IBIJICAI KECORI)

THE ORGAN OF THE NORTH CAROLINA BAPTISTS-DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE

Volume 89.

RALEIGH, N. C., WEDNESDAY, OCTOBER 11, 1893.

Number 13.

The Biblical Recorder.

PUBLISHED EVERY WEDNESDAY.

OFFICE:

[13 (up stairs) Fayetteville Street, Raleigh, N. C.

TERMS OF SUBSCRIPTION:

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In this comparatively enlightened age it is difficult to imagine how men can be so blind to the baneful effects of war, and especially of civil war, as to be enticed or forced to engage in the practice of it for anything short of human life and liberty. And yet the traditional war cloud, although only of the size of the proverbial man's hand, has never disappeared from Europe's political sky. The people of that continent have not been in a state of perfect ease and se-curity for a quarter of a century, though they have grown accustomed to suspense and have grown accustomed to suspense, and have learned to listen to the tramp of soldiery, and to hearken to the call of their rulers for additional army taxes, until their business interests are little affected. Three of the mightiest nations of the earth are threatened daily with a contest, the like of which has some been seen. France Germany which has never been seen. France, Germany and Russia maintain the most enorarmies that have been mustered since the days of Xerxes, and in equipment, training and skill, their equals cannot be found in history. Should the armies of the two former nations meet, a loss of life would result which positive of them could result.

and oppression of the people—is a shame upon our boasted civilization, and a disgrace to a world in which Christ once lived, and which is to day abundantly supplied with the blessed record of his life and the divine precepts which fell from his lips. The greed of France, Germany and Russia is costing these nations far more than can possibly be gained, and if continued, will cost them their existence as monarchies.

IF OUR readers were careful in their perusal of a recent missionary letter in the RECORDER from Brazil, they should not be doubtful as to the cause of the incessant rebellions that have characterized that country for the last five years. The letter said that the country was Roman Catholic in religion, and absolutely flendish in the daily practices of its people. The most awful crimes are committed among them daily, but the priests have nothing to say to the contrary, because what little conscience they have tells them "the pot shouldn't call the kettle black." The priests are no better than the people. Neither have religion other than that which revels in lust and despises honest manhood. Such has been the history of all countries over which the Catholics have had absolute jurisdiction. Their religion has never been known to elevate man or to honor God. There is no rea-Their religion has never been known to elevate man or to honor God. There is no reason why the Brazilians should not be quite the equals of the people of the United States, otherwise than the fact that they are descendants of the Catholic settlers, and that their lives are controlled by the influence of the priests of that church. "Like priests, like people." It is an old saying, but it is as true to day of Brazil as it has been through the centuries through the centuries.

ALTHOUGH the past summer has been far more than usually severe to business interests, and has chronicled an enormous number of deaths from storms, railway accidents, and crimes, we yet have reason to thank God that we have been spared the terrible epidemics of cholera and yellow fever, which have so seriously threatened us during the last two summers. At the present writing our coasts are absolutely free from the former dread disease, while the number of its victims is increasing abroad. and the latter has gained an insecure foot hold in only one of our small Southern towns. And as the winter months are not favorable to the existence of either of these scourges, we may rest assured that no important loss of life will result from them this year. Much of the credit for this happy consummation of the threatened invasion is due to our excellent system of quarantine and the watchfulness of our health officers. "An ounce of prevention is worth a pound of cure," and cleanliness is the only preventative of these most fatal diseases. By this means we may always escape a wide spread epidemic, and no one will deny that cleanliness should be among our first duties, whether an epidemic is threatened or not for it is as necessary to the good health and prosperity of our cities as well as of the individual citizen.

