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SOMETIME since it was announced that a company of Waldenses had emigrated from Southern Europe to Burke county, in this State. While our contemporaries have generally remarked upon this movement as significantly complimentary to our State, we have seen but little written concerning the past history of these people, or their peculiar religious beliefs and practices. This is not due to a lack of history on the subject, for we find that they have a history that is at once voluminous, worthy and interesting. The Waldenses made their first appearance as a sect of reformers in 1160, and were most numerous in the Swiss canton of Vaud. Their leader was one Peter Valdo, a rich merchant, who being zealous for the advancement of true piety and Christian knowledge had employed a priest to translate the gospels from Latin into French, in order that he might read and interpret them as they were. At once he perceived that the religion which was then taught by the Roman church differed in many most essential points from that which Christ and the apostles had inculcated. Struck with the glaring contradiction between the doctrines of the pontiffs and the truths of the gospels, he abandoned his vocation, distributed his

wealth among the poor, and became a public teacher, instructing his people in the true doctrines and precepts of Christianity as he understood them. He was undoubtedly sincere in all his efforts, and throughout the most vigorous opposition and inhuman cruelty of the Catholics maintained with his followers a purity and simplicity of religion, a spotless innocence of life, a noble contempt of riches and honors, that not only overcame the efforts of Rome, but increased the number of his followers daily. To-day their life is much the same as it was in the days of Peter Valdo. They despise the forms of ecclesiastical government as practiced by Rome. They hold that all Christians have equal power—as ambassadors of God, and that preachers should procure a subsistence by the work of their hands. Their rules of life are founded on the sermon on the mount, and it is said that many of them live strictly according to these rules. Anciently they denied the obligation of infant baptism, but at the present day they are doubtful on that point, some rejecting water baptism entirely. However that may be, they compose a sect that is worthy of our State, and which should be welcomed for the noble history that they have maintained through hundreds of years of the cruellest persecution.

LAST May the President instructed the Secretary of Treasury to break the gold reserve of \$100,000,000 to pay the obligations of the government. It was the first time such a course had been pursued since the institution of the fund. Immediately the newspapers began the cry that the United States was financially unsound. Firms began to fail, the people began to hold on to their earnings as they had never before. A general distrust prevailed. Our nation stood in daily expectancy of a general crash. And the papers cried that the lessening of the gold reserve was the cause of it all. To-day the fund has been restored several weeks, and has a good surplus besides, and still the situation is not improved. The cry of the newspapers, which their readers were so eager to believe, was false. The breaking of the gold reserve was a result and not a cause of the present crisis, as was shown when it was restored. The causes of the present trouble might be traced to a hundred origins, and ninety-nine of them would be wrong. Our papers should not be so quick to form an opinion, and the people should not be so eager to believe the papers; for papers are but the representatives of editors, who are mortal, and therefore imperfect and liable to error. He who ties himself to one paper, and forms his opinions according to its editorials, shows a weak mind, a lack of self reliance, and a tendency to a slavery of thought and opinion, which, if widely cultivated, would make America a nation of demagogues, and her people no better than the unwilling subjects of despots. It is a far better policy to learn the facts from reliable sources, and then form your own opinions.

THE destructive wars that have infested South America and hindered the progress of her people during the last quarter of a century, are striking testimony to the wisdom of the maxim, "In union there is strength;" and more than this, perhaps, an evidence that a republican form of government is not by any means conducive to prosperity; and still more significant is the result of their policy of almost unlimited States rights. For the past few years South America has been a continent of petty republics, blessed to a large extent with an abundance of natural resources the equal of our own. Yet during these years it has been a continent of incessant internal wars, of retrogressive, rather than progressive tendencies. It is true that our "Southern sister" was not settled by a people, who equalled the English and the French in industry or perseverance; it is true that Rome has largely hindered her progress; but from the fact that otherwise her settlers have enjoyed equal advantages, and that her aborigines were by far the superiors of the North American Indians, we should expect her republics to take a higher stand among nations. Rome couldn't have prevented the formation or destroyed the future grandeur of our government if she had had the power at the beginning. Our people were possessed of that unity of interest and that hatred of despotism which insured our future. And in that lies the secret of the backwardness of the South American republics. They are all small, and individually have but little interest in one another. Their States rebel on the least provocation. They are always looking for a new leader, deposing one administration, inaugurating another—in continual revolution—in a vain effort to secure a prosperity which is destroyed by these very movements. Were South America divided into two great republics it would not be many years before Rome would be relegated to the background, rebellion would cease, and a prosperity, born of a unity of interest, smile on the land, whose people are now torn asunder by war, dismantled of their rights, and all but destroyed by their own folly.

