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It is amusing to a Protestant to read the Catholic papers in these times. Of all the divisions of the Protestant churches, of all the changes that have come over Protestant denominations, of all the fierce discussions that have threatened their existence, none are to be compared with those which hover over American Catholics just now. For years the Catholic church has been divided into two great parties on the parish-school question, Archbishop Corrigan on one side and the head of seven of the thirteen Roman Archbishops of the United States, and Archbishop Ireland on the other side, as leader of the remaining six, the former contending for Catholic schools, independent of the State, for Catholic children, and favoring the excommunication of all Catholic parents who should educate their children otherwise; the latter favoring the Catholic schools, but declining to resort to extreme measures to maintain them, and expressing themselves as favoring a combination of the Catholic parish-schools with the public schools, which in our opinion is a movement to capture our public schools in the interest of Rome—a step that liberty-loving citizens would never abide. Archbishop Corrigan and his party represents the Pope in his deadly hatred of public schools; Ireland is more liberal, and is willing to count on future power. Both are dangerous to our national life and liberty. The Pope wanted to favor the former, but

such action would lose him half his following in this country. So in his infallibility he favored both; sending a message of love, and praying for peace, he begged that his representative, Satolli, might be allowed to settle all further difficulties. All were forgiven, but nothing was settled. Of course this way of doing things did not tend to a settlement. Even the Catholic press openly ridiculed such an infallible way of settling matters. All sides are forgiven, but the question is still burning, and cannot be smothered with a message of love. The Pope has relaxed his severe discipline which heretofore held Rome in unity. Long since would it have torn itself in pieces but for the lash of the Pope. To-day he wields the lash no longer, and his subjects ridicule his infallibility as a hollow mockery. The end of Rome is coming. When Catholics cease to fear the Pope; when they send their children to public schools without fear of discipline; when they do not hesitate to ridicule his actions, which they once believed infallible and divine, we need have no fears but that they will go further, and deny his authority altogether. We can thank God that the school question arose in America—a country of free thought and independent people.

THE "Parliament of mankind, the Federation of the world," has long been the theme of poets and the inspiration of orators, but until the last few years it has been looked upon as only the dream of the two above-named classes of humanity. And in fact even until quite recently we have never had anything approaching the true plan. Since the early centuries the churches have held Ecumenical councils, and in this century we have had a Pan-American Congress, and to-day England and America are settling a weighty quarrel by an international tribunal. But these are hardly worthy types of the vision of Tennyson. Not until the series of World's Congresses was instituted at Chicago was this method of representing the world's ideas in one great body practically applied. These congresses have considered many of our most vital questions, and many more are to be considered before the series is completed. That good will come of them, that they are the herald of a future parliament of mankind, that they are the stepping stone to universal peace and universal progress, cannot be doubted, if their management is only placed in worthy hands. They can be made an everlasting testimony to nineteenth century civilization if only that care and deliberation are used which such conferences deserve. Discoveries will be made, errors corrected, and truths will be made more apparent by the clash of brilliant minds. The followers of a new idea can find a congenial fellow struggler in them and they can unite for the universal good. Surely such an end should excite the encouragement of the people, and spur the representatives to redoubled efforts.

JUST at this time our country presents the interesting spectacle of the patient attended by too many doctors. While interesting in the extreme, it is none the less sad and appalling. Congress was convened for the special purpose of relieving the people, and to do it quickly; and in the face of the fact that the legislative and executive branches of our government are controlled by the Democratic party, we can see no reason why relief measures, based on the platform of that party, should not be enacted in the next ten days. Yet the probabilities are that at least a month will have passed before any action is taken. Congressmen are wrangling, lobbyists are dilly dallying, Senators are pursuing the even tenor of their way, occasionally awakening to settle personal differences with the President, and this country of ours is having to take care of itself. There is no earthly reason for delay. There is no earthly cause for doubt as to what the Democratic party is pledged to do. It was placed in power on a well-defined and unmistakable platform, which the people will not forget. It is the one duty of the Democratic President and Congress to fulfill the promises of that platform in the most expeditious manner possible. This is no time to discuss measures—it is the time for action. Will Congress act? A negative answer means the death of the Democratic party.

