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It has not been very many years since men, surveying our vast extent of territory and forming a small estimate of its inexhaustible resources, were visionary enough to suppose that this new western government of ours might escape the many painful evils which had so sorely afflicted the nations of the eastern hemisphere. Surely, thought they, we can profit by the sad experience of falling and fallen empires, and build a government whose highest end shall be the welfare of its citizens; surely this youngest and most promising of peoples would be spared the discipline of poverty and misery. But sadly they have never realized their dreams. We know now that it is not, and has not been, and the promise of the future is waning. We are not howling calamity, but it cannot be denied that our nation has endured and is enduring as much, if not more, than those by the fate of which we should have profited. There is something vitally wrong somewhere. We know that the spirit of Christian interest has not pervaded our legislative assemblies; we know that many of our laws have been enacted for other ends than those of "Liberty, Equality and Fraternity;" and we believe that in the neglect of these matters lay many of the causes of the present wide-

spread discontent. As we are situated now the rich are too rich and the poor are too poor; and the divergence increases with the years. God will never smile on a nation which neglects his laws. We must turn about. As long as our people look only to the laws of human existence with earthly eyes, the struggle for existence will be the same old struggle of the older civilizations. We must re-organize slowly on sounder principles, and there is no time like the present to begin. The duty of the hour is to bring man nearer to man, to bridge the widening gulf that divides the rich from the poor. When man's sense of duty to his fellow-man is aroused and awakened, we may expect to see many of the present iniquitous statutes replaced with legislation that shall voice the conscience of the people. Until such statutes are enacted, until the security of our government rests on the brotherhood of its citizens, this will be a land of strife and hatred, corrupt politics and a favored and unfavored class. This is the work of the church. She alone can reveal to men the only true foundation of progress and prosperity—an impregnable belief and hope in an allwise, loving and just Father, and an unalterable love, respect, and compassion for his children.

The editor of the Richmond Christian Advocate seems unusually, and, in our opinion, unduly aroused at the present prospect of the negro race, aided and abetted by Northerners, superseding the white race in America. We simply desire to re-assure our brother that there is absolutely no danger. The whites have the advantage of centuries of civilization over the negroes, which the latter can never overcome. We want to have them educated; they are indisputably and irrevocably citizens of the United States, and none will deny that they may inherit eternal life. Where there is one educational institution endowed for negroes, we can name ten that are better for whites, and if a negro gains the ascendancy over a white by honest effort, we don't believe he should be blamed. But this is not by any means the case. The Advocate has fallen into the very common error of deducing general conclusions from specific instances. That twenty negroes have become of wealth and influence is no reason that the whole race is rivaling the white man's attainments; that a few whites have fallen below the negro is not the negro's fault, and is no reason why we should fear that such will be the fate of our sons; that some few are high-headed and insolent after acquiring an ordinary education, is no less than can be said of some young students of the white race, and is no reason why the rest of the race should be consigned to a life of poverty and intellectual darkness; that "the son of a dead minister once honoring city pulpits is found as a servitor in the kitchen of a negro magnate," is not the fault of the negro, but of the son who threw away good opportunities, and is no reason why the negro should be hindered in his efforts to secure a broader field of labor, and should not "arouse the conscience of the church." Handicapped by centuries of utter darkness, the negro can never hope to more than keep within hearing distance of the quickening strides of the white man. We need have no fears. The race question has been quietly resting of late, and we hope it may never become active again, but if it should there is but one way to settle it, and that is by education in negro schools. The more the negro knows, the better citizen he is, and the greater are his advantages for serving God. The same is true of every human being.

The discussion of the "Home Rule" bill in the English Parliament during the past three months has excited an almost universal interest in the country for the welfare of which it was framed, as well as in the bill itself. The bill is quite lengthy and exhaustive, but the substance of it can be found in any of our State constitutions, though the provisions for Irish legislatures are considerably more restrictive. But the country itself presents a far more interesting study. From statistics compiled by James G. Blaine we gather the following: Ireland has a population of more than 5,000,000 souls on an acreage not quite equal to that of the State of Maine. On this small territory she produced in one year 4,000,000 bushels of wheat, 8,000,000 of barley, 70,000,000 of oats, 110,000,000 of potatoes, 185,000,000 of turnips and mangels—greater in weight than the best cotton crop of the United States; in the same year she produced 60,000,000 pounds of flax, 850,000,000 pounds of cabbages, and 8,800,000 tons of hay. Moreover, in that year she fed within her territory 4,000,000 head of cattle, 8,500,000 of sheep, 560,000 horses and 200,000 mules—all in a country of less territory than Maine, a single State of our 48. How can poverty pervade a land so productive? And yet it does; and the reason is the grasping oppression of English land-owners deprives the laborer of his reward. In rental to English land-owners, and in taxes, most of which go to England, these 5,000,000 people pay annually \$15,000,000.

