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Now that the House of Representatives is making comparatively fair progress, it may not be inopportune to anticipate to a small extent the probable tariff legislation. In the first place, it might as well be impressed on the minds of the people that the party in power does not propose to effect free trade; and strange to say, although our generally accepted political economists affirm that anything that fetters commercial transactions is a menace to our welfare, the great majority of our people are so opposed to a direct tax system, that very few even dare champion the cause of absolute free trade. The Republican party fosters the policy of protection; the Democratic party believes in a tariff for revenue only. Between the two policies there is small difference, as a tariff that provides a respectable revenue will afford protection. And the difference finally depends on what class of articles is taxed. This is the question which is occupying the ways and means committee now. As for us, we don't care to what extent foreign luxuries are taxed, but we do want to see all necessary articles and raw material admitted free, and the tariff on all useful articles reduced to a minimum. If tariff laws founded on these lines should cause failures or reduce wages, the harm done would only be local, while its benefits would be general, and as long as the greatest good to the greatest number is the aim of all legislation, such possibilities have no bearing on the question.

AN HONEST Congressman recently made an effort to enforce such provisions as would compel those of his fellow representatives, who were in Congress apparently only to collect their salary, to regularly attend its sessions, or forfeit part of their pay. The motion was to deduct a certain amount from the salary of each Congressman who failed to render adequate excuse for his absence. It is a burning shame on our so-called lawmakers that the motion was defeated without deliberation or discussion by an overwhelming majority. The representatives seem to have reached that point of audacity that they ignore the fact that they are servants, and not masters, of the public. They do not seem to think that they have any well-defined duties, or that their salary is a measure of their work. Only ten of the four hundred and forty-four representatives had the honest manhood to vote for the motion, and they were laughed to scorn by their lazy colleagues. No one would wish to deduct from the salary of a sick Congressman, but if any of them are absent to attend to private business, or for the purpose of loafing, they are not worthy of their trust or their salary. It is the duty of every Congressman to watch the interests of the people unceasingly, and when one fails to execute that duty, if he is honest, he will be willing to forfeit his pay. Congressmen haven't as much right to take holiday as factory hands. They should be taught that they are the servants of the people, and that public opinion is their task-master, which holds the lash of the ballot ready to strike the first laggard, ready to relegate to private life and public disgrace the first mercenary who proves unworthy of and unfaithful to his trust. They are servants and not masters; else, our government is on a false foundation.

THERE are many young men to-day, forced to interrupt their college education for want of money, seeking to earn a living until brighter times may enable them to resume their studies. Their lot seems hard. They feel that they could command a far better position were their education more complete, and many of them, no doubt, are in despair. It is always to be regretted when a young man is forced to turn from his chosen course at college to some un congenial calling on account of money troubles, and yet in a majority of cases it may prove greatly beneficial. A good hard struggle with stern realities for the young college student just before graduation is the next best thing to continuing his education, and in such times as these he should not be discouraged. They are lessons not to be found in a college curriculum that one must learn, and the sooner the better. He learns this year just what the graduate will have to learn in future years; and though his mind may become rusty in college studies, it will be all the brighter and stronger when at last he can feel that he has won his diploma by his own efforts. It may appear anomalous, but the names of thousands of our greatest men are indisputable evidence that it is the young man who early learned to struggle against great odds, and to fight an uphill fight, is the successful man after all. Let our struggling young men not be discouraged. Every difficulty that they overcome, every struggle that confronts them to-day, renders them all the stronger for future efforts, and makes their ultimate success more certain.

WE DO NOT feel that we are unduly optimistic in asserting that the active, healthy interest among all citizens of the United States which the present state of affairs has called forth, will be of vastly more worth to our future welfare than can be measured by our money losses. Never since our country became the great nation that it is, have the farmers and the wage-earners concerned themselves with public interests as they do to-day. Never have the people sought the "true inwardness" of our legislative departments of government as at present. The farmer has learned that his prosperity does not depend on his individual efforts, and he must know the cause in order that it may be removed. Naturally he may follow false lights at first, but in the end his interest and his investigations will make him a better citizen. A nation of educated and unbiased people, who know their needs and have the manhood to demand them, is as near a democracy as a government as great as ours can attain. This present campaign of education, induced by a general discontent, will do more towards effecting the permanent welfare than an hundred years of unbounded prosperity, which always fosters apathy; and political apathy in this day is as near slavery as the American citizen can approach. Let us learn; let us know what our true interests are; let us be above the senseless harangues of the demagogue; let us be above partisan ideas and sectional interests, and we may rest assured that we compose the true democracy, which is our ultimate end.