THE alarming increase of crime, and especially that of sulcide, in our larger cities during the past few years, has excited the interest and investigation of the scientists and statisticians, and they have brought forth some curious information. The causes of suicide are varied, and cannot be defined. One man takes his life on account of intense grief, another because of a toothache; one may be bankrupt, disgraced and ruined, and another throws his life away on account of disappointment in some careless girl. But these are not the great causes. They may be the apparent causes, but underneath them lies the secret. It is the life we lead. Statistics show conclusively that the more civilized a nation is, the greater is the num-ber of suicides within its limits. To the African it is a new idea; while to the Germans, the most learned and progressive of people, it is a more common occurrence than to any other nation on the globe. Learning and knowledge and inventions make life crowded, increase our necessities, and make them harder to obtain. To day we live and see and think as much in a day as our grandfathers did in a week. Our struggles for existence against an ever-increasing tide, of fellow-strugglers would kill a less hardy race, before life was fairly begun. The young man of to day must study and work unceasingly, or be engulfed in the tide; he has no time for reflection; his life must be one of ceaseless action. Scorning the well-beaten paths of his father to success, he con-sumes in an hour the oil of the lamp which should have burned throughout the night.
And yet it is a necessity. Others will work
if he doesn't, and his existence will be comparatively more burdensome than theirs. He must learn, he must struggle; although if his body is weak, or his nerves unstrung, he is liable to fall in the beginning by his own hand; he thinks it better than to be trampled under the pitless foot of the world throughout his life. It is hard. We live former nations meet, a loss of life would result, which neither of them could replace in a century,—and for what? Most probably to secure two small districts, Alsace and Lorraine, by name, that could be purchased with half the money that has been wrung out of the bone and sinew of the subjects of France and Germany to sustain these great armies. Such a spectacle—such uncalled for and unnecessary marshalling of forces, and maintenance of armies at the expense

The Determination to be Rich and its Perils.

BY REV. J. W. CARTER, D. D.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."—I Tim, 6: 9, 10, 11.

To be rich is a solemn responsibility. Hundreds of millions of men and women, who dreds of millions of men and women, who desire wealth and perhaps mourn because it does not come to them, have no thought of the enormous responsibility which it would bring. They think of the comforts they might secure, of the display they might make, of the pleasures they might enjoy, of the good time they might have, of the power they might wield, and of the various things which they might do. But no thought of the vast responsibility which wealth would impose ever enters into their minds. But the fact is that wealth carries with it a tremendous responsibility. God watches every dollar that we possess or control. We must give account to him for the use to which we put it. It is likely that most of us have quite as much as it is best for us to be responsible for.

us have quite as much as it is best for us to be responsible for.

To desire to be rich is a great temptation.

When a person is possessed by a gnawing and restless desire for wealth, it is certain that he will be tempted to do many things which will be unlawful, or immoral, or inhuman, or unmanly, or unchristianlike. If we would escape bitter temptations, we must not give ourselves up to the burning desire to possess wealth.

desire to possess wealth.

To determine to be rich is a fearful peril The man who resolves that, whatever else he may be, he will be rich, exposes himself to great dangers. He is in danger of hardening his heart, of damaging his soul, of blighting his life, of wrecking and wasting his manhood, of selling himself to the devil for a trifle, and sending himself to perciation. Our text is God's warning against the too ardent desire to be rich: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, for the love of money is the root of all evil, which while some coveted after, they have erred

while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." We are taught that many perils arise from the determina-tion to be rich and from the love of money. Let us glance at some of them:

1. There is covetousness. But what is covetousness? The root meaning of the word is "have more." A man who always wants more is covetous. Those who want more hen they haven't enoug they have enough, want more when they have more than enough, are covetous. Those whose craving for more is so great that they rob God and humanity that they may have

more, are surely covetous. Scripture teaches that covetousness is a dangerous and deadly sin. In Luke 12: 15, Jesus said: "Take heed and beware of covetousness"—beware of it, for it is a danger-ous thing. He also said: "A man's life con-sisteth not in the abundance of the things which he possesseth." It would be a grea blessing if all the people of our country, the young and the old, the rich and the poor, would understand that the value, the success and the happiness of life do not depend upon wealth. A man may be poor, and yet his life may be wide and deep, full and high, true and pure, noble and Christ-like, or he may be rich, and yet his life may be narrow and shallow, debased and vile.

