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In the *North American Review* for July, Dr. Briggs, in an article on "The Future of Presbyterianism in the United States," after setting forth his views and showing how he and other men have been harassed through lack of intelligence and denominational usurpation of power and filibustering on the part of the assemblies during the past century, declares that he will remain in the church. His reason for so doing is that the General Assembly that convicted him is not a permanent body; has no continuous life; "is composed of the representatives of the presbyteries who meet together for a few days and then dissolve forever." He says, "One, two, or three General Assemblies in succession may usurp power, may do great injustice, may make breaches in the constitution of the church. But all these wrongs may be righted by a fourth or a fifth, or any subsequent Assembly." Therefore he and his minority are justified in remaining in the church to wait until "an Assembly may be appointed that will please them and displease the present majority; or in the words of Dr. Briggs, continuing "the struggle for truth and for right." To us it seems that such a struggle can only result in dissatis-

faction to one side or the other, and to final division and error.

All this may seem well to Dr. Briggs and the Presbyterians, and we certainly hope that God will terminate all well, but we are glad from the bottom of our hearts that we have a belief and a religion which is not in the hands of mortals to change, however unintelligent or learned, or however great their majority or minority.

THE recent movement to hold a Sunday-school chautauqua of North Carolina Baptist Sunday-schools at Mt. Vernon Springs Aug. 22-27, next, is one that can be made of invaluable aid to the prosecution of our church work. We believe that the Baptists of this State have the best organized Sunday-schools in many sections to be found anywhere. We know that those in this city are superior to any we have ever seen. But in many sections where good Sunday-schools are organized the work is not conducted as it might be. This is not through lack of zeal or good intentions, but through inexperience. In the chautauqua ideas and plans may be set forth by those who have been successful in the work; difficulties and obstacles may be discussed and removed, and a general plan of work may be determined on which cannot but result in vast benefit to all of our Sunday-school workers,—experienced and inexperienced. More than this, it can be made a means of exciting a greater interest in this important department of the church, and of renewing zeal and harmony in its prosecution. Our Sunday-schools should never be neglected. In them are our future leaders, the boys and girls who shall take our place in a few years, and as surely as they are inclined aright today, we may have no fears of the result in the future. We would be glad if all our churches and Sunday-schools would send good delegations to this first chautauqua, that the brethren who have taken steps towards making it permanent may be encouraged in their work. It is worthy of our heartiest support.

A NEW educational campaign is upon us, and it is, in our opinion, one that should be hailed with delight by everyone interested in the present and future of his country. We speak of the campaign for students. Years ago it was the question with the young man to obtain a rudimentary education that would warrant a further prosecution of his studies, and to acquire sufficient money to maintain him at a college. Today the rivalry of our institutions in this State and the United States for a strong showing in numbers has almost driven these questions from consideration, and now the youth has only to consider if a college education is worth the time, and which college to attend. We believe in educating our boys at a minimum cost; we believe in an education that bears the greatest good to the greatest number, but we do not believe in sacrificing scholarship for numbers. That there is imminent danger of our educational institutions doing the latter, through their intense rivalry, is more than apparent. Let them be careful. The quality of the students and the standard of scholarship of an institution are of far more value than mere numbers and names.

THE people who are wondering what the (Chicago) university can possibly do with so much money (few of these people are left in Chicago, however,) will be enlightened by the president's statement that no adequate provision has been made for the general expenses of the university, or for the extraordinary expenses of its first years. "It needs at once," says the same high authority, "\$100,000 for books, \$100,000 for apparatus, \$100,000 for the improvement of the quadrangles, \$100,000 for an electrical and heating plant, and \$100,000 for miscellaneous equipment."—*Chicago cor. Examiner.*

We wonder what went with that \$7,000,000 endowment, and what those enormous expenses are for. It seems to us that if an institution cannot get along with \$7,000,000 the money ought to be distributed among our unpretentious colleges who do a great work with \$300,000. The greater the endowment the greater the cry for more seems to be true of many of our great universities. It strikes us that the money will be of far more worth if distributed among some of our struggling colleges. We should strive to give all a rudimentary education first, and let those who have ten years to spend in pursuance of one subject pay their way. Wake Forest only asks for \$20,000 before next March. Surely she should have that.