Nor the least striking of the many new departures of this progressive age is the part that woman is taking in what we were reared to deem man's particular domain. To-day the feminine doctor, lawyer, politician and lecturer, is abroad in the land. The greater colleges and universities are fast removing the barriers to higher education for woman. She knocks at the doors of the professions and is received. She has shown in many cases that man is in no way her superior. Her zeal to be self-sustaining and progressive is commendatory, but we believe she is misusing her talents. On her rest responsibilities to which man can never be equal. She may take man's place, but man can never replace her. The moulding of the mind that shall shape the destinies of nations is in her hands, and to that one duty she should confine herself. For that duty she cannot be educated too highly, if she is to pursue it to the welfare of mankind and the glory of God.

### Letter from Rev. L. N. Chappell.

Dear Recorder:—I have asked myself the question, "Are the Southern Baptists interested in the Geary bill, and are they especially anxious to do all they can to have it repealed?" I see no indication of any interest manifested so far as any discussion of the question in the papers would indicate careful thought on the subject, or any reference made to the matter in the deliberations of the last session of the Southern Baptist Convention. The Southern Presbyterians and Methodists and most other Christian bodies who have work in China are deeply interested in this important subject, and are doing what they can to have the bill repealed, and its present enactment delayed until public opinion shall have been sufficiently aroused to make the carrying out of the measure not only impracticable but impossible. Reaction is setting in on the Pacific coast, and many farmers, who employ many Chinese laborers, have begun to realize the loss threatened their work when the Chinese labor is to be forbidden a home in the States.

What is to be the result of these efforts is a most interesting question to your missionaries. What do the brethren of North Carolina think about it? What effort have you made to secure the repeal of this unjust measure and a continuance of residence under treaty rights for your brethren here in China? Li-Hong-Chang, whom you may call the Prime Minister (or else the Secretary of State) of China has expressed his purpose of retaliating on American citizens in China if the Chinese are expelled from the United States. A few important questions arise. Is the Geary act just? Granting for argument's sake that it is just, can the Christians in the United States afford to allow its enactment? If they do allow it, what results will follow so far as our missionary interests in China are concerned? Would Li-Hong-Chang carry out his threat? Suppose, for political reasons, real or imaginary, he should see fit to retaliate by any governmental act of expulsion of all American citizens from China, what would be the regard with which all American citizens, missionaries and others, be held by the Chinese people? If allowed to stay here in duration vile and of bad odor socially, what immunities as to personal property privileges, or safety of personal life, would be expected? What special pretenses and added hate might be given discontented spirits among the people to give direct attention to American missionaries in times of riots or other disturbances? What moral influence could American citizens as such exert on the sober minded Chinese people to secure their good will and influence either for peace at such times, or protection of either life or property in times of danger? What assurance would we have that the officials would not stir up the people to mob violence directed against United States missionaries; and on appeal to the government at Peking, what hope have we of redress or protection? If during a general riot hereafter mission property should be lost, what hope of indemnity from the Chinese government? Heretofore we have lost nothing in this way because of the Chinese government. What is the specially encouraging feature of mission work in China for our missionaries, if this monstrous measure is enacted? In case of immediate and angry retaliation on the part of the Chinese government, what would become of property left in China? And if the government, in the time of even the most mild and courteous expulsion, should be willing to protect American citizens as far as possible, what would they be able to do to restrain a fierce people, a fierce soldiery, and oftentimes an inhuman set of officials when goaded on by the special venom which this disgrace the United States government has shown to Chinese citizens would give them? If in open ports, partial protection were guaranteed by foreign gunboats, what would become of missionaries out of treaty ports, and especially those far off in the interior? Have we, as stewards of God's kingdom, asked ourselves if we are faithful to the responsibility laid upon us as citizens of the United States, so far as our privileges and rights to restrain unjust legislation, and our personal influence to secure not only good government at home, but the protection for God's servants of property and life and personal liberty abroad; and more than all, the welfare of the Master's kingdom not only by aggressive measures for extension, but also the protection of the work already accomplished is concerned?