Our Board and the "Gospel Mission."

Numerous requests have come for information in regard to the withdrawal of brethren Crawford, Herring, Bostick and League from connection with the Foreign Mission Board. In response to these requests, the following statement has been prepared. It does not undertake, of course, to bring out all the facts contained in over a hundred letters and papers now on file. Indeed, the differences below indicated soon become complicated with personal and pecuniary questions into which I am unwilling to enter. One of the brethren withdrew informally, we hardly know when or how, two voluntarily tendered their resignations, and one was requested to resign. Sharp things have been said about the tyranny and lavish expenditures of the Board, but we trust to the common sense of the average Baptist not to be misled by statements that are obviously extravagant, and in all controversies with our brethren we deem it better to endure in silence rather than to retort unkindly. What I now write may seem to lack the spice of personality. It will probably be unsatisfactory to the advocates of the "Gospel Mission;" perhaps equally unsatisfactory to the most ardent supporters of the Board. Extremists have a great advantage in any public discussion—they see only one side and can state that clearly and forcibly. But the interests of truth are better served by trying honestly to look at both sides, and thus comparing schemes though both be faulty, in so far as they are human.

There are, as it seems to me, two radical differences in principle and several resultant differences in policy, between the brethren above named and the Board.

DIFFERENCES IN PRINCIPLE.

1. *Church Independence.*—They hold that a local church or group of churches ought to select, appoint and sustain its own missionary, and that he should be responsible and should report his work only to the appointing body. We also believe in the complete independence of the churches in all local matters, but claim that, according to the New Testament teaching, there should be fraternal co-operation between them in all matters of wider concern. Hence arise Councils, Presbyteries, District and General Associations, and the Southern Baptist Convention. If the Convention, through its Board, should accept the ideas advanced in Dr. Crawford's tract entitled "Churches to the Front," it would simply commit suicide. Indeed, the good Doctor's common sense has saved him from a rigid application of his own theory and compelled him to give it up by saying "church, or group of churches." The group of churches, with a committee to represent them, differs in size but is precisely the same in principle as the Convention with its Board. Moreover, we believe that in the divine economy there is a special provision made for "diversities of gifts," and that often it becomes the duty of a church in one locality to sustain a man from another and distant place, one whom it has never seen and could not appoint. Herein lies the utility of a central board to select men. It is also obviously more economical.

2. *Aim of Missions.*—On this there are two diverse views. One set of learned and very pious interpreters emphasize the work of evangelizing and proclaiming as a herald. They regard Matt. 24: 14 as prophetic of a time now near at hand, and propose to prepare for the coming of the Lord by heralding the gospel among the nations. They do not expect to gain many converts, but to evangelize the world in preparation for the millennium. These are the Premillenarians, and furnish not a few of the most zealous laborers for missions, including such men as Drs. Gordon and Pierson. Another set of expositors are chary about attempting exact interpretation of prophecy until it has been fulfilled, but stand firmly upon the plain terms of the Great Command (Matt. 28: 10, 20) and its practical exemplification in Acts and in the Epistles, in which preaching and teaching are regularly combined. These labor to save souls, to train converts, to establish churches as centres of influence—candle-sticks in the midst of darkness. Now it seems to me that our brethren above named, without being fully committed, lean strongly towards the former theory, while we adhere rather to the latter. This may explain in part the paucity of apparent results in North China, for the rule is "according to your faith be it unto you."

DIFFERENCES OF POLICY.