From Bro. Porter of Brazil.

Dear Recorder:—We left New York, July 1st, on the steamer "Maskelyne." Our voyage was made pleasant by the company of several fellow-passengers, whose kindness we still remember and for whom we cherish a strong friendship. Among the passengers were two young Brazilian gentlemen who have been attending school in the States, and who are now spending vacation at home. They gave us a great deal of information about the country, people, and customs of Brazil.

After losing sight of New York harbor, we saw no trace of land till Sunday morning, July 16th, when we caught sight of the Brazilian coast. I cannot express my feelings at seeing for the first time this great country before which there lies such a glorious future, were it not that her people are so firmly fettered by the chains of error and crime. Early on Monday morning we came in sight of Pernambuco, a city with a population of 120,000. At this place we have two missionaries, Bro. Enzmlinger and wife. We did not go ashore, nor even within the harbor, but remained outside while a small part of the cargo of our steamer was discharged into boats.

On the 20th we arrived at Bahia, which presents a fine appearance from the bay, but on going ashore we found the streets narrow, crowded and dirty, especially in the lower business part of the city. The upper city, which is reached by an elevator, is a little more airy, roomy and pleasant. Strange, new scenes greet us on every hand: Bahia has a population of 200,000, and is said to have 350 Catholic churches. Rev. R. E. Neighbour, the young brother who came out with us under appointment from our Mission Board, stops in this city to assist Bro. Z. C. Taylor, who has been laboring here for several years past.

At noon the next day we left Bahia and entered Rio harbor at noon the following Sunday, July 23d. Rio harbor is said to be the finest and most beautiful harbor in the world. The entrance is narrow, while the bay reaches far up into the land and is as smooth and calm as a mountain lake. In all my life I have never beheld a more beautiful and picturesque scene. More than a hundred ships are lying at anchor in the bay. The great metropolis of the Southern world with its population of 650,000 extends around the bay at a distance of twelve miles, numerous hills rise up abruptly in the very heart of the city, while in the near background, even in the suburbs, the great mountains clothed with tropical verdure to their very summits reach up nearly two thousand feet.

Brazil is to South America what our own country is to North America, and Rio de Janeiro bears the same relation to Brazil that New York, our largest city, and Washington, our capital, bear to the United States. Rio is the great door to the South American continent, and if South America is ever won for Christ, the work must be begun in Rio, because from this center flow numerous streams of influence which are destined to shape the progress and mould the character of the whole country. To an American entering the city for the first time, the people, language and customs appear so strange and different from what he is used to seeing, that he feels like he is in an entirely new world. The houses are built of stone, brick or clay, and covered with tiles, hence there is not much danger of destructive fires. Small mules, with their tails unshorn, and oxen with horns three or four feet long, are almost the only beasts of burden used, horses being used almost exclusively for drawing carriages. The street-cars, which are drawn by mules, are crowded with people all the time. There are several electric-car lines and some electric lights. The streets are very crooked and narrow and thronged with people of every description. During a walk of half an hour, one meets with representatives of every race and nationality under the sun. Rua do Ouvidor, which is the combined Rue Vivienne, Regent street, and Broadway of Rio, is neither very long nor broad, but the stores upon it are brilliant and in good taste. Horses, mules and vehicles of any kind are not allowed to pass through this street except for a short time in the early morning. It is so crowded with all kinds of people that one literally has to press his way through. There is no part of the city so attractive to the recently-landed foreigner as this street with its print-shops, feather-flower stores, and jewelry-establishments. The diamond, the topaz and emerald can here be purchased in any number, and are temptingly displayed behind rich plate-glass. The feather and insect flowers manufactured in Brazil are original and most beautiful.

Since arriving, I have preached twice to the little church in Niotheroy, just across the bay, while Bro. Ginsburg, the pastor, interpreted for me. As I spoke about the love of Jesus, and urged the Christians to be loyal to the Master, I saw the tears run down their cheeks, and after service they came forward and welcomed me into their midst. It means something to be a Christian in this place. Protestantism is not at all popular, and for one to declare himself a believer in Christ requires no small amount of courage and grace.