From Rev. D. W. Herring.

Dear Recorder:—Suffer me to write some things about our "gospel mission" at this stage of its development. Dr. Harris' circular letter published in your columns is sufficient occasion. I have refrained from writing, not caring to enter into a controversy; but now that it seems to be abating, and men are coming to discuss the question on its merits, as Dr. Harris has done, I can afford to do so. I am glad Dr. Harris writes in such a way as to establish confidence in the Foreign Mission Board and its work. I am only sorry that in doing so, he reflected at all on the "gospel mission." And yet I know from my own experience that it is difficult to advocate one side without reflecting on the other. But these departments of Foreign Mission work are consistent, and we shall see it when the principles in each are understood. Let us not be alarmed about the difference of opinion as to how this great work shall be done. We shall have the desired concord not by covering up these differences, nor by trying to make believe they do not exist, but by knowing and appreciating them. True union is based on a knowledge of the facts and principles and a satisfaction therewith. Organic union without union in spirit is not real and is therefore not efficient.

Now, the principles—every one of them found in the New Testament underlying our movement—are worthy of consideration and respect; they are quite sufficient not only to take us through the opposition naturally arising when a change is to be made, but to sustain us and bring us to glorious success when the opposition has ceased. These principles may be seen in the object of the mission, as seen in our printed prospectus, viz: (1) To preach the gospel; (2) Accepting from the churches (directly) a support; (3) While wearing the Chinese dress and living in the Chinese houses. (In this prospectus these propositions are elaborated and explained. I will be glad to furnish any one desiring it with a copy.)

Without discussing them, I may indicate the following principles found therein—that of adaptation; to the people here who support us by reduction of expense; to the Chinese, not only by reduction of salary to a simple living, but by wearing the dress and living in their houses. Paul expresses this in his saying "All things to all men." Also, the principle of building up Christ's spiritual kingdom by spiritual means, such as preaching the gospel, carrying out in its broadest sense, too, the command given in Mark 16: 15, and Matt. 28: 19, 20. And again, we honor the local church as the divinely appointed institution for giving the gospel to the world by establishing direct responsibility between it and the missionary.

Dr. Harris fears us of this mission lean to some peculiar doctrines as to the millennium advocated by Drs. Gordon and Pierson. I reckon it is because they favor the church movement, and Dr. Gordon has been known to speak favorably of our gospel mission. No, we are fully in line with the Baptists of the South. There is nothing peculiar about what we regard as the "aim of missions." It is our aim to preach the gospel to the heathen and (using his own language) "to labor to save souls, to train converts, to establish churches as centres of influence—candlesticks in the midst of darkness."

Others have got the idea that we are going to run over the country simply proclaiming the good news. It is our definite purpose to string a line of mission stations from Shantung in North China to Szechuen in West China, hoping to build up witnessing, self-supporting churches at all these stations. We do believe that giving the "gospel of the kingdom as a witness to all nations" is preparatory to the Master's coming, and that coming we wish to hasten.

Yes, we are modeling our mission after the China Inland Mission in some respects; we try to be like them in adapting ourselves to the natives and in appealing to the liberality of the people at home by our self-denial. We also humbly hope by honoring God with more direct dependence upon him to be characterized by their faith and spirituality. But that mission is interdenominational, while ours is Baptist. If we succeed—and *we will*—we will vindicate Baptist principles as nothing has done since the days of the Apostles. Yes, they have their board of directors (equal to bishops) and their "manager"; but we cannot, and be consistent with our Baptist principles. Now, confining ourselves strictly to the work the Master said do, we may do it with the means he prescribed and through the organization he gave us. We shall not even have to depend on a great personage like Hudson Taylor. Making the Lord our Master in reality, each one of us has just as much right to claim the Lord's support in what he tells us to do as ever Hudson Taylor had. We shall each be on equal footing, as Baptist preachers should be, and one cannot assume any control over another, as every one is entirely independent of the rest, receiving his support straight from his church or churches. We shall co-operate as Baptist preachers do here of course. If Christ cannot keep a Baptist preacher straight and constrain by his love to work, nobody need try.