Out of these different views on matters of principle necessarily arise differences in practice, of which I may mention—

1. They claim the fullest personal liberty as servants of the Lord and of his churches (a) to do their own work in their own way, which we fully and freely concede and have always conceded; (b) to remove from place to place or to return to this country at pleasure, which we hold to be inconsistent with reasonable rules to which they have personally subscribed, and (c) to criticize publicly the work of our missionaries in other fields, which seems to us unbrotherly. On this last point, they maintain that the good of the cause and the interests of the truth must override all personal considerations. We think differently. Let me illustrate our position by my own case as a member of the Faculty of Richmond College. I may sometimes see in the management of the institution or in the instruction of the classes what seems to me injurious and wrong. I have a perfect right to talk of it kindly with my colleagues, or to ask the attention of the

Board of Trustees, but to ventilate my views in the newspapers or with students and patrons, would, in my view, be good reason for the Trustees to sever my connection, on the ground that I was hacking at the taproot of the tree that supported me.

2. They are entirely opposed to the appropriation of any mission money for schools. This Board has never gone so far in school work as some other denominations, nor so far as our brethren of the Missionary Union. Our fundamental rule is in these words: "The oral communication of the gospel, the formation of churches, the training and ordination of a native ministry, the translation and circulation of the Scriptures, and the extension of missionary work by the aid of native laborers, supported, as far as practicable, by the natives themselves, shall be regarded as the chief business of our missionaries." (Art. I, Sec. 1); but it seems to us that schools for the instruction of promising young men and women in the doctrines of the Bible, and even for secular instruction of the children of converts from heathenism or Romanism are almost essential to the establishment of self-supporting, self-propagating churches. The girls in Mexico must either grow up without education, or get the semblance of it in an atmosphere of superstition, or we must provide schools for them. The case is even worse in China and in Africa. If Christian and denominational schools are needed in America, how much more in heathen lands?

The amount of money devoted to schools is very much less than is usually supposed. The schools in Shanghai are supported, as I am informed, entirely from the private means of Mrs. Yates, her daughter, and other missionaries. Dr. Graves' class in Canton is nothing more than a Bible class, meeting several hours every day, instead of one hour on Sunday, or a class in theology designed for the better instruction of those who give promise of usefulness in the churches. The appropriation asked for the seven schools in Canton this year is \$1,277. A large proportion of this comes to us specifically designated for that purpose. Bro. Z. C. Taylor, at Bahia, one of our most economical and devoted missionaries, has been so much impressed with the dangers besetting the children of his church members that, when last in this country, he insisted upon taking back with him a young lady to establish a school for these children. The Madero Institute in Mexico was purchased and is sustained by contributions given for this specific purpose. The sum asked and appropriated for this year to its current expenses is \$1,100, nearly, if not quite, all of which comes to us so designated from Girls' Societies throughout the country. The principal contribution to the support of the Institute from mission funds is in the salaries of three or four ladies who teach in the school and at the same time do missionary work in connection with the church and in house-to-house visitation in the city of Saltillo. The appropriation asked and given for schools in Africa this year is just \$200. So it appears (and I have carefully examined all the estimates) that the cost to our treasury of the schools in mission stations, is just \$2,577 a year, and that a large proportion of this we could not honestly appropriate to any other object.

3. They hold that it is wrong to pay natives for any religious work, claiming that such payment subsidizes them and leads them to profess Christianity for the sake of gain. It seems to us that the troubles of which they complain have existed in all countries and at all times since the days of Christ and his apostles, (Matt. 7: 22; Phil. 3: 18, 19) and that the proper way to avoid them is to observe the utmost care in the selection of native helpers. It is manifestly unfair to class Pagengouth, Paschetto, Ferraris, Bellondi, and others of our Italian evangelists, or some we could name in Mexico, with the native assistants in China or Africa. But China also must eventually be converted, if at all, by Chinese. America cannot spare preachers enough to reach her four hundred millions. To hold that all natives who are willing to preach have been subsidized, is not only to distrust them, but to distrust the grace of God. If we show utter want of confidence in converts from heathenism, they will hardly deserve confidence. We hold, therefore, that self-sustaining churches will be established earlier by giving such help as may be needed to men who seem most worthy and most consecrated and who give evidence of being called of God, and by gradually diminishing this help as the churches thus formed become able to support their own preachers. This is the plan pursued by our State Mission Boards. This is the plan which has already borne good fruit in and around Canton, our oldest and in many respects most successful mission field.