Our Lord also gave his disciples a parable to illustrate the nature of covetousness. He said, "The ground of a certain rich man brought forth plentifully." Finally, his har-vests were greater than his barns. His crops were so large that he had no room to store them away. Then he had a rare chance to feed the hungry, to clothe the naked, and to contribute largely to the Lord's kingdom; but he did nothing of the kind. He said: "This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods." It is not said that that that that man was a thief or a gambler. There is no record that he was a coarse, vile man. It is not even stated that he was dis-

money. A pastor in his note-book has left a record of a woman who, during much of her life, was poor. But she was a devoted Christian, and always had an offering to every good cause. A friend who once called upon her for a contribution to a worthy object was startled when she gave him a guinea. He told her that it was too much, but she said that the Lord had been good to her and the contribution was no larger than she ought to make. Not long afterwards a large legacy came to her. Then she was rich; but from that time her benevolence began to decline. After some years the friend who was surprised when she gave him a guinea for a good object, called upon her for another contribution to the same object; and she surprised him again by giving money. A pastor in his note-book has left her for another contribution to the same object; and she surprised him again by giving only a shilling. He kindly reminded her that when she was poor she gave a guinea, but now when she was rich she gave only a shilling. "Ah," said she, "the trouble is all with my heart. When I had a shilling purse, I had a guinea heart; but now when I have a guinea purse, I have only a shilling heart!" Is it not true that in many an instance the heart grows smaller as the purse grows larger? The Christian who allows himself to become covetous, errs from the faith, and in the end pierces himself through with many sorrows.

faith, and in the end pierces himself through with many sorrows.

We are taught that covetousness is idolatry, and that every covetous person is an idolater. He is a worshipper of mammon instead of God. He is as truly an idolater as if he were a heathen bowing down to an image of gold or silver, of wood or ivory. In I Cor. 6: 9, 10, we find that the covetous man is classed with idolaters, adulterers, thieves, drunkards, revilers and extortioners, and are told that he cannot inherit the kingdom of God. One of the great dangers with which the love of wealth threatens us is covetousness. covetousness.

covetousness.

2. Another peril which arises from the love of money, and the determination to be rich, is selfishness. It is one of the commonest sins in the world. It is inherent in human nature. We meet it everywhere. It is a sin against which we should watch and pray all the time. But those who determine to be rich do not resist selfishness. It is natural for them to seek wealth without regard to the rights of others. They have an exaggerated idea of their own interests and too low an opinion of the interests of others. exaggerated idea of their own interests and too low an opinion of the interests of others. Their great desire is to be rich, whatever may be the effect upon themselves. They throw themselves into the widening and deepening stream of selfishness, and first onward and downward toward ruin. God hates selfishness. How various are the methods by which he reproves it? When reverses come to us, or when we meet with disappointment, or sustain losses, we may hear the voice of God in the events of life warning us against the deadly evil of selfish ness. Often the same event which brings loss to me conveys benefit to others. The same rain which spoils one man's hay makes the potatoes of his neighbor. The same rise in the river which floods the lowlands and ruins your crop opens a way to the market for the lumber and coal of others. Does not God by his dealings with us speak to us and say, "Do not be selfish? Others have rights as well as yourself, and are entitled to room in the world as well as your-

It seems to me that the most striking trait in the character of Napoleon Bonaparte was his colessal selfishness. His genius was great and dazzling, but his selfishness was greater still. Perhaps he was not naturally cruel, but he would perpetrate extreme cruelty to gratify his desires. He would trample upon kingdoms and outrage the hearts and lives of millions to accomplish his plans. Surely God rebuked him. In his fatal Russian campaign he led a great army of half a million men into Russia, but he came out with only a hand full. When scores of thousands of his brave soldiers were lying stiff and frozen on Russian highways, or in dreary Russian forests; and when scores of thousands of others were languishing in Russian prisons, was not Napoleon taught that if he did not regard the welfare of oth-ers, Gol did? even the feeblest are precious in his sight.