I think we shall like the mission work in Brazil, though it is by no means unattended with many trials, hardships, and sometimes persecutions. Mrs. Porter is very hopeful and courageous and looks forward with interest to the time when we can engage more fully in the work. She has been acting as

organist for Bro. Taylor in the Rio church. We are studying the language and are getting so we can make ourselves understood. Next week we expect to move up to Juiz de Fora, a beautiful town of 20,000 inhabitants, situated among the mountains about two hundred miles from Rio.

In my next I will write about the religious condition of the people.

Much love to all the dear brethren and sisters in North Carolina, and especially to the dear good people of Wake Forest. God bless old Wake Forest College! She is like a city set upon a hill whose light is destined to shine in all parts of the world.

Brethren, pray for us and for Brazil.

Your brother in the Saviour,
SAMUEL J. PORTER
Rio de Janeiro, Brazil, Aug. 11, 1893.

Lustrous Christians.

BY REV. L. D. GEIGER, OCALA, FLA.

In Matt. 5: 14, the Saviour says of his disciples, "Ye are the light of the world."

Webster defines light as being "that agent in nature which dispels darkness and makes visible objects which were before invisible."

Light is one of the most beautiful and also one of the most useful of the natural agents. Think what life would be shrouded in perpetual night! It is no small honor, therefore, that the Saviour confers upon his disciples when he compares them to light. But let us inquire

1. In what sense may Christians be regarded as "the light of the world?" We answer: In only a secondary or subordinate sense. The Saviour declared of himself, "I am the light of the world;" and he is such, of course, in the most emphatic and superlative sense possible. The relation which the sun and the planets sustain to each other illustrate in this respect, we think, the relationship existing between Christ and his disciples. The sun is the great center of our solar system, and is surrounded by a large number of planets of unequal sizes, Mercury being, for instance, in round numbers, 3,000 miles in diameter and Jupiter 84,000. The sun is, therefore, the great luminary of the solar system, and the planets are the lesser lights.

So Jesus Christ, as the "Sun of Righteousness," is the great central luminary of the moral universe, and we are his stars. As stars, we are of greatly unequal magnitudes. Such men as Carey and Judson and Spurgeon are Jupiters, while we may be regarded as the Mercurys. But every true child of God, however small his diameter, is a star, and as such it is his province to shine.

2. Whence do Christians obtain their light? We answer: From Christ, the "Sun of Righteousness." Referring to our illustration again, the sun is not only the center of our solar system, but it is the source of all natural light. The planets around us look very bright, but they are perfectly dark bodies. They have no inherent light, but borrow their light from the sun. So we borrow our spiritual light from the "Sun of Righteousness." Inherently, we have no full and certain spiritual light. True, we have the light of an instinct which tells us that there is a God and that we are immortal beings, but it does not answer with any degree of certainty questions touching the being and attributes of God, or those touching the origin and destiny of man. Such questions as these can be answered only by the light of the revelation of Jesus Christ.

It is true, again, that we can see without any difficulty that man must have had a noble origin and must have an exalted destiny; the wonderful powers which belong to him prove this; but it is equally true that unaided reason cannot find out a certain answer to the above questions. Any man who knows anything of mechanics, even though he had never seen a lamp, would know, when looking at one for the first time, that it was made to give light. And yet the lamp has no inherent light. Left to itself it would never give light. And the same is true of man. He was evidently made to shine, so to speak; but he has no inherent light, and if left to himself could never do so. Let us remember and profit by the point made here, namely, that the only certain light we have respecting the most momentous questions which can be propounded is a borrowed light—borrowed from Jesus Christ, the "Sun of Righteousness."

3. How should Christians employ their light? We answer: They should reflect it to others. This is what the lamp does. It is what the stars do, also. And it is what Jesus Christ commands us to do. "Ye are the light of the world. . . . Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." The emphasis here should be placed on the adverb "so." We should let our light "so shine." We should hold ourselves in such moral attitude before the world that our light will be reflected along man's pathway, and the way to the cross made plain and attractive, to the end that our Heavenly Father may be glorified. This we are to do in two ways. (1) By a correct faith or doctrine—one which will be a true reflection of the word of God. Many loose notions prevail on this subject. The religious faith of many is but a reflection of the faith of their parents, or of their church, or of their fancy. They seem to have no idea that the word of God is the only true and certain standard of faith. As between man and man, my neighbor has no right to dic-

