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It is a very prevalent belief that those Congressmen who are in favor of the "Wilson Repeal Bill" are opposed to free silver coinage, and there appear good reasons for this error, for it is an error, when one reads the speeches of the Congressmen and the press comments thereon. Yet, we believe if the question were put directly to each of the members, not ten per cent. of them would declare for a gold standard. The difference in the attitude of those members who were elected on the same platform, and who heretofore have always been known to work together under the same banner, is caused by their difference of opinion as to how the free coinage of silver on a parity with gold may be attained. This difference of opinion as to methods of procedure has placed a Democratic President in a Republican attitude, has estranged him from the party that elected him, and at the present time threatens the annihilation of that party, so heartily endorsed by the great body of the people last November. What will be one cannot be predicted, but we feel no hesitancy in saying that the party in power had better unite for the common end—free silver on a parity with gold—else, it will never gain another victory. It does seem to us that a difference in methods should not cause such a great waste of time. A decided majority is obviously and confessedly

in favor of free silver coinage on a parity with gold, and yet the disagreement as to means of attaining that end is so great that no favorable measure can be effected. We are glad that the country has shown that it was above legislation in this instance in recovering its wonted steadiness as it has in the last few weeks; if it hadn't been able to recover from the panic without the aid of legislation, we do not know, nor do we care to imagine, where our business interests would be by this time. Let Congress act. Let it move, even if the motion is to adjourn.

GROVER CLEVELAND will probably be the last President for many years to come to be re-elected. The evils of a second administration have been strikingly demonstrated since his late inauguration. His numerous arbitrary acts in the past few months cannot be accounted for by asserting that he has always been a man of great independence of spirit, of individual power, of undaunted convictions, &c. We will give him credit for these qualities; but there is a difference—a remarkable difference—in the actions of Cleveland the inexperienced President, and the President to-day. It is natural—no more than could be expected of an ambitious mortal; and most of us are of that nature. In his first administration Cleveland was desirous of securing a second election, and he acted accordingly. Never was a President more careful not to offend his adherents. He chose a cabinet that was representative, and which strengthened him in various States; he distributed his patronage in a manner that showed his appreciation of doubtful localities. He catered to the party that elected him, whenever possible; and, though defeated once for the Presidency, he gained two renominations, and was finally restored to power. Now mark the difference: He has surrounded himself with a personal cabinet, regard having been paid neither to power, party, nor popularity. He has given posts of honor to men of the opposing party, and is very slow in reinstating his adherents. He opposes the South and West on the financial question, and appears in favor of a gold standard, without suggesting that his ultimate aim is free silver on a parity with gold, though his friends claim that as his policy. He insults the voters of the West by his efforts to postpone the enforcement of the "Geary Act," and he antagonizes the South by opposing action in the Federal Election matter. Heretofore he has always catered to these sections, and his present attitude toward them has astounded his party. Surely there is a difference between Cleveland, the candidate for reelection, whose every aim was to please democracy, and Cleveland re-elected, his political ambition satiated, who longs for fame as the "man above his party," too great for the age in which he lived. It is all very well; we like to see a man above his party—it is an ideal state—but it grieves us to see a President above the party promises on which he was elected, without explanation or apparent excuse.

THE discovery, settlement, and consequent growth of this country, has had a greater influence on the civilized world than any other event, or series of events, since the Christian era. Old systems have been rehabilitated and reformed, monarchies have been limited and abolished, and the whole world breathes a freer atmosphere as direct results of our unprecedented progress and the enormous growth of our institutions. Not the least of the great changes that have been effected is that of our contemplation of the future, rather than the Past. Four hundred years ago, with the revival of learning, all intelligence was directed to retrospection upon the Greek and Roman civilizations, until Europe almost forgot that there was a future for human society. Everything was contemplated in the classical after-glow reflected from the departing brilliancy of Rome and Greece. To-day we have turned from antiquity, and are gazing vainly into the future. Never before has a single generation seen a great nation spring into being, or a whole continent rise from comparative barbarism to our present hopeful level. No wonder that a people who have witnessed and taken part in this remarkable result should strain their eyes forward and breathlessly ask, "What next?" Prediction is the hobby of the age. A newspaper is not popular unless it predicts political events. And yet it is all vain. We make a grave mistake in encouraging prophecy, for the simple reason that one man can predict as well as another, and none have certain knowledge. It were far better to learn the facts, and construct your own future, and pay no regard to prophetic newspapers. In nine cases out of ten they fall of their predictions, and yet their readers continue to read and believe them. We should study the present, and leave the future to another generation. To live in the future tense is as depreciable as to live in the past; neither can be productive of good, and both warp the capabilities of the present.