3. We now come to another evil which springs from the determination to be rich and the love of money: it is haughtiness. When men value wealth too highly, when they attach too much importance to it, the There is no record that he was a coarse, vile man. It is not even stated that he was dishonest. He was simply a selfish and grasping rich man. If he was living now, perhaps he might be a member of one of our churches. But the Lord said, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" Christ added, "So is he that layeth up treasure for himself, and is not rich toward God." Every man who lays up treasures for himself and is not rich toward God is like that godless and doomed rich man.

Covetousness is a growing sin. Its nature is to expand, develop, and become more absorbing and fascinating. The worst of it is that the man who is its slave may not be consclous of the growth of his greatest sin. As wealth increases, benevolence should also increase. We should contribute to Christian objects in proportion to our ability. But is it not a fact that some Christians who are now rich, do not give as much in proportion to what they have, as they gave when they were poor! We have seen men who, when they were in moderate circumstances, were earnest workers for Christ; but when wealth come, they withdrew from the activities of the church, and were worth less to the kingdom of Christ than when they had less

the pastor is their menial; that he must ca

ter to them; that if he exhibits any manliness or independence, it is an insult to them; and that they have a right to discharge him as they would a cook from their kitchen. I can say for myself that I have never suffered from this siliction; but better men than I am have had to endure it.

4. Another peril which comes from the love of money and the determination to be rich is the temptation to dishonesty. When men decide that they will be rich, they are surely tempted to be dishonest, and there is fearful danger that they will surrender to the temptation. Often they practice false-hood. They decilare that what they have to sell is worth more than it really is, and insist that what they wish to buy is worth less than its fair value. They want to buy all that they purchase for less than its worth, and deeire to sell all that they have to sell for more than its value. Their object is to make money at both ends. Frequently they resort to trickery and frand and in many instances they introduce and practice gam bling methods. Dealing in futures is simply a form of gambling, but how common is is in our country! It would be impossible to number the lies that are told in business, or the dishonest deeds that are committed; but every one of these lies and every dishonest act is prompted by the inordinate love of wealth. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

5. But there is still another peril which springs from the determination to be rich. It is the passion for wild speculation. Multitudes of men are not content to win wealth gradually as their fathers did. Their object is to pass from poverty to wealth at a single bound. It seems to them that the methods by which many a fortune has been honestly acquired, are too painful and tedious. They rush eagerly into all kinds of speculations. Many of them give themselves up to the work of manufacturing and nursing booms. They strain their ingenuity to invent new methods have different explanations of the pan through which we are now passing. Son say that it is caused by the high tariff. Ou ers say that it is caused by the wide spreahave different explanations of the panet through which we are now passing. Some say that it is caused by the high tariff. Others say that it is caused by the wide-spread fear that the tariff will be reduced. Others asy that the cause is found in over-mondance of silver. Others say that we find the true cause in the failure of our government to establish free coinage of silver. Others say that the Sherman silver law has done it all. Still others say that the panic is caused by our banking system. But I give it as my opinion that the most potential of all causes of financial crash and ruin are the recklessness and wild speculation which have been so prevalent in this country. Within a little more than half a century our country has been visited by four great panies, besides a number of smaller panics. In 1887 there was a period of wide-spread financial ruin. It distressed the people severely for some time. It came when the tariff was low, when we had all State banks and no National banks, and when there was unrestricted coinage of gold and silver. Twenty years afterwards, in 1857, there was another great national panic, when nearly all of the banks of the country suspended payment, and the cry of distress was loud and bitter. That panic also came when the tariff was very low, when we had all State banks and no National banks, and when there was unrestricted coinage of gold and silver. Sixteen years later, in 1873, there was another financial crash. We had "Black Friday," followed by a long succession of disasters. Depression and suffering were almost universal. But that panic came when the tariff was high, when we had all National and no State banks, and when silver had just been demonstrated. Now when twenty years more have passed away we have another of these periodical financial convulsions. Again, the country is visited by a season of general distress; and the present panic comes when the tariff is high, when we have all National and no State banks, and when silver had just been demonstrated. Now when twenty

[CONTINUED TO THE PODISTS]