These questions are not asked to discourage or unduly alarm any one; nor, on the other hand, are they entirely improbable alternatives. Let each one ask and answer these questions for himself, seriously and carefully, and ask God to guide him in what he shall do. If I shall have aroused interest in an important question in the minds of any who had failed to seriously consider it before, my object is secured.

In conclusion, let me say that the future for our work was never more bright and encouraging. If the Baptists of North Carolina allow these doors for missionary work to be closed on their missionaries in China by the political intrigue of a few corrupt men, without at least united and vigorous protest on their part, they must hereafter entertain many bitter regrets when it is perhaps too late. My hope is that the people are waking up to see that it is no small, insignificant matter, but one of the gravest import. Then I am sure that the matter

will be promptly attended to and the threatened catastrophe averted.

Our work in Chinking is still encouraging. Daily inquirers come to talk about the gospel, and our services are well attended, notwithstanding the excessively hot weather.

Pray for your work in Chinking, that the Holy Ghost may come down with power upon your brethren and sisters here, both native and foreign, and that many souls may be saved from among this perishing people.

L. N. CHAPPELL.

Chinking, China, July 5, 1893.

[We take the liberty of making the following remarks in regard to Bro. Chappell's letter, in order that we may explain why Southern Baptists are not "specially anxious to do all they can to have the Geary act repealed." To one who is acquainted with our Chinese law of 1890, and the relation of this "Geary law" to it, there is but one side of the question and no ground for discussion. We explained in our issue of July 19th that the law was just, that it aimed at the welfare of the Chinese residents, as opposed to the herds smuggled into our confines by the "six companies." The Chinese would never have refused to comply with the law, but for the wonderful influence which that organization has over them. Like many American citizens, they commenced complaining long before they knew what the law was. All who are interested in this matter should read the terms of the law of 1890, and then those of the Geary law, along with some article like the one in the RECORDER of the 19th of July, before forming an opinion.—EDITOR.]

### Illustrated Comments.

Standing on top of the Cheviot Hills, a little son's hand enclosed in his, a father taught the measure of the measureless love of God. Pointing northward over Scotland, then southward over England, then eastward over the German ocean, then westward over the weltering limitless hill and dale; and then sweeping his hand and his eye around the whole circling horizon, he said, "Johnny, my boy, God's love is as big as all that!"

"Why, Father," the boy cheerily replied with sparkling eyes, "then we must be in the very middle of it."

If all around him, the earth and the sky, was the love of God, he was in the very middle of it. Sometimes we realize this same great truth. How near then does he seem to be to us! We do not even have to look up to see him. Right before us he is and all around us. We could never be angry and in unlovely moods if we realized this all the time. In the middle of God's love! Oh! if God's love was only on one side of us, how we would hedge toward that side as the Alpine traveler does the rocky wall as he crosses the mountain. But now because it is on all sides of us, we hardly care to reach out and touch it.

Only think of it—God's love! I may go wrong a thousand times, and so far that my friends can't reach me or help me; but no matter how far, God's love goes around me and heads me off. Did you ever think that when the prodigal son went "into a far country" and was going further and further in his despair and want, that the father's love headed him off, and, circling nearer and nearer, got into his heart, and he remembered then that in his father's house there was "enough and to spare"?

I may get very deep in sin; but sink however rapidly, still his love stretches firm under my feet. It surrounds me like a wall. It covers me as a roof. It sustains me as a floor. I cannot rise out of it. I cannot sink beneath it.

A gentleman was driven by a fierce mountain fire to take refuge on a cliff on the mountain side. Looking down he saw below in a small tree an eagle's nest full of young. The fire raged up the mountain side sweeping all before it. Nearer and nearer it came. The mother eagle, as the cinders and the fire's hot breath came nearer, rose out of the nest, and, sweeping in wide circles, uttered her shrill cries of distress. At last the flames reached the tree, and the branches blazed and crackled. The eagle from her airy safety swept down upon the nest, and, with wings outstretched over them, buried her head among her young, and, quivering from wing tip to wing tip, died in the blaze! This incident was told by a rude but eloquent mountain preacher not many months ago to illustrate the love of Christ, and with powerful effect. And how movingly does it illustrate it. The love of Christ! The Father loves me. I am his son. But Christ, my Brother Christ, puts his arms about me, and, standing where I stand on the steps of life which lead up to the Father's throne, feels with me and pleads for me. And my Father forgives me because my Elder Brother wants him to and begs for me.

