

The Biblical Recorder.

WEDNESDAY, JULY 12, 1893.

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

"What Baptists Believe," by the late J. L. Burrows, will be given to every new subscriber to the BIBLICAL RECORDER who will pay \$2.00 in advance for a year's subscription. We will also give the book to every old subscriber who will pay his subscription to date and a year in advance.

Think of it! Your denominational paper, the subscription price of which is \$2.00, one year, and a neatly bound book of over a hundred pages, containing a clear and fair expression of what Baptists believe and practice, all for the price of the paper. Remember, this offer is to new and old subscribers alike.

THE PATH OF DUTY.

A great American soldier once said, "Duty is the noblest word in the English language." The very life of a soldier is one which must impress upon him the importance of obeying orders; of doing one's duty. Having a general in whom he can trust, he can go forward and do what he knows that general requires of him, leaving results and responsibilities with him. So Christ's soldiers can and ought to press forward in the work the Master has placed before them, with implicit confidence in his judgment, knowing that he will order all things wisely. Really, the Christian ought to be a bold and happy man; for he need not fear what men can do unto him, and God being his friend, will control his actions and his destiny for good.

Some one again has said, "The path of duty is the path of safety." This saying, we think, will bear the test of analysis and of experience. Many who are tempted to forsake the path of duty find the temptation hard to resist, or yield to it, because to walk in it at times may seem to threaten them with bodily harm or personal discomfort. Those who thus give way under the pressure of temptation, forget that out of the path of duty may lie difficulties and dangers that cannot be foreseen, and for which they are not prepared. When battling with these difficulties, there must be much mental anguish, resulting from a consciousness or the fear that one is not in the path of duty. And it does not require much experience in this line for a man to learn how much braver and persistent one can be when he meets difficulties or dangers, knowing that he is doing right and going the way the Master would have him go. It was this consciousness of right doing, of being in the path of duty, that enabled Peter and John to make the manly declaration, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things we have seen and heard;" and Martin Luther to cry out, "Though there be as many devils in Worms as there are tiles on the houses, yet will I go."

Let us earnestly strive, then, to know the path of duty, and walk in it, though many difficulties may seem to beset it. As an encouragement to do so, let us in addition to what has been said remember these facts:—

1. As this is the path that the Master marks out for us, he will give us strength to walk in it. This he has promised to do; "As thy days so shall thy strength be;" "My grace shall be sufficient for thee." He has not promised to give us either strength or comfort in the path of disobedience.

2. The Lord knows full well how to give his people unseen joys, and hidden comforts by the way, when they are walking in this path. In ancient times this was done by visible assurances of his presence and by miraculous intervention of his power; and while he has mostly discontinued these means, which appealed to the sense of sight, he can and does use means now that appeal in language that cannot be misunderstood, to man's spiritual perception and consciousness. Ah, let us never cease to thank God for the hidden manna on which the soul of the Christian is fed!

3. God has a work for each one of his servants to do; and that work is found, day by day, in the path of duty. We are often disposed to dodge duty and leave to others the work which the Lord has qualified us to do. It is well that we should have an humble opinion of our piety and of our gifts; yet if the Lord counts us worthy to do a certain work by placing it before us, and endowing us with gifts that would enable us to do it, what right have we to avoid it? Do we not hope to hear after awhile the words, "Well done, good and faithful servant; enter thou into the joy of thy Lord?" We should not shrink to enter in, but quit ourselves as men after we have entered.

GIVE US THE PROOF.

While "higher critics," and others who are fond of displaying their learning even at the expense of divine truth, are filling the air and the public prints with the assertion that there are errors in the Bible, it is remarkable what a miserably slim array of passages or incidents recorded in the Bible they have thus far produced by way of establishing their assertions. When pressed for an answer to the question, "Where is your proof?" they either furnish the slim array alluded to, or claim to be so considerate of the authenticity of a Book so long believed to be fully inspired, and as coming direct from God, and also of the simple faith of those who have built their hope of salvation upon its teachings, that they pose as martyrs of kindness, and keep their dread secrets to themselves.