We and our movement have been said to be opposed to all boards, associations, conventions and organization generally. I wish we could be clearly understood here. We do not want to forsake the assembling of ourselves together in associations and conventions. I do think if we could liberate these meetings from some of the so called

business by letting it devolve upon the churches and pastors, these meetings might serve a better purpose in stimulating zeal and deepening spirituality. No; we are not opposed to boards where boards are needed. We are orthodox here, too, for Baptists have them as a mere expedient: they are not held to be an essential part of our organization. To do the work our Southern Baptist Convention has in the foreign fields, a board is useful, a down-right necessity; schools are run and there must be somebody to direct the work; property is owned, churches and houses are built, and this requires a board with a general fund to disburse. And I want to say that this Foreign Mission Board of ours is the best board I ever saw. But the "gospel mission" has no general fund; each man's money is raised for him and sent to him; we have no secular work, build no houses and own no property, hence we of our mission (not speaking at all of other foreign mission work) do not need a board. And a board is not in this case, and for many reasons, an expedient. In order to keep from seeming to break ranks, and to be fully in line with the work of the Convention, and to avail ourselves of the same medium of communication, we sought at the very first to get this department incorporated in the Board's work. Another attempt was made at the instigation of some pastors at the last Convention, when we went so far as to offer to pay our part of the Board's expense—thus offering to pay for machinery upon which we do not depend. We failed in this attempt, and it may be best now in the beginning for us to work it entirely apart from the Board, for it will emphasize the *directness* which we are trying to establish between the church and the missionary.

On the other hand, like Dr. Harris, some think to have a committee through which a "group of churches" may act is to have a board, only on a smaller scale. Now, it does seem to me the difference is real and ought readily to be seen. We have no objection to such a committee, or even a central committee, (we may have one as the work enlarges), if that committee is not vested with responsibility—is only a medium. Now, the churches of the South have delegated the whole responsibility to the Board. We are in favor of co-operation (co-operation *versus* outside organization.) In every co-operative company every party in it shares in the responsibility. So in this "group of churches" each church becomes responsible for a certain part—it is precisely the same relation the pastor sustains to his churches. But that \$1,700 interest on borrowed money reported at the last Southern Baptist Convention shows plainly the churches do not share in the responsibility. Now, the lamentation all along has been "the churches do not feel the responsibility." They do not and will not feel it until it is *theirs*, neither do the pastors generally; they feel that the salvation of the heathen devolves upon the Board and its agents. Alas, so many of them are content to let things go on as they are, whether the heathen are saved or not, on the principle that the easiest way is the best way. By the way, I have observed that in many instances when they say, "I am in favor of the 'old way,'" it is not that they love the work through the Board *more*, but that they love it *all less*. It seems to me when churches come to be able and willing to undertake their own foreign mission work our Board ought to hail it with pleasure; they can then transfer to these churches not only some of the financial burden under which the Board is groaning, but also the care and responsibility. Think, too, how this responsibility will vitalize the churches. Dr. Harris thinks for the Board to yield up this responsibility would be for the Board to commit suicide. Well, what is true of the Board is true of the churches. May not this lack of responsibility, then, account for the lifelessness of churches in this work? Now, the Board cannot turn over this responsibility to the churches unless the churches are willing to assume it. But where they are willing they ought to take it as a God-send, especially as the churches then do more—that this is true cannot be doubted. Now, the aim of all Boards—State Boards, Home Boards, and all—is to help churches until they come to be able to do their own work, and then they turn the work and the responsibility over to them. This is the goal, and the sooner they arrive at it the better. That some have been feeling this to be true of foreign mission work, witness the BIBLICAL RECORDER, May 28d, 1888. In commenting on a letter in which Dr. Yates said his forty years' experience led him to believe we should never convert the heathen world through a central board, because the missionaries were too far removed from their constituents, the editor says: "Such a course would double our contributions to foreign missions. It is not strange that the minds of so many of our brethren have been turned in this direction. It is a most sensible and business-like view to take. The tendency is in this direction, and the time may soon come when many of our district associations and some of our *leading churches* will have their own missionaries in foreign lands, and when their treasurers shall pay their salaries *direct from home*."

