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WE FEEL safe in stating that North Carolina has less to show for her great resources than any other district on earth. It has been repeated time and again that our agri-cultural and mineral wealth and our climatic conditions in many cases surpass, and in all, compare favorably with those of any other land; and now that our exhibits in the mineral and forestry departments at the Columbian Exposition have been awarded medals, there is no reason for further doubt of the fact. More than this, our agricultural exhibit at the Exposition is surpassed in excellence and variety by none. No one can claim that our people are unworthy; or, in fact, their hospitality and gentility have few equals anywhere. That they are energetic and thrifty is witnessed by their wonderful recovery from the effects of the late war; and that they are law-abiding cannot be denied. Still our State is comparatively poor in the number of its citizens, the extent of its utilized resources, and in the amount of its business transactions.

amount of its business transactions.

Blest as we are with productive soil, congenial climate, and untouched mineral resources that would support hundreds of thousands of the street-wanderers and menial servants of more populous localities, we are far poorer than other States with hardly a third of our wealth. It does not excuse us to say that we lack population, for it is no more than natural that a desirable locality should be populous. There are thought

sands of worthy people already in our bor-ders who could better their circumstances if they would take advantage of those resources which are within their power to develop; and if they were developed, it would not be many years before others from less fortunate States would be glad to join us. "Heaven helps those who help themselves" is a motto that might well guide our people in their present condition. Our State is destined to a glorious future, but her destiny must be wrought by those of her inhabitants who have lived and are now living within her borders. Others will come, but their coming will be at the invitation of her true sons who do not hesitate to expend their energy and invest their wealth in her glorious promise. if they would take advantage of those reous promise.

To THE student of modern politics, as he contemplates the action of our law-makers, the Constitution, in former years reputed one of the greatest documents ever produced by human beings, hardly appears to be the great and infallible instrument that our fathers deemed it. Scarcely a bill is introduced but that the cry of "unconstitutional" is raised; and a great fight is often made on the claim. Now it appears to us that the Constitution should be plain enough in all points to be understood by a school boy; and we cannot understand how "grave and reverend" Senators can misunderstand it. Yet the fact is our leading men even now dispute the constitutionality of the National Banking Act, which has been in force quite two decades. The war was caused by a similar dispute.

But recently a weakness of the Constitution, or rather of laws auxiliary to the Constitution, has been made apparent to the
whole country. Not ten days ago the minority of Senators overruled the majority,
and now, without allowing the merits of the
silver question to bias us, it does seem that
such procedure is dangerous to our welfare.
This is a government by the majority, and
if we allow the Senate to be ruled by a minority, how long will it be before the country will be in the same position? Or to
view it in another light: The Democratic
party has a majority of representatives in party has a majority of representatives in the Senate, yet under the rulings in the present session of Congress we can expect to see the Republican minority exert as much influence on legislation as the Democrats. This is a condition, and not a theory. The matter faces us to-day, and when the question of the tariff arises we when the question of the tariff arises we may see how disagreeable it is, although the ling and keeping warm the missionary spirit present tendency of affairs is, to a large extent, agreeable to our people. The Senate should be governed by well-constructed parliamentary rules, and for one, we think that the "previous question" ruling, as set forth in Mell's Parliamentary Practice, about the selection of the second tendency of should be allowed; else we may expect to see the action of the Senate delayed on ev-ery question, as it has been for the past three months, and a final compromise of all bills favorable to the minority, secured.

THE amendment to the Chinese Exclusion Bill, which has recently received the sanction of the lower house of our National legislature, does not affect the original bill in any material respect, and merely gives the Chinese six more months in which to comply with its requirements. We may expect to see this bill enforced, despite the threats of the Chinese government; and it is our candid opinion that no true American citizen can oppose its enforcement after a thorough consideration of the bill.