4. Bro. Herring, as I understand him, though I am unable to say that the other brethren agree, thinks that the missionaries sent out by a church or group of churches should be allowed to endure hardship, and even death, when their supporters fail to furnish means in due time. One of them argues, "of course the money will come; it is perfectly natural, for the people know they are depending on God and on them for support," but Bro. Herring fears that some precious lives may have to be sacrificed in order to teach the churches at home this lesson. We hold that men whom God has called to this great work deserve such support as will enable them to do it most effectively, that this support should be regularly furnished, so that they may give their strength to the work, and that, for this pur-

pose, it is wiser to enlist a large number of churches, so that any deficiency or failure in one quarter may be made up in another, according to the principle laid down in 1 Cor. 8: 14. There is unquestionably more of romance, more of what is commonly called heroism, in the new plan than in the old but we believe that as "faith without works is dead," so a bare trust in God without the use of means suggested by sound common sense, is fanaticism. The shores of the Dark Continent, north, west and east, are strewn with the wrecks of independent efforts, and, for want of wisdom, more missionaries have been buried in Africa than are now laboring there. The China Inland Mission is constantly held up as a model; its measure of success is largely due to the immense personal magnetism of its founder, and even with this it has been obliged to establish a Council or Board of Control at Shanghai. Paul was the prince of foreign missionaries—no man ever had a firmer trust in God, no man ever more wisely availed himself of all advantages.

5. The brethren insist on the economy of wearing native dress, living in native houses, subsisting on native food. We say, very well, where it can be done without injury to influence or to health. The plan works satisfactorily in Italy, fairly in Japan, Brazil and Mexico, but how would it do among the naked denizens of mud huts in Africa? Cheap, certainly, in money, but at terrible cost of health and life. As to China, we judge that there are some sections of the vast empire in which it is wise to adopt partly or fully the native mode of living, others in which it would be unwise. On these matters each of our missionaries is allowed the fullest liberty. Several of our most honored brethren have tried the cheaper style of living and we gladly accepted the relief to an always burdened treasury, and then when they have found that their influence was weakened or their health undermined, we have cheerfully supplied larger means.

Let me say in passing that there seems to be a very general impression that the Board, like a great corporation, pays certain fixed salaries, which employees have a right to draw whether they need it or not. Such is not at all the case. We undertake to furnish a comfortable support and name \$50 a month as a "general rule," with deviation, more or less, "for good and sufficient reasons." A wise economy in the administration of mission funds is unquestionably a duty of the highest importance, but the sacrifice of health or life to save dollars is not wise economy.

Pardon the length into which I have been betrayed. Much more tangles on the tip of my pen, but I must close with a brief response to one specific question about Bro. Bostick's statement "that 59 per cent of all money raised for foreign missions by Southern Baptists (in 1890) was expended otherwise than in sending out and sustaining missionaries on the field." He gets this by a manipulation of our published facts and figures according to the requirements of his own theory. There is a proverb that "nothing is more false than figures, unless it be facts." To show the utter worthlessness of his arithmetic, I may mention that the calculation by which he reaches this result takes no account whatever of designated funds. Bro. Bostick no doubt thinks that money ought not to be designated for Permanent Work, or for Schools, or for support of native helpers. But as a matter of fact 25 to 30 per cent of all our receipts are so designated, and we cannot honestly appropriate them except according to the instructions of the donors. Again, he excludes from the roll of missionaries all except those sent out from this country. In Paul's second journey, he would have counted the apostle and possibly Silas, but not Timothy or Luke. Such calculations are manifestly unfair.

H. H. HARRIS,
Secretary ad interim.

Nehemiah.

In an age when shingles rot, and shoes are made of paper soles, and ground pease becomes ground coffee, and cotton parades as wool, and paint is thinner than water, and every tradesman and public officer and religious institution needs a periodic overhauling, it is refreshing to read of a man who restored an immense wall solidly and systematically, scorned assistance from local croakers, compelled each mason to do his own and not his neighbors' work, gave every laborer a sword and a trowel, feed 150 at his table each day, thought more of public duty than of private comfort, did away with financial pawn-brokers, abolished slavery without blood, refused any salary as governor, compiled an accurate census of the people, instituted a genuine worship and reading of the law, ordained a revival without evangelists and a general penitence without rant, provided an equitable system of representation, separated the people on a basis of character, cleansed the temple with care, forbade Sunday labor, interdicted such marriages as Solomon sanctioned, and marvelously governed as many people as the State of New York contains without the aid of a party organ or machine. What is civilization anyway?—The Watchman.

It is a good thing for the peace and prosperity of the soul to be often in sacred places.

Don't forget that what pays well may be wrong.