Now, the indications are that that time has come, and as fast as the workers, called to go to China, rise up in the name of the Lord and say to the churches, "Here am I, send me," they are going to send them.

Now, why should some of the brethren, as in the BIBLICAL RECORDER last week, out of their love for us, wish we could come

back to work under the Board as we used to work, when we will do the same work as missionaries, and when the churches that will be required to support us in this *direct* way didn't use to pay to the Board one twenty-fifth part of what we cost the Board. I have been afraid they wished to produce doubt as to our sticking to this undertaking. No, with the success that has crowned our efforts so soon, with every token of God's favor, with a deepening of spirituality as well as liberality on the part of the churches that go into it, we have *no occasion* to turn back. We love the principles we have espoused as we love our life, and we would give up the one as quickly as we would give up the other. By the way, Dr. Harris has an idea that I think some lives must be sacrificed. Why, I have no idea that churches that have spirituality and life enough to undertake this support of a missionary will let him suffer—they go at with a determination that forbids failure. Dr. Harris probably came to this conclusion because he heard me say, when insisting that the responsibility of the churches be *actual* and the dependence be *entire*, "if he starve, let him starve." But the man who said, "Let justice be done if the heavens fall," didn't mean to express any fears about the heavens falling. No; all this talk about sacrificing the lives of missionaries is not called for. Again, others have asked, "Why do you kick against the Board? Didn't you have a good place, and didn't they treat you well?" *I am not kicking against the Board.* Is a "good place" and to be "treated well" all we want? God forbid! While the churches are doing comparatively nothing, and the heathen dying and going to hell; while the command of our Master is not fulfilled. Loyalty to boards and conventions is good, but let us talk more of loyalty to Christ and obey his command and give the gospel to the heathen in every lawful way.

I hope to conclude next week with a few words showing that our "Gospel Mission" is designed to do a *special work* in a *special field*, and does not conflict with other work.

D. W. HERRING.
Long Creek, N. C., Aug. 27, 1893.

Difficulties in Christian Service.

Every young Christian feels that he ought to be doing something for Christ. But he soon finds lions in his path. Perhaps it is his own timidity, or lack of education which stands in his way. Or it may be that his associations are unfavorable. Or he may really not know what to do in the way of religious work. He may have too high an ideal of the efforts he desires to make. He may be discouraged by failures in his first efforts, or by the indifference and ingratitude of those for whom he is toiling. He may be disheartened by the rebuffs and sneers of those that are older. One or more of these difficulties usually meet the young disciple, and not infrequently paralyze his early zeal.

But the young Christian must remember that some of the noblest workers in the church of Christ have had first to overcome their own timidity, and the hindrances arising from their surroundings. They should remember, too, that if they will only walk in the path of duty, God will show them how they may be useful. It is a great mistake to suppose that we can serve Christ only by speaking in meetings. A holy life is the best sermon that can be preached, and the invitation of others to the meetings is often more effective than glowing exhortations. Nor should we be discouraged by failures. The greatest men in all ranks of life have at first met with failures, and have gradually risen to their pre-eminence by learning useful lessons from their failures. We need not be discouraged because those for whom we toil seem indifferent, or prove ungrateful. Ample rewards will come after a while. Then, too, we ought not to allow the opposition or sneers of others to prevent us from doing our duty. If we thus act, our life here will be worth the living, and will glow forever at God's right hand.—*Our Young People*.

Reproving Church Disturbers.

A clergyman was annoyed by people talking and giggling. He paused, looked at the disturbers and said:

"I am always afraid to reprove those who misbehave, for reason: Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking and making uncouth grimaces. I paused and administered a severe rebuke. After the close of service, a gentleman said to me: 'Sir, you have made a great mistake; that young man was an idiot! Since then I have always been afraid to reprove those who misbehave themselves in chapel, lest I should repeat that mistake and reprove another idiot.' During the rest of the service there was good order.—*Ex.*"

It makes my heart sick to hear brethren say with boasting glee, that they have had a revival in their church, by turning out thirty or forty members. It simply means that they have turned their backs on thirty or forty souls; and left them to perish in their sins. Of course, there are exceptions, but it seems to me they should not be forsaken until our most earnest efforts have proved unavailing. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."—*Dr. Wharton*.