If necessary, our government can protect our interests in China, but we have no fears of this necessity arising. The bill is as favorable to the legitimate resident Chinamen as it is to the American public; in fact, it seems to us that the bill might have been written for the especial purpose of protecting those Chinamen who were lawfully residents of the United States. There is no ground for the charge that the bill is onerous or degrading, and we hope that the resident Chinese and the Chinese government may be made to see that their interests depend on the preservation of the provisions of this Act; and that, in case they do not choose to abide by them, the United States government may rise in its power and majesty and enforce the law, on the inviolability of which the future of our land depends.

WE have heard it reported recently that certain of our National legislators were opposing the administration in the present finance discussion for personal reasons; that is, they opposed the President's wishes, not because they thought he was wrong, but to vent their spite on him for not giving them as much patronage as they had expected. Such men cannot be relied on; they stand in the same position as the representatives who vote with the administration in order to gain its patronage. Neither of these classes of legislators are above the ordinary "boodle"

We need men in Congress who have opinions, and who will stick to them, whether the President favors their recommendation or not; and the man who will change his vote to spite the President is no better than he who is bought with patronage, and both are unworthy of their trusts.

Board or No Board.

AN EXHAUSTIVE DISCUSSION OF AN IMPORTANT

My attention has been called to Bro. Herring's propositions, as recorded on page 44 of the proceedings of the Southern Baptist of the proceedings of the Southern Baptist Convention. I love and esteem Bro. Herring very much, but cannot help feeling that his judgment is greatly at fault. His plan would practically do away with the Foreign Mission Board altogether, as it would leave nothing for them to do. I, on the contrary, am persuaded that we need the Board for the effective prosecution of the mission work. Whether we look at the home work of the Board or its work in foreign lands, it is needed in order that our mission work may be carried on in the most economical and efficient manner.

I.-HOME WORK FOR FOREIGN MISSIONS.

1. Transmission of funds. The mere transmission of money to foreign lands, the only function which Bro. Herring would allow the Board, is the least important of their duties. Any Bank could do this, and probably at a less cost (if they did not charge too high a commission), as the rent of the boardroom, salaries, &c., would not have to come out of it. But it is the apportionment of funds to the various fields that demands the indement and wisdom of the Board; it is judgment and wisdom of the Board; it is meeting unexpected demands upon their credit, caused by sudden exigencies on the mission field, or securing the endorsement of their notes, owing to the failure of the churches to send up their subscriptions in time, that give them anxiety.

If the Southern Baptist churches are to have efficient missions in various lands, I do not see how the work can be accomplished.

not see how the work can be accomplished without a board. Partisan and guerilla warfare may vex the enemy, but to accomplish a permanent conquest a well-ordered plan is

2. Missionary intelligence. The Centen-nial effort was termed an educational camnial effort was termed an educational campaign. One great want of our churches is missionary intelligence. Those who are already contributing for missions must know how their money is spent, and those who have not begun to give, must become interested in the Lord's work among the heathen. How is this work to be done except through missionary literature? The Roreign Mission Journal and the leaflets and tracts from the Women's Mission Room have already been the means, in God's hands of cultivating intelligent giving among our people. among the young, and of cultivating sys-tematic and regular beneficence. No paper issued by a single church or association could give the varied and wide information that our general publications do. Without some central bureau of intelligence our churches would soon be wofully behind those of other denominations.

a failure. Of late years brethren Baldwin and Powell have gone forth with a noble spirit of consecration and enthusiasm; but what has been the issue of their enterprise? The very spirit of abandon and faith (1) which proves so attractive to many earnest-hearted believers and creates so much enthusiasm, often proves of less value in the field than the staying qualities. The Romans are said to have chosen their centurions, not on account of their dash and daring, but for their never being panic stricken or taken at unawares. Most of those who most earnestly supported these self-denying men now feel that it is wiser to send out men of sober judgment and to trust a board to select them. A long siege is needed to under-mine false systems of religion; the work cannot be accomplished by an unsupported

cavalry charge.