Talks About Law—No. 17.

BY JUDGE R. W. WINSTON.

CRIMINAL TRESPASS.

Every trespass on land is not a crime, of course. We have civil trespasses, and we have criminal trespasses.

It is the boast of the law that it gives a remedy for every wrong. So if a man goes on another's land and tramples his grass, or injures crops or fruit even by accident, he may be sued and damages recovered.

It is not of this kind of trespass that we propose to write at present; but of such trespasses as are violations of the statute law of the State, to-wit, criminal trespass. Of these there are two kinds: First, wilful trespass, and second, forcible trespass.

The difference between them is this: Wilful trespass is committed without force and in the absence of the owner of the land generally. Forcible trespass is high-handed and occurs despite the owner's presence and against his forbidding. The latter is, hence, of course, the graver of the two offences.

Let us consider wilful trespass for a moment. A man has a body of land, on which he forbids any one hunting. Now, if some sportsman goes on the land after being thus forbidden to kill game, or for any other purpose, he is guilty of wilful trespass. Simply posting the land would not give the party notice unless he saw the poster.

Bear in mind that one is answerable for all actual damage he does on the land, notice or no notice. But to fix him with crime, he must have notice to keep off. This offence is the creature of statute. It did not exist at common law, and by this we mean for such a length of time that the memory of man runneth not to the contrary.

Our courts have said that it was enacted into law to protect land-owners against squatters and careless persons. It has no application to a person who goes on the land in good faith under a claim of right. Nor can it be used to try the title to land. It will be seen that it is a very useful little statute in its place. It tends to preserve the peace. If a man does not wish another ever to put foot on his premises again, and so notifies him, and that other even presses the naked soil with his foot thereafter without license from the owner, he is acting in the teeth of this law. So much for wilful trespass.

Now about forcible trespass. It is the high-handed invasion of the property of another, he being present forbidding. And a thing to be borne in mind is that title is not drawn into question. Indeed, a man may be, and often is, convicted for forcible trespass not only on land to which he has title, but on land which he has the legal right then to occupy. How is this?

Suppose that a land-owner rents his land for 1893 to a tenant, the tenant to give up the land Dec. 1, 1893. The first of December, 1893, comes. Landlord goes to land and demands possession: tenant will not get out: Landlord forcibly puts him and his in the big road. This is forcible trespass.

Title is not drawn into question. On this head the only question is, who is in the actual possession of the land? Do not let us get the matter confused. The landlord has his legal remedy, short, simple and inexpensive. Let him complain to the nearest justice of the peace, and the justice will have an officer remove the tenant.

If the party in possession is a bare trespasser, a squatter, one who did not rightfully enter into possession, he may be removed from the land with force. But this is the only instance in which a man can take the law into his own hands and remove another from his land. For example: if, while a man were absent from home temporarily, some person were to take possession of his residence or land, when the rightful owner came back, he could use such force as was necessary to remove the intruder.

It will now appear why the landlord could not remove his last year's tenant by force. Because the tenant entered the land rightfully under a contract. And if the law permitted men who dispute about the title to land to remove each other therefrom, there would be no end to strife. For every man thinks he is right in respect of his real estate holdings. Some years ago a rowdy fellow came along the public road and, when in front of a dwelling, began to curse and create disorder. The owner of the dwelling ordered the man to go away. To this the reply came that he would not, as he had as much right to the road as anybody. He was tried and convicted for forcible trespass. The court said that he had as much right to the public road as any one, so long as he behaved himself; but that, for the purpose of this trial, the land owner was in possession of the road fronting his land.

From all the authorities on this subject, it is safe to conclude that force ought not to be used to put another off any land unless that other is a mere intruder. If he is there by contract, written or unwritten, he cannot be forcibly ejected, even after his right to remain has ended under said contract. This is a very wholesome law. If it were otherwise, discord and confusion would ensue. Because each man would seek to right his own fancied or real wrong.