tate to me what I shall believe. So far as he is concerned, I may believe what I choose. But as between God and man, this is not the case. God has the right to dictate to man what he shall believe; and he has done so in the revelation which he has given of his Son. Man is under the most solemn obligation to receive this revelation and reflect it to others unmingled with the traditions of men; and a failure to do so will be fraught with the most terrible consequences. (2) By a holy life. I have emphasized the importance of orthodoxy of faith. Orthodoxy of life is no less important. The Bible not only teaches us what we shall believe, but also how we ought to live; and we are under as great obligation to receive the latter teaching as the former.

The professed Christian, not the Bible, is the world's hand book of religion. They do not look to the Bible to learn what religion is, but they judge of it as they see it exemplified in the lives of those who profess it. Therefore, if the professed Christian is not a true exponent of Christ's religion—if he does not reflect the true light of God's revelation—he makes enemies to Christ rather than friends for Christ. In other words, his light is a false light, an *ignis fatuus*, and he not only does not lead men to Christ, but he lures them to destruction.

Who has not heard of the wreckers—a class of men inhabiting the rock-bound coasts, and of some countries who, in time of storms, build great fires to lure benighted vessels on the rocks, with a view to plundering their cargoes? Something like these are they who, though professing to be God's stars, reflect, nevertheless, in doctrine or life, a light which comes not from the "Sun of Righteousness," but from the "Prince of darkness."

4. Some things which hinder shining. (1) The shining of a candle is often hindered by a bad wick. Sometimes some particle of foreign matter—as a crackling—gets into the wick, and the light is made flickering and uncertain.

In like manner, one or more particles of foreign matter—cracklings, so to speak—sometimes get in the wick of Christian character, and one's light is made to flicker. Among these we may mention a spirit of covetousness, of unforgiveness, and of censoriousness.

Let us try to eliminate these non-conductors of light. Let us be steady going Christians. Let us not be like the century plant, which blossoms out on very rare occasions and at very long intervals; but let us rather be like the geranium whose blooming is perennial. Let us not be flickering as the lightning bug, but steady as the stars.

(2) The shining of a lamp is often hindered by a smoked chimney. This may be compared to the spirit of indifference which affects so many church members. They profess to believe that the Sunday-school is a good institution, but they never go; that the mid-week prayer-meeting is essential, but they never go; that the Lord's day meetings for the public preaching of the word are important, and even essential, but they never attend unless it is perfectly convenient for them to do so. If any sort of excuse presents itself, they avail themselves of it and stay away.

Another thing to which the smoked chimney may be compared is a love of the amusements which are peculiar to the world.

Young people tell us that the Bible does not, in so many words, forbid such amusements as dancing, card-playing and theater-going. The spirit of these things, however, is forbidden. The command is, "Love not the world, neither the things that are in the world." And we are warned, "If any man love the world, the love of the Father is not in him."

When a Christian becomes bewitched with the world, two things are the natural result: his spirituality is greatly paralyzed and his influence for good is greatly crippled.

We need Christians who not only shine steadily, but brightly; and we cannot do this unless we shun even the appearance of evil, and stay hard by the cross. When we, like Peter, follow Christ "afar off," we may expect to shine (?) about as he did at the palace of the high priest.

I remarked that some of us are very small stars; but let us remember that the large stars do not always shine the brightest, but those which are nearest the sun. The planet Neptune is more than twelve times as large as Mercury, and yet the latter, even to the naked eye, is a very brilliant star, while the former cannot be seen at all except by the aid of the most powerful telescopes. The reason is that Neptune is nearly seven hundred times further from the sun than Mercury is.

So, as God's stars, it is not great learning or great genius which will make us shine most brightly, but a constant nearness (in prayer, in Bible study, and in good works) to Jesus Christ, the "Sun of Righteousness." Such nearness is possible to the least of us; so the very least of us have it in our power to shine steadily and brightly, and thus bless the world with our light, and glorify "our Father who art in heaven."

A lady went in trouble to her pastor. She wished to know what more she could do to bring her husband to Christ. "I have talked to him, and urged him, and warned him till I am worn out, and still he remains unconverted." "Talk less to your husband, and talk more to God about your husband," was the wise reply.—Western Recorder.

Pray and work for the world's salvation.