Now as to the slim array alluded to, even when we examine that which can be furnished by the most talented higher critics, it is a significant fact that nearly all the supposed errors are found in the Old Testament, and especially among the prophets, who indulged in highly wrought figures and in some poetic license. As to supposed mistakes in history, geography, chronology, &c., every true scholar knows how unfairly any modern writer reasons when he makes assertions about the words of men who lived in countries he has never seen, and who were familiar with the lore of generations long passed away, living as they did in times between which and the present long centuries have intervened. Many of the historical statements of Herodotus, which were once supposed to be fabulous or mythical, have been proven to be correct by the inscriptions on the buried monuments of antiquity which have recently been brought to light. If Herodotus was long disbelieved on some points, and yet vindicated thus by the unerring hand of destiny, and of God, may not the same be true of the inspired men whose writings are recorded in God's word? In fact, this very thing has happened, and some of the supposed errors of the Bible have vanished, like mists before the morning sun, in the presence of the buried, but now exhumed, monuments of Egypt, Palestine and Assyria. God will thus in his own way continue to vindicate his servants, and the authenticity of the Book on which from the beginning he has placed his seal that it is true. We remember a few years since examining a list of supposed errors contained in the Bible, furnished by one of the most talented higher critics of the day, and were surprised to find how easy it was to give the passages a different interpretation from the one given by the writer. He was adroit enough to claim that the ones mentioned were only specimen errors; but we have looked in vain for a fuller list from him.

As for those who are posing as martyrs of kindness to their unthinking brethren, and who carry in their bosoms dread secrets that had better be kept from the lamb-like people about them, it may not be amiss for us to say to them, "Gentlemen, bring forth your proof. If there is a skeleton in your theological closet, please bring it forth. It is hardly necessary for you to pose any longer; and when some credulous reader of God's word asks you for the dread secrets which you think you have discovered, it is hardly necessary for you to place your fingers on your lips, roll your eyes, and look far away, as if you feared the near approach of the giant who comes to ring defiance in the ears of the Lord's host. Let him come; and if you prefer, bid you to the shelter of his shield. The Lord will not fail to find a David or a Jonathan in his camp. And if your wonderful discoveries are the result of your superior wisdom, will you not give the world the benefit of it? Let the seal of your silence be broken; speak, oh speak!

WAKE FOREST LAW SCHOOL.

The action of the Trustees of Wake Forest College in establishing a law school is a new departure, and in our opinion one that ought to have been made. The College is now strong enough to commence looking after those departments of business life which are claiming the attention of the leading institutions of the country. Other departments will no doubt be gradually added. Wake Forest is fortunately situated for a law school, and we see no reason why it should not be successful from the start.

Judge Walter Clark, of the Supreme Court, is the leading instructor, with Judge George V. Strong and Mr. N. Y. Guley as assistants. This is a very strong faculty, and will be so recognized by the people of the State. Those to whom the duty of choosing a faculty was committed are to be congratulated on the selections made. Let the young men of the State thinking of studying law take into consideration the Wake Forest law school. They will find no where superior instructors.

THE OTHER SIDE.

Recently we have thought it would be a good investment to send out some good-looking brother, one who is not only sensible but free from dyspepsia, gout and all similar disorders, and let him have a line of appointments to speak exclusively upon the good things the world contains, the peace, joy and blessings which are about us in such abundance, and which may be had simply for the asking. We have heard so much of the other side of the picture, that we are in danger of losing sight of the fact that the world is yet full of the choicest blessings and splendid possibilities for every one who chooses to make the best of his chances. This ought to be especially true of the man who trusts not to the world, nor to the things of the world, for his highest joys, but is looking to him who has promised to withhold no good thing from those who love him and put their trust in him. Yet, strange as it may seem, almost every week some of our brethren are dealing out their spite and spleen in a way, both grievous and humiliating to every one who really loves the cause and whose joy is in the upbuilding of the Lord's kingdom on the earth.