It often happens that those are the best people whose characters have been the most injured by slanderers, as we usually find that to be the sweetest fruit which the birds have been constantly picking at.—Selected.

Some Items from North China.

Dear Bro. Bailey:—During April and May, after my wife was well enough for me to leave home, I went to seven or eight different villages from ten to thirty miles distant from Tung Chow, and spent some days at each, visiting many other villages from these centers, and preaching on the streets, in the inns, on the farms, by the roadside, or anywhere that I could find or make an opportunity. I think I see a decided increase of interest, even in the two years that I have been engaging in this kind of work. I feel that the reaping time is coming on when the seeds sown here for thirty years—sown in tears, amid the most discouraging circumstances—will bring forth abundant fruit to God's glory. Many of the sowers will already have gone to their reward—perhaps none who have done much scattering of the seeds will remain to see the ripened sheaves gathered in on earth, but the sowers and reapers shall enter together with joy into the everlasting kingdom on high, and ascribe all the praise and honor unto him "who hath loved us and given himself for us."

In all the places which I visited this spring I found willing hearers, and some whom I believe to be near the kingdom of God. It was a real joy to talk to such about the only Saviour from sin, even when great effort was required to try to clear the mind of radically wrong notions. I fell into conversation one day with an old country farmer seventy-six years old who seemed really to be working for salvation. He had a distinct realization of his sinfulness, and that to have it forgiven required some kind of good deeds. So he was constantly engaged in fixing up bad places in the road near the village, expecting thus to gain favor with the gods. There is no public arrangement in this part of China to repair roads, and he who voluntarily does it is counted a "hying haot," (a performer of good deeds.) I tried with all my powers to show this poor old man that all this could never benefit his soul, and that Jesus could and would save him if he would but trust him and him only. This idea of gaining favor with the gods by such deeds is very common here—so common that very many think that the object of all our work here as missionaries is to gain merit personally with the gods. But few can see any other meaning in any of our charities than this. While at this same village, where I met this old man, I was going one day to another village a mile away and was overtaken by a bright boy of thirteen. He said, "Where are you going?" I replied, "To that village yonder." "What are you going for?" "To tell the people about the true God and the Saviour of the world." I said, "Where are you going?" "I am going to that village also." "What for?" "To buy some eggs." Then we chatted along for the mile. Everywhere we go we find many people, especially school boys, who are anxious to receive our books. I had been led from many things I had seen, and from conversations with experienced Chinese Christians, to fear that these books given away were often not read, but simply taken to make fun of us, or to carry home to use for scrubbing rags, or to make shoe soles. So I had decided not to give away books in this promiscuous way. At this village swarms of boys came begging for books, and I refused to give them, but agreed to sell them at a nominal price. I sold a dozen or more to these boys, and I found that this boy had bought one. He said, "Teacher, this idea of selling your books to us is a good one. Formerly the missionaries gave them to us freely, and we put no value on them—not even on the character. Now when we pay for them we value them, take them home, or to the school room, and read them, and our teachers examine them." I put him down as a reasoner.

A very respectable old teacher in the same village invited me into his school house for a talk, and has insisted on my going in once since, as I was just passing through. At another village, where Dr. Crawford and I were together, several were much interested. I felt specially drawn towards one man of sixty-five, who said to us, "I am just the same as in hell—is there any way to escape?" On our last night we had a room full of men and boys. I suggested that Dr. Crawford, now seventy-one, would perhaps meet them no more till at the judgment bar of God, where they must render account for all the truth he had preached to them. This touched the old man, Dr. C., and he took the hymn, "I am a pilgrim and stranger," &c., which has been translated into Chinese, and enlarged eloquently on its thought for nearly an hour. The people listened with apparent intense interest.

The other workers here and at Hwanghim and Pingtu were equally encouraged in their work in the villages during the spring. We all confidently believe that the next few years will certainly see many souls gathered in from this field that for years has not yielded much visible result. It is very hot here now—hotter than any other summer since I came to China, but we are all pretty well. I was at Pingtu the first of July, and found the Leagues and our sister Fannie Knight well and happy. They may all come here for awhile during this month and September.

