianity and found that ages ago China had it and practiced it. In explaining himself he said that for many hundred years after Confucius the Chinese followed learning for the purpose of obtaining salvation. Afterwards learning was made the means of rising to official distinction and thus the real merit of it lost. He was glad to know that foreign countries were preserving the pure idea and were propagating it in China. When the attempt was made to show him that the two were entirely distinct and that learning had no sort of efficacy in salvation his objection was that surely if that was the case there would not be so much attention given to education on the part of those whose avowed purpose is the salvation of men. Will some one kindly answer his objection? It is possible that this impression may be eradicated from the minds of some of those with whom the missionary comes in daily contact. But upon the mind of the masses, which is the important thing, the impression is almost ineradicable. Is this worth while? What is gained? The missionary comes in closer contact with a few and feels that thus he may "more thoroughly impress himself upon them." But it is not the missionary that needs to be impressed. It is gospel truth. We have the assured promise of the Spirit to impress that if we preach it. The obvious duty of the missionary is to get the gospel in direct contact with as many as possible. It is suggested that one will multiply his preaching ten-fold through those educated and sent out? But there is no sort of assurance that a single one of those on whom years have been spent will be chosen of God to bear his message. If they are not chosen of God?

God gives to each missionary his own opportunity of proclaiming the "good news," salvation. He prepares whom he will and calls whom he will. It is nowhere indicated that he has left to men the preparation of the material from which he shall select. If this were true and if it were also true that God calls only educated men—But neither is true, God has chosen the "foolishness of preaching" to save men, and he has declared that the learning and wisdom of men cannot attain to a knowledge of God. That some of the scholars are saved is not doubted. But it is through the gospel being preached to them, and not because of the school, but in spite of it. Why should the missionary tie himself down to the few who gather daily in the school-room when at the very best, if he is at all faithful to those who send their children to him, the longest part of his time must be given to secure work, when there are hundreds available to whom he may preach the gospel? No farmer would content himself with cultivating an impoverished hill-side when there was right by available a rich plain, even though the plain had briars and stumps on it. Nor would he employ anyone else to do it.

It may also be urged that some of those who are thus educated do preach. True—but may it not be that some of those preach rather because of the feeling that they have been educated for that purpose than that they feel the call of God? Many cases look much like it. More especially if they are paid with foreign money for the preaching. Educating men into the ministry may be consistent with some Pedobaptists, but never for Baptists. We are instructed to pray for laborers to enter the harvest, not to furnish them for it. If it is urged that no such purpose is in view, I would ask what then is the purpose? It surely cannot be to educate for education's sake. Is not the avowed purpose this preparation for religious work? Is this not forestalling the pur-

pose of God? If any of those thus educated are of the number whom God would call, might they not be as efficient if they had not been thus educated? Does anyone suggest that this may be God's way of calling? There is no sort of evidence for it. All that is indicated as belonging to us in the matter is preaching the Word. But perhaps some will say that the Lord has set his seal to this in that he does seem to bless it with success. It may just as well be said that the Lord has set his seal to Catholicism, or to heathen religions such as Mohammedanism or Confucianism. All of these are eminently successful in the same way, as the number of adherents will show.

What it may be our duty to do in the case of those who do give evidence of being called to preach, it is not the purpose to discuss now. We are praying that the Lord will call men from among these Christians, but never have yet come forward. They will come in the Lord's own time. One thing is needful that they shall be men not only called by the Spirit, but men who depend on the Spirit. The greatest danger is in producing artificiality. To teach such to observe all that Christ commanded may not include so much after all. Our dependence on the Holy Spirit must be real if it should avail. It is unwise to go to extremes in any direction, but this one thing may be safely put down as true that we are in far more danger of making too much than too little of ourselves in the matter of carrying forward the Lord's work. One is never in danger of hearing too much real truth in God. One may be lazy, which is quite a different thing, but sometimes passes for the same.

One of the most serious objections to schools is the foreignizing influence which unites those educated for real life among their own people. Those so educated depend largely on employment by foreigners. Indeed many of the schools are conducted on the understanding that all who graduate are to be thus employed. This grew largely out of the foreignizing influence referred to above which was recognized by the Chinese, but as a place with foreigners is considered superior to a place among their own people, they are willing, some of them, to accept and turn over their children to the foreigner. One of the most difficult things that the foreigner finds is to learn to accustom himself or, at least, to understand the modes of thought in the minds of the natives. Is it helping matters to put forth a set of men trained in Western modes of thought to grapple with the same difficulty? If indeed the modes of thought of the nation itself need to be changed and formed after the Western pattern, this would be the thing to do, but who will say that this ought to be done? There is no doubt as to the necessity of the matter of their thought being changed, but this is the province of the gospel and not of mechanical means such as education, etc.