But for fear of silence with reference to these groundless and intensely foolish attacks and criticisms concerning our work and the brethren who represent it, we should continue to treat them with the supreme indifference they so richly deserve.

What is the matter any way? Where does the sombre brother who hears distant thunder and the rumbling of stones and earthquakes get his bearings? Once he appears in sackcloth and ashes and solemnly proclaims that the denomination, with all its dearest interests, is soon to be dominated by "bossism," unless he is speedily consulted and the emanations of his fertile brain shall be followed without question or comment.

Again, he makes the startling discovery that the State Mission Board is run by just a few members; that the apportionment of its funds are unequal and unjust; that the missionaries are unpaid and neglected, not even so much as having an opportunity to be heard, &c. The management of the Orphanage also comes in for its share of attacks and anonymous criticisms.

Thus from week to week we have seen this picking to pieces business, questions suggestive of suspicion, and reflecting upon the veracity and faithfulness of brethren who are the representatives of our work and the duly elected servants of our Convention. We say these things ought not to be; and we say further, they would not be, if these censorious brethren were free from prejudice, and would forever abandon the absurd notion that the shortest road to prominence and distinction is to criticise and find fault with the work of others rather than earnestly and faithfully do their own work whatever that may be.

Again, we ask what is the matter? Again the answer comes, "Nothing"—absolutely nothing! Were Baptists ever freer or more like Baptists than they are to-day? Has not the State Mission Board done more up to the present time than ever before since the organization of the Convention? Was ever such a showing made at the Southern Baptist Convention as cheered the hosts of brethren who recently met in Nashville? Has not Wake Forest College just ended one of the best sessions the institution ever enjoyed? Has not the missionaries been paid every cent of their salaries for last year and interest from January, 1893, to the date of settlement? Have you done as well by your pastor who was not a missionary?

If you are a grumbler, grumble no more. Get a higher, holier occupation. If you have a mind to work, take your place; if not, retire, and stop firing from behind trees into the ranks of those who are going on conquering and to conquer.

WHILE we dislike very much to remind our friends of their obligations to us, the stringency of the times forces us to call on all who are in arrears to pay up immediately. We must have money to meet our debts. We have asked our creditors to wait on us until they can wait no longer. If every one who is behind in his or her subscription would pay up, we could easily pass through these dull times without incurring further debt. Don't wait. Your money just at this time will be worth more to us, and will be appreciated more highly, than at any other season of the year. It is only a dollar or two from you, but it is thousands to us. See the label on your paper.

A TENNESSEE brother writes: "Though my lot is now cast with the Baptists of Tennessee I love the RECORDER none the less, and it always comes to me like a welcome letter from the 'old folks at home.' May the Lord bless you and grant many more years in which to live and labor for his cause." Such words are always appreciated.

PERSONALS AND OTHER ITEMS.

We were glad to see Rev. A. A. Newhall of Southern Pines last week.

Rev. Dr. J. W. Ford of St. Louis has accepted the call to Albany, N. Y.

We were glad to see Rev. W. R. Gwaltney of Wake Forest in our office last week.

We greatly enjoyed a pleasant visit from Dr. John Mitchell of Franklinton last week.

Rev. C. G. Wells, who has been attending the University of Chicago, is now at Damascus, Ill.

We are glad to hear that Rev. A. Cree is meeting with encouragement in his work at Jackson, N. C.

Tower Creek church has two Sunday-schools, one at the church and the other at Hibriton Academy.

There will be difficulties, but it is by difficulties that the greatest progress is made.—H. A. Tupper.

A nobler people than the Baptist of the South God has never put upon this planet.—H. A. Tupper.

A brother pastor writes us he is serving four churches, and the four churches have seven Sunday schools.

We are pleased to announce that Dr. I. T. Tiehenor of Atlanta, who has been quite ill, is on the road to recovery.

The next decade or two will witness, I believe, marvellous things in the Lord's reign on earth.—H. A. Tupper.