The love of God makes me glad, but the love of Christ makes me tender. The love of God makes me secure, but the love of Christ makes me happy and mellow my heart.

Have you ever been lying down and have some loved one come and put the affectionate arm about you and the loving face down? How you can reach up and feel the tender-

ness beating from heart full to finger tip as you respond to the caress. The love of Christ brings somewhat the same feeling. It penetrates to the very core of our hearts. It is both a human love and a divine—a God-love and a man-love. Oh! the power to know the love—to "be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ." Truly, "it passeth understanding." Come on Death with thy red tongued arrows! Sweep storms! How! tempests! Break storms! Crash thunders! Surge waves! Nay, nay! none of these things move us. "In all these things we are more than conquerors." "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

JNO. E. WHITE.

### Modern Heresy.

I noticed in the RECORDER recently two articles on ball-players and patrons in general, and one certain preacher in particular.

As far as the matter relates to him, it is a personal one, and I do not propose to discuss it. The gentleman who has thus brought discredit upon his high calling by attending a match-game of ball, has probably realized the fact that, considering the enormity of his offense, his critics were justified in departing from the Christian method of correcting a brother's fault, and in publicly pointing out his failings in a manner so plain that a large number of our readers could not fail to understand to whom the allusion was meant to apply.

I believe, however, the body of the charge is, that he was present at the game. I do not suppose that either of the writers would accuse our erring brother of having any money up on the result.

Nor yet do they hold him responsible for the civil strife and internal dissension that have divided two once friendly but now belligerent towns.

As he was in no way connected with the betting or the quarreling, they must base their censure upon the merits of the case, i. e., the game is wrong of itself, which position is taken by one of your correspondents. That, of course, is a matter of difference of opinion.

Howard Crosby, Noah K. Davis and a number of other eminent men, whose names are synonyms for Christian character, are advocates of our national game. There, it would seem, are entitled to some weight, even against our friends who pronounce anathemas on this popular amusement.

Of course, no Christian man endorses betting. But it should be remembered that there is essential difference between bet and abet.

And the fact that bets are made upon a certain event does not necessarily imply inconsistency on the part of all Christians who manifest an interest in the issue of that event. During the course of the last Presidential campaign, thousands of dollars were wagered. Indeed, no election of importance takes place unattended by the same disgraceful circumstances; yet no reasonable man would make this lamentable fact a ground for abolishing the office of President.

Or, again, the running of an excursion is often celebrated in a most riotous manner by the festive; yet no conclusion could be drawn therefrom that excursions are not of themselves sources of harmless amusement and profit.

Neither are the fiercest opponents of baseball generally averse to attending county fairs, where the racer is found in all his glory, and where the man in striped pantaloons invites all passers-by, in a melodious voice, to come in and bet on his: "Here it is and there it is; now where is it?"

Let me, in conclusion, recommend our friends to a study of those words which, falling from the lips of Divine Wisdom, sounded the key-note for a broader charity in the judgments of men. "Let him that is without sin cast the first stone."

THOS. M. HUFFAM.

### "Go the Whole Hog or None"

Bro. Bailey.—Tell Bro. Matthews that I am not surprised at the Advocate favoring an exchange of pulpits with Baptists; but how a Missionary Baptist can favor it and be consistent, I can't see. I wonder if the brother would commune with them? Tell him to go "the whole hog or none." Consistency, what a jewel!

Randleman, Aug. 1, 1893.

To love God is to love his character. For instance, God is purity. And to be pure in thought and look, to turn away from unhallored books and conversation, to abhor the moments in which we have not been pure, is to love God. God is love; and to love men till private attachments have expanded into a philanthropy which embraces all, at last even the evil and enemies with compassion, that is to love God. God is truth. To be true, to hate every form of falsehood, to live a brave, true, real life,—that is to love God. God is infinite; and to love the boundless, reaching on from grace to grace, adding charity to faith, and rising upwards ever to see the ideal still above us, and to die with it unattained, aiming incessantly to be perfect even as the Father is perfect, that is to love God.—E. W. ROBERTSON.