### Talks About Law—No. 14.

BY JUDGE ROBERT W. WINSTON.

#### CORPORATIONS.

A corporation is said to be an "artificial person." So numerous and important have corporations become, that all men should have some general knowledge of them.

First. How does a corporation come into existence? In one of two ways: either by the act of the Legislature, or else by the order of the Clerk of a Superior Court. A Clerk can grant any charter except to a railroad company or to a bank. The Legislature alone can grant charters to them; but the Legislature also has concurrent power to incorporate any other company.

Let us suppose that Mr. Cheeryble and six of his wealthy friends wish to venture in a banking scheme. Now they could, if they wished, form a copartnership, and not obtain any charter.

But there would be many objections to this course. In the first place, if one of the partners were to die, the concern might be put to trouble with his estate. Again, a copartnership is not permanent; it is a personal affair, depending upon the mutual good-will of the partners. And lastly and mainly, if a copartnership becomes involved in debt, each partner is individually liable, that is to say, his whole estate is responsible for the debts of the firm generally.

Not so with corporations. "They are to be commended," said Mr. Lord Coke, "in that they secure the best learned counsel. They have a charter carefully drawn up, and by the terms of that charter, and by that alone, they stand.

The Legislature of North Carolina have endeavored, during many years, to grant no bank charters without inserting a clause that the stockholders are individually liable, at least to the amount of the stock that they take. But many charters will be found in which there is no such clause.

Take the case, then, of Mr. Cheeryble and his six friends. They obtain such a charter, and open the "Cheeryble Banking House." The credit and reputed stability of the bank attract a long line of depositors. Finally, the day of reckoning comes, and the institution closes its doors. The public find the mere rind of the cheese; the heart has some time since been consumed. Subsequent stockholders lose all, and innocent depositors lose half, their deposits. Such things transpire around us often.

The stockholders of each national bank are individually liable to creditors to double the amount of stock taken. That is to say, not only is the stock of each holder assets for creditors, but also each stockholder must pay an additional sum, out of his own pocket. This is a great protection to the public.

Now, in the case supposed of the Cheeryble Banking Company: The depositors might lose half or more of all moneys deposited with the bank, and yet the owners of the bank be not liable out of their own individual funds for any part of such loss. There might be cases in which the directors of the bank, if guilty of fraud or imposition, or of gross and wilful carelessness in managing the bank, would be individually liable to creditors. Of this we will write in our next.

But would it not be fair, wise and just, both to banking institutions and certainly to the public, if the Legislature were to refuse to charter any more banks such as rendered all stockholders individually liable to creditors? Would it not greatly increase deposits?

Banks are quite indispensable to commerce. If it were felt and known by the public generally that our banks were as secure as the old stocking tied up and carefully deposited in the bottom of the old "chist," many a rusty silver dollar and many a quaint gold piece that have not seen the light of day in years, would begin to flow in the sweeping channel of trade.

Indeed, one of the disastrous features of the recent money panic will be loss of confidence and the corresponding hoarding of money at home.

Be it said to the credit of the South that we have better stood the financial panic than any section of the Union.

#### The Recorder as a Help.

Bro. Bailey:—I very much enjoy your editorials as well as those healthful sermons, and other religious articles from the brethren all over the State, but especially the letters from the foreign fields. Oh, that our brethren could be induced to subscribe for the RECORDER. It would, I think, infuse into them more zeal and energy for a holy cause, and prompt them to give more liberally of their means to the support of the gospel. Besides, it is a great educator of the young, and should be taken by every parent who is rearing a family of children. My wife and children enjoy reading its pages very much. Yours truly,

A. J. BORDEAUX.

Kelly's, July 10, 1893.

#### Maggie Herring Monument.

Received from the W. M. S. of Oxford Baptist church, \$11.86 for Maggie Herring monument.