The Sunday-school Chataunqua of North Carolina will be held at Mt. Vernon Springs, Chatham county, Aug. 22-27.

Rev. M. J. Willoughby of Marion, S. C., has been granted a vacation which he is spending very profitably at the Chataunqua Assembly.

Rev. H. C. Moore, having resigned the pastorate of the Morehead church will spend a month recuperating in the western part of the State.

We call especial attention of our readers to the letter of Bro. H. H. Harris, temporary secretary of our Foreign Mission Board. Brethren, help the cause.

Rev. J. Hartwell Edwards of Goldsboro has received a call to the pastorate of the Fayetteville church. He accepts the call, and will take charge August 1st.

Dr. H. A. Tupper late Secretary of the Foreign Mission Board will supply the pulpit of the First Baptist church at Denver, Col., during the months of July and August.

We stated last week that Rev. J. E. White would attend the Louisville Seminary next session. Bro. White writes that we are mistaken; he will preach at Edenton next year.

Prof. F. P. Hobgood has been chosen President of the North Carolina Teachers' Assembly for the ensuing year. An honor worthily bestowed on one of the States' foremost educators.

Rev. R. T. Bryan, just returned from China, having spent a week at his father's, in Duplin county, went up to Durham with his family last Monday. We hope to see him in Raleigh this week.

In our last issue we noted that Rev. Clarence Dixon had begun supplying for his brother, Thomas, Jr., in Association Hall, New York. We should have said Rev. Frank Dixon of California.

King's Creek Baptist church has three flourishing Sunday-schools, all superintended by members of King's Creek church. Two of the schools are conducted in public school houses and one at the church.

Sister Carrie Coffey, wife of Bro. W. C. Coffey of Boone, and daughter of Bro. Hezekiah Curtis of Wilkesboro, died, June the 23d. She was a good woman and a useful member of Boone Baptist church.

Two good letters from Sister Britton and Bro. Greene of China can be found in our columns this week. We are glad to put them before our readers, and always appreciate the kindness of our missionaries.

Rev. J. R. Graves, D. D., LL. D. of Memphis, Tenn., well known as a former leader of the denomination, is dead. For several years he was connected with the Reflector, which he edited with ability.

Rev. J. F. Love, who recently resigned the pastorate of the Roanoke, Va., church to accept a call to the church at Suffolk, Va., preached his farewell sermon at Roanoke on the 2d inst., and baptised several converts on the night of the 5th.

Rev. Jas. R. Edwards, formerly of Hamilton, N. Y., writes from Lime Springs, Iowa: "I am here to spend my summer vacation preaching in the Baptist church at Lime Springs. So far our congregations have been exceedingly good."

Rev. O. L. Stringfield has been engaged in a very interesting meeting at Concord. A number have made professions, and more are seeking the light. Concord is one of our most important points, and we are glad that Bro. Alderman is succeeding so well there.

The Corresponding Secretary, Bro. Durham, had published ten thousand copies of the tract, "Our Board and its Work," and now there is such a demand for it from all parts of the State that it looks like another addition of ten thousand or more will have to be printed.

Rev. J. G. Blalock, the pastor of the Baptist church, delivered a most excellent discourse Sunday morning. He will serve this people until about October 1st, when we are informed Mr. Blalock will enter the Baptist theological seminary at Chicago.—Richmond Press and Constitution.

Rev. G. W. Henderson writes that the time for the protracted meeting at Corinth Baptist church, Rowan county, has been changed from August to the first Sunday in September, in order that their new house of worship may be dedicated at that time. Rev. Henry Sheets will aid in the meetings.

We call especial attention to the advertisement of the Southern Baptist Theological Seminary to be found in this issue. We are glad to note that the Seminary is steadily growing in favor with our young ministerial students, and advise our young brethren to attend the Seminary whenever they are able.

The South West Virginia Institute has secured the services of Dr. Robert Ryland of Lexington, Ky., as chaplain. That is good news for the Institute and for the multitudes in the old State who love and revere the venerable preacher, and, we doubt not, will be peculiarly agreeable to Dr. Ryland himself.—Religious Herald.