The Goshen Association undertook the support of Bro. Cabiness, and the Big Hatchie Association that of Bro. Crawford. It is Association that of Bro. Crawford. It is well that it is in connection with the Board; for in both cases, I believe, the support of these brethren finally fell upon the Board. Churches becoming responsible for a man's support under the Board is a good plan, but I fear that, if they acted entirely independently of the Board, there would be much waste of power. The ancient Egyptians, and of late modern European engineers, have opened artificial lakes as storage reservoirs for the waters of the Nile, and have voirs for the waters of the Nile, and have thus largely increased the area of cultivation in that land. Thus a board acts as an equal-

in that land. Thus a board acts as an equalizer, and, by collecting money from many sources, averages the supply to each field and makes it possible to do steady, progressive work. Spasmedic work accomplishes but little. Years of seed sowing often precede the joy of the harvest in heathen lands. Bad crops in the country or a disastrous fire in a city may so cripple the resources of a single church, or even a group of churches, as to make it almost impossible for them to meet their responsibilities with regard to a work in a distant land. The same principle of the equalizing of burdens that proves useful in insurance companies and beneficial associations holds good with regard to the earlier stages of Christian work, beth at home and abroad.

4. The experience and judgment of a board

A: The experience and judgment of a board are useful in selecting men for the field. Almost every board has to reject as many applicants for appointment as it accepts. Years of experience teach men the physical and moral make up that are best for particular fields. Individual churches may be better judges of a man's piety, but they cannot

judge so well of his fitness for a special field. If they will certify the Board as to their confidence in his piety and consecration, the Board can be the better judges of many other qualifications. I have known of instances where a board has sent out missionaries against their own judgment, owing to pressure from the churches, and these men have proved failures. It may be poor health, it may be love of change, it may be disappointment at home; but after spending a year or two on the field they have had to

disappointment at home; but after spending a year or two on the field they have had to return.

5. To conduct our foreign work by means of individual churches would be to work differently here from what experience has proved to be the most efficient method in other departments of Christian effort. If the motto for Foreign Missions should be "Churches to the front," and everything else is unscriptural, the same principle applies to Home Missions and State Missions and Seminaries. Each church should send a man to work among the Indians, or the Negroes, or the frontier settlements of our own land, or the destitute portions of our own land, or the destitute portions of our own State, or should get its own pestor to train any young man who wished to study for the ministry. Why should the foreign field be an exception? The moment a group of churches or an association attempts to do any joint work, they must commit it to a single man or a committee, and then we have a secretary or a board, though it may be under another name. Some strong city churches may be able to send a man to a foreign field and sustain him in his work there, but the great mass of our churches would be cut off from all privilege and responsibility of helping in the conversion of the heathen. This would be a great calamity for the cause. It would undermine any effort to develop the resources of our churches by cultivating systematic beneficence. It would deprive the great mass of our membership of the opportunity of giving, except for local objects, and would be doing despite to God's poor ones in order that a few rich churches might conduct mission work in a way to please themselves. It may be well for some men, who have the means, to go out as self supporting, independent missionaries, and for some church, which has the means, to send out one of its own members as its representative among the heathen; but the great majority of preachers and of churches cannot do the work in that way. Nor would it be best for the continuity or efficiency of the ch for the good of the cause on the whole, but only serve to stunt the liberality of the members of the chu ch.

6. A board tends to secure the missionaries

stated and equal salaries. It may be said that the other plan tends to throw the missionary more directly on God for the supply of his daily wants. It may be so. But the same rule should apply at home. If it is best for pastors and professors in our colleges to have a regular salary, it is quite as important, that a man removed from his important that a man removed from his friends, with no one but God to whom to look, should have a stated support. It is look, should have a stated support. It is well known that many churches are neglectful with regard to paying the salaries promised to pastors. If this be the case with those whose needs are daily before the eyes of their people, how would it be with missionaries out of sight, whose wants would be known only through letters asking for remittances? The minister at home has his remeds. If the church fails to fulfill its promise edy. If the church fails to fulfil its promise and give him a