All societies and individuals who wish to contribute, will please do so at once. We have nearly seventy dollars, and hope to make at least one hundred dollars before October. LIZZIE LOWMEYER.

Yanceyville, July 13, 1893.

### The Church of Christ and Her High Mission.

It is becoming quite common to magnify the society and minify the church. The society craze has about exhausted the alphabet, and yet the work of organizing goes on without abatement. Meanwhile, the church is of sufficient breadth and elasticity to prosecute all the legitimate work of all the religious societies now existing and yet to be born.

I have not aught to say against any society within the church working with and through the church for the furtherance of the church's enterprises. These are nothing more than committees carrying out the expressed will of the church and her divine Master. But the Lord's people should become entangled with no society that tends to diminish their zeal, devotion, contributions, and general efficiency as members of the church of Christ.

There are several causes, besides the society craze, that have led men to minify or disparage the church.

The independence and responsibility of the local churches with regard to all evangelistic work at home and abroad are, to some extent, lost sight of. Boards, which are creatures of the churches, should ever remember that it is for the churches to decide what to do, and raise the means wherewith to do it, and for the boards to serve or execute the will of the churches. Boards and other bodies created by the churches may suggest or advise, as well as execute, but never dictate to the church. I am not sure but that some evil has come from the very phraseology used in the reports of the secretaries of our boards, wherein they speak of what the boards have done. True, the boards, as the servants of the churches, have had supervision and direction under the churches of the work entrusted to them, but the work is the work of the churches where rests the responsibility and whence come the means of its accomplishment. This is really what our worthy secretaries mean, but I doubt not that many fail to get the meaning.

Another cause for disparagement of the church is the vast number of religious societies, all so widely differing in doctrine and polity that they are compelled to live apart, and all claiming, in spite of their divergent and antagonistic views, to be the true church of Christ. For this evil I know no other remedy than for every man to make an honest endeavor to ascertain from the New Testament what are the characteristics of a church of Christ, and then to make his religious organization conform to the divine model or abandon it to the owls and bats.

The true church was set up in Jerusalem in the days of Christ and his apostles. Her high mission is to bring ever increasing praise and glory to God. Says Paul, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end, amen." Eph. 3: 21. The nervous language of the apostle seems to bend and tremble under the great weight of this prophetic doxology.

In the New Testament, and there only, can we find out what the church is, and what is her mission. It is there that we learn that a church is a company of regenerated persons baptized upon a profession of faith in Christ, and associated together under the law of Christ for mutual edification, and for extending the Messiah's kingdom throughout the world—all to the praise of God's wondrous grace and wisdom and glory.

Another cause for disparagement of the church is the wicked desecration of many of our houses of worship by transforming them into lecture-rooms, play-houses, balls for secular societies, &c. To such an extent has this evil grown that in many places the desire to draw and amuse has led to the employment of the devil's avowed servants to lead the musical part of God's service, and to filling the pulpit with men that act the monkey, deal in coarse wit and low anecdote, for the entertainment of fun-loving audiences, to the great dishonor of God, the dismay of Christians, and the damnation of sinners.

Along with this evil is the kindred evil of linking together worthy ends and wicked means on the Jesuitical principle that the end justifies the means. For example, I quote the following extract from a Baptist paper concerning an entertainment given in behalf of a Baptist mission in a Southern city: "The entertainment will be interspersed with tableaux, singing and dancing." Dancing in the interest of a Baptist mission!—all under the management and supervision of some of the most prominent Baptist ladies of the city! I am almost prepared to read of a dance at a prayer-meeting, or a big ball at the close of a funeral.

One more evil that leads to the disparagement of the church is the wide tolerance of ungodliness and wickedness among her membership. In many churches men are shamelessly guilty of habitual profanity, licentiousness, drunkenness, &c., and have no fear of arraignment or expulsion for their crime.

No church should allow its house to be used for any other purpose than that for which it was erected—to worship God,—or retain on her roll the names of those whose daily life belies their profession of faith.