Dr. J. B. Hartwell will perhaps be in Hwanghim next week. In the early spring, and till the news came from the Convention, it seemed likely to us here that the Board would give up Shantung Province, and so we felt that if they gave it up we

should not. Now that the Board is sending other workers here, the Crawfords, Leagues and ourselves will probably go further west as soon as arrangements can be made. We are not yet apprised of the Board's plans. The Convention reports intimate that the old stations will be left by them to us and they seek new ones, but the workers here of both parties do not think this will be done. Our B. I. M. workers will perhaps be compelled to stop here or at Pingtu for some time to come before we can rent and repair houses. This is some times a very difficult thing to do in a new place in China. The center of our operations will perhaps be some cities lying about sixty miles southwest of Pingtu, in which no foreigner has yet gone to live. There is a considerable region there comparatively untouched by missionary work. This is still an unsettled matter. We are crying unto the Lord for his guidance as we settle these important questions. Wherever we go and whoever shall take up the work here, we shall pray for God's richest blessings to abide upon this field so long and so faithfully worked.

I trust that it goes well with the dear brethren in the Old North State, and that you, Bro. Bailey, are fully recovered from your long attack. The blessings of the Lord abide upon all the brethren and sisters.
Fraternally, G. P. Bostick.
Chefoo, China, Aug. 2, 1893.

The Religious Condition of the People of Brazil.

Dear Recorder:—In my last letter I promised to speak of the religious condition of the Brazilian people, but even mention of the thought gives me pain. "Like priest, like people" is an adage which contains a great deal of truth so far as Brazil is concerned. Without any exception, the Catholic priests of this country are the most corrupt set of men that I have ever seen. Purity of character among them is utterly unknown, while honesty and integrity is little taken into account. A few days ago I heard a priest conversing with one of our young native Christian workers. During the conversation the priest said that he did not believe in the Bible—that he himself had as much right to make a Bible as did the Apostles, that he did not believe Christ was the Saviour of the world, but nothing more than a man. Upon being asked what he did believe, he replied that he hardly knew what he believed, and that he doubted very much the existence of a God. We asked him if he did not claim to be a priest of God and a believer in God's religion. His reply was, "My only religion is money and good eating." This same man is considered the best and most learned and consecrated priest in the whole State of Minas. He is a fair specimen of the religious teachers of the Brazilian people. No wonder that the people are wicked and sensuous infidels. The majority of them have no religion. They believe nothing. No moral restraint is placed upon their passions, but they yield to every form of lust and sin. Were I to refer to the crimes openly committed and tolerated here every day, it would render this paper unfit for publication. But even in the midst of all this sin there are a few who seem to be sincere and observe with apparently great solemnity all the rites and formality of the Catholic church. To day is the feast of Mary, the mother of Jesus. Go to any of the churches here in the city and you will see them thronged with people of all classes. They enter the church, kiss the image of Mary, make their contributions, and then go out to join the feasting crowds. All the stores and shops are closed to day in honor of the holy Virgin. As one sees the crowds doing homage to the image, he cannot help from feeling that this is outright idolatry.

The Sabbath is not observed as a holy day. Balls, theatres, circuses and pleasure-trips occupy the whole day. Shooting matches, horse-races and gambling are engaged in by the men and boys. On every street corner there are stands from which thousands of lottery tickets are sold daily. The marks of crime can be seen on every hand. The average Brazilian's ambition is to get money at any risk, and the majority of them will make almost any sacrifice to attain this end.

But after all I believe that *laziness* is one of the greatest sins of this people. Nobody seems to be in a hurry. Procrastination on the part of those apparently concerned is the greatest discouraging feature to the missionary. But in the face of all this sin and opposition we have reason to be encouraged. In our little church here there are some of the brightest Christians I have ever seen. They prove to me what the gospel of Christ is able to do. The blood of Jesus can even wash away the sins of the poor Brazilian. The gospel is the only hope of this country and of the whole continent of South America. The many political revolutions and social upheavals of these South American countries can be traced to the corrupt character of the people. The gospel must be preached to these millions. The tyrannical and cruel chains of sin must be broken and liberty given to these captives. Oh! how my heart is burdened for the salvation of these souls about me. Polluted Roman Catholicism is rapidly decaying and the pure gospel of Christ is slowly but surely taking its place. Time will be required for the change to take place, and the work done here for many years to come will be principally seed-sowing. But this is a fertile soil in which to sow the seed with the hope that the harvest will come by and by.

SAMUEL J. PORTER.
Rio Janeiro, Aug. 15, 1893.