Mr. Hiram Grant, formerly a student at Wake Forest, and late a graduate of Amherst, now at the Chicago University, will be found during the next three months at the office of President Harper, where, as his representative, he will be glad to meet any of his North Carolina friends during their visit to the World's Fair, who are interested in the work of the University. It will be a pleasure for him to take you over the grounds and see the wonderful beginning of what will be the greatest University in the world.

Rev. S. F. Conrad, from Winston, N. C., called to see us a few days ago on his way from Piedmont, where he had been assisting Bro. J. B. Marsh in a meeting. Bro. Conrad is one of the most useful and successful Baptist workers in the Old North State. It was our privilege to know him in the Seminary some years ago, when the students of that institution were domiciled in what is now known as the Windsor Hotel, this city. Bro. Conrad reports a good meeting at Piedmont, over sixty having been received for baptism up to Sunday.—Baptist Courier, (S. C.)

A Greenville, N. C., correspondent of the Richmond Dispatch, says: "Mrs. V. L. Pendleton, who for the past year has been principal of the female school here, has been tendered and accepted a position with Hollins Institute, Va. While our people congratulate her upon this honor they regret exceedingly to give her up. Hollins Institute, also, has great cause for congratulation, for in Mrs. Pendleton it secures a woman of highest culture and bright intellect, as well as purest Christian character. She has few equals anywhere and carries additional honor to this already honored institution."

Speaking of Rev. Dr. McDonald, yesterday, a well known gentleman said: "There goes a man whom Atlanta does well to honor. Not long ago, when I was suffering from the terrible effects of a spree, I was trying to make my way to the St. Joseph's Infirmary. I met Dr. McDonald and mistook him for Dr. Kendrick. I asked him to help me get to the hospital. He put his arm about me, patted me affectionately and talked to me with the kindest tones I had ever heard. He implored the good sisters to take me in and make me comfortable and telling me how truly he sympathized with me and would pray for my recovery to strength and a better life, left me with his benediction upon my troubled spirit. He is a man among a thousand and I love him!" It was a genuine and whole-souled tribute to one of the best known ministers in Atlanta, and because of its honest recognition of the spirit of the Good Samaritan that Dr. McDonald is, it should be a precious testimony to all who love that godly man.—Constitution.

Expenses of the Board.

"We want him to give the expenses of the Mission Board."—Editorial in North Carolina Baptist, July 5, 1893.

The connection shows that the pronoun "him" in the above quotation refers to me, and I suppose "Mission Board" refers to our "Board of Missions and Sunday-schools." I therefore gladly answer—

1. The Treasurer is a bonded officer. He reports to the Baptist State Convention annually. His report shows all the expenses of the Board. The report is plain, definite, business-like, full. The report is published in the Minutes. The Minutes are sent all over the State. Their preparation, publication and distribution this year was \$171.80 of the Board's expenses. These Minutes have been in the hands of the brethren about six months. The Auditor, a singularly clear-headed business lawyer, examines each year the Treasurer's books, acknowledgements, receipts, vouchers, &c., and attaches his certificate to the report. The books of the Treasurer are as well kept as the books of any bank in our city, and are open to all the Baptists of the State.

2. I have nothing whatever to do with the Treasurer's work or his report. I do not receive, acknowledge, control, or pay out the money of the Board. I do not prepare the report for the Convention. Our reliable, accommodating, and efficient Treasurer does his own work.

3. If by "expense of the Mission Board" the salary of the Corresponding Secretary is the "expense" referred to, I will say only a few things.

(a) The Treasurer's report shows every dollar paid the Corresponding Secretary each year, and it shows also from what sources it comes.

(b) The present salary of the Corresponding Secretary was fixed not for me, but for my predecessor, John E. Ray, and the salary is the same that was paid him.

(c) Whatever I have been, and all I have ever received, as salary or otherwise, as pastor or in the present position, has gone into