Taking into consideration all the foregoing evils that to-day curse our Christianity, we need not wonder at the shocking an-

nouncement of the quadrangular debate in Philadelphia, in which the church has been entered as a competitor against three of the political parties of America.

We have fallen upon evil times. Woe to the Lord's people, if they do not speedily awake to a sense of their sins and their great responsibilities!

Let us have better, higher thoughts of the church of Christ, and seek her spiritual improvement by personal effort to become more Christ-like and to restore the purity and simplicity of worship that marked the apostolic age. Our tendency to observe days and cultivate a ritualistic worship pre- sages the decay of spirituality and godliness among us.

Before I close this article, I wish to give two reasons why we should give the church our best service of heart, hand, brain and substance.

I. The church is the only human organization of divine origin in this world. God himself is the Master Architect that built this holy institution and perpetuates her existence. She is God's appointed means of disclosing to his intelligences, especially to the principalities and powers in heavenly places, or the holy angels that burn with desire to look into these things, his manifold wisdom as displayed in the great work of human redemption and salvation, according to his eternal purpose of grace. The visible creation is but a scaffolding erected for rearing this heavenly structure, and when the church shall have accomplished God's gracious purpose in this world, the scaffolding will be torn down and burnt up.

There are other religious organizations,—all extra-scriptural, some anti-scriptural,—but they are purely of human origin. Associations, conventions and boards are expedients of human origin, and are to be encouraged as very helpful agencies in our co-operative work so long as they seek to serve, and not dominate, the churches, and no longer.

II. Another reason why we should love the church more ardently and serve her more faithfully is, that God himself gives many proofs of his high estimate of the church—his own workmanship. Here are some of them:—

1. The co-operation of the Trinity in rearing the heavenly structure,—the Father electing, the Son redeeming, and the Spirit sanctifying the material (sinful human beings) that enters into the building.

2. The vast expense incurred. Before even one stone could be laid, the eternal Son must be veiled in human flesh, made a curse under the divine law, and a sin-offering for lost and guilty men.

3. With his own hand God laid the corner-stone of the church,—the noblest, divinest piece of masonry known to earth or Heaven. God says, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation." Isa. 28: 16.

From the quarry of depraved humanity God has chosen the stones that are to enter into the building throughout all the ages past and to come. Children of wrath, dead in trespasses and sins, vile as the inmates of perdition, they who are thus chosen are regenerated by the Spirit and prepared for their place in the spiritual temple. Says Peter, "Ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2: 5.

4. The church is God's home. "His dwelling place is in Zion." "This is my rest forever; here will I dwell." Like man, the Lord loves the home of his adoption, purchase and building. Here are his treasures and the objects of his affection and parental solicitude.

5. He has set his beloved Son as Head over the church in all things. Woe to him that dares assume headship over the church of God. He is antichrist, be he pope or king, that takes Christ's place in the temple of God and lords it over God's heritage.

6. As law-giver in Zion, God has given to his church all the laws she needs, adapting them to all times, places and circumstances. Knowing the folly of human wisdom, he has left no legislation for his church to do. Therefore, let not his people be guilty of the folly of making, amending or repealing any of God's laws governing his church. As to the positive ordinances of the church—baptism and the supper—we are to keep them just as they were given to us. To take from, or add to them, or in any way to modify them, is base disloyalty to our King and Law-giver.

7. God is so jealous for the welfare of his church that he calls and qualifies the men whom he places over the church as under-shepherds and preachers of the everlasting gospel. All others that attempt to fill the place are but sounding brass and tinkling cymbals, whatever may be their eloquence or intellectuality.

8. God has shown his high estimate of the church by his loving special providence over her interests through all the centuries of her existence. Christ has promised that the gates of hell shall never prevail against her. He has fully complied with that promise. Never has the day yet come since the founding of the church in Jerusalem, in which the church was not witnessing for Christ somewhere in the world. She will continue to witness for him while the world stands in spite of the rage of men, the scorn of infidels, the edicts of rulers, and the fires of martyrdom. For God is with his church.

[CONTINUED TO THE FOURTH PAGE.]