This foreignizing influence applies with great force to the education of the children of Christians. Many are very thoroughly convinced that this ought to be done. The reasons usually assigned are that education is a good thing for the foreigner and will be for the Chinese, therefore, we owe it to them. But is it not an essential condition, indeed it is not a condition at all of the progress of the gospel. It may help, it may hinder. On what ground then do we owe it? We do owe it to give them the gospel, not because it is "a good thing" but because it is salvation, and there is none else. If we will only be content to do the work which lies out so palpably before us where millions have not heard of the gospel, and leave to natural development all those other things that are not our province at all, they will adjust themselves. Whatever advantages are to be had from education will be perceived and taken advantage of in a natural way. There would be no sort of sense in putting a steam plow to work in a newly cleared field full of stumps and roots.

There is already the idea among native Christians that the foreign school, or at least the school supported by the foreigner, with foreign appliances, etc., is essential to the progress of the gospel. This idea has its origin, of course, in the great amount of attention given by missionaries to schools. A Chinese Christian said to me sometime ago: "I see no way for these boys who are growing up here to become acquainted with philosophy, science, etc. How then is Christianity to go forward?" He simply put into words what such a large number of missionaries are practicing. His conclusion was perfectly legitimate. Without intending it, the impression is being made that the gospel is not a sufficient force. Oh for more trust in the promises of the Holy Spirit! This feeling of the insufficiency of the gospel is not confined to the native Christians, but has its effect on the missionary. One of the most prominent of those in China says that it is useless to look for real Christians in this generation in China. That it is only by educational development we can hope to reach a real Christianity, and that it will take longer than a single generation to reach it. His consistency is admirable and worthy of emulation by all those who hold to the necessity of schools. But he would hardly seem to be in accord with the spirit of him who said: "All power is given unto me," and "Lo I am with you." Such a legitimate following out of conclusions as this, would soon work a revolution on this subject so far as Baptists are concerned.

A very serious matter and one which perhaps has not been much noticed, is the fact that schools breed covetousness in no small degree. The heathen who allow their chil-

dren to be educated in the foreigner's school, do it because of what they hope to gain, either through the pupil's being fed and clothed, or as indicated above through the position they expect to gain with the foreigner. It is not so easy to see that the Christians will be influenced by other motives. The fact that they do feel that the missionary is defrauding them if he does not give them a school, indicates as much. And as shown above, even if the desire for the school is claimed to be founded on a desire to see the gospel make progress, this desire is founded on a perverted notion of the real force of the gospel. It must not be supposed, as some perhaps will, that it is a matter of learning to read the Scriptures. The feeling that there are certain things that they may claim as a right, and certain obligations which give them the gospel puts the missionary under, leads to serious error. I once heard an honored missionary say with reference to a matter of persecution: "Well, we have got them into this difficulty by their following us to learn the doctrine, and I feel like we ought to get them out." There was hardly a realization, I think, of the force of what was said. If the upbuilding of the lives and hearts of the native Christians depends on the missionary, surely both are in an unenviable position. Above all things converts from heathenism, or any other converts, need to feel that their dependence is on God. Material help, whatever its character, is not what will help in this direction. Not that it is felt that these are sinners above all others in covetous tendencies, but that it is unwise to place before them the conditions which lead in that direction. If we owe it to them to give them all that is believed to be useful in the work in Western lands, what do we not owe them? The time may come when they may be judiciously helped in many directions, but it will need to be when it can be done as brethren, and not doled out from overseers and employers. For the present, at least, it is felt that money used in schools can be more wisely spent in sending men to "preach the Word," "teaching them to observe all things whatsoever I have commanded you." Not what Western civilization has developed or Western learning interpreted but what Christ has commanded.

To suppose that the heathen need the elevating power of education to prepare them for the reception of the gospel is to deny the gospel the very power it is declared to have. The hardest class of men to reach in China is the proud, self-sufficient, educated class. Those who rejected our Saviour when he was on earth belonged to that class. It will be so from the very nature of the case. It is not through the powerful convincing arguments of men that souls are born into the kingdom of God but through the simple, faithful presentation of a crucified and risen Redeemer, who himself gives power to the Word. "To the Jews a stumbling block, to the Greeks foolishness, but to them that are called, both the Jews and Greeks, Christ the power of God and the wisdom of God."

THOS. J. LEAGUE.

Pingtu, China, Feb. 4, 1893.

Religious Lunacy.

Lunacy is a species of insanity, or a periodic madness. Religious lunacy is a condition of the mind which attempts to measure the infinite by a finite tape-line. Strange to say, nevertheless true, there is as much religious lunacy to-day as there was in the bygone dark and medieval ages. Its existence, which is of no earthly benefit, does immense harm to the poor, weak, sin-laden, immortal souls, for whose deliverance Jesus died and made the atonement.

That the Bible, Old and New Testaments, is the inspired book of God, written by inspired authors, given to man as God's only revelation; that the establishment of the Christian church, being the legitimate outcome of the life, teachings and commands of Christ, are well-established biblical, historical and traditional facts, which need no wasting of time, and reasoning, and produce offensive controversies. But the "everlasting reason, reason, reason," appears upon the Christian arena, now and then, to fight God and his sacred revelation, not knowing that it is hard to kick against the god. But what is human reason? or what is human mind? What is man as compared to God? What is a drop in the boundless and fathomless ocean? A drop in the ocean may be conceivable, but to compare man's mind to the Great Infinite is beyond human comparison, and beyond the reach of a mortal's conception. "We may reason of that which we can see and touch, but the invisible responds only to that which is beyond reason." It is religious lunacy that tries to find God outside his revelation, and salvation out of Christ. It is religious lunacy that wants to prove that the inerrancy of the Bible is impossible. Newspapers are full of discussions and controversies. Here is Briggs with his little reason; there is Smith with his insignificant reasons; and there are the "higher critics" with their trifling little reasons; and still others with various colors of other reasons. All are reasons which should be thrown in dirt-carts, like city garbage, and hauled away as waste products so as not to impregnate and contaminate a pure, healthy, religious atmosphere.

Unsanctified reason, like unsanctified riches, is a curse, and a dangerous thing in the world. Like storms, it gathers up clouds of doubts, breathes thunders, brings forth a moral deluge, and drowns feeble

souls in despair. Reason can not but add to doubt, make apostates, skeptics, and damn a soul instead of rescuing. Reason makes "apostates, not converts." It can not reach the spiritual world. Religion of the mind or reason is a sort of machinery, which runs to mangle up souls. God dwells in the heart, deals with the heart, talks to the heart, and appeals to the heart, not to the head. A true religion is divine. It is the life of God in the heart of man. The religion of the mind, therefore, is not the life of God. The head can not convert, but the heart does. Argument can not move, but tear does move.

God is no more the God of deluge, fire, earthquakes, wind and plagues, but he is God of whisper, and the whisper of God to man is the echo of his love from heaven to earth. The whole tenor of the word of God breathes love, peace, sympathy and life eternal. Peace on earth and good will towards men.

The dark ages of all religious warfare and mad controversies are gone and sunk into eternity. Let "higher criticism" go. Let reasoning religion go. Time is short and precious. We cannot afford to lose time on any kind of religious lunacy.

This is a period of active life, a period of preaching Christ, a period of saving immortal souls. This is a Christian era to sing "Jesus lover of my soul," to play "Rock of ages cleft for me," and preach by life and word "The Son of Man is come to seek and save that which was lost." We have to let unsanctified "reason" and its noxious doctrines and venomous dogmas alone, and take up the Word of God as a weapon, and like a good soldier of Jesus Christ enter into the slums of the cities, and go into the highways and hedges and benighted lands to rescue the perishing from alcoholic intemperance, social impurities, doubts, covetousness, selfishness and idolatry. Let us live Christ, preach Christ. Let our words, as well as conduct, preach the gospel in its simplicity, in its purity, in its sweetness, savored by the love of God and flavored by the life and character of Jesus.

DR. J. A. GEORGE.

Baltimore, Md.

Conversion of an Infidel.

An interesting account of an infidel's conversion was recently given in the daily prayer-meeting in Chicago. It is said that the man, while on his way to take the cars for the East, heard a little Irish boy who was sitting on the doorstep, singing—

"There'll be no more sorrow there,
There'll be no more sorrow there."

"Where" inquired the skeptic, whose mind was impressed by the words. "Where is it there'll be no more sorrow?" The boy answered:

"In heaven above,
Where all is love,
There'll be no more sorrow there."

The infidel hastened on to take his seat in the cars; but the simple words of that hymn or chorus had found a lodgment in his mind. He could not drive them from his thoughts. They were fixed. A world where there is no sorrow! This was the great idea that filled his mind. He dwelt upon it—revolved it over in his thoughts. It was the message by the Spirit that led him to the Saviour, who delivers the lost and rufed from sin here, and raises them to that world of joy and glory where sin and sorrow are unknown.—Kind Words.

Companionship of Christ.

"Make Christ your most constant companion." Be more under his influence than under any other influence. Ten minutes spent in his society every day, ay, two minutes if it be face to face and heart to heart, will make the whole day different. Every character has an inward spring; let Christ be it. Every action has a key-note; let Christ see it. Yesterday you got a certain letter. You sat down and wrote a reply which almost scorched the paper. You picked the cruellest adjectives you knew and sent it forth, without a pang, to do its ruthless work. You did that because your life was set in the wrong key. You began the day with the mirror placed at the wrong angle. To-morrow, at day-break, turn it towards him, and even to your enemy the fashion of your countenance will be changed. Whatever you then do, one thing you will find you could not do—you could not write that letter. Your first impulse may be the same, your judgment may be unchanged, but if you try it the ink will dry on your pen, and you will rise from your desk an unavenged, but a greater and more Christian, man.—Drummond.

Many of our Pedobaptist brethren are constantly quoting Robert Hall to show how "inconsistent" we are in advocating strict communion; but the *United Presbyterian* is frank enough to say on this subject: We cannot understand how Robert Hall could contend for mixed communion, when he "did not believe that infant sprinkling was any baptism at all."—*Central Baptist*.

The undemonstrative brother is not necessarily unbelieving or backslidden; the very demonstrative brother is not necessarily a fanatic. Temperaments differ. There are divers manifestations, but one spirit. Be patient toward one another.—*Nathaniel's* *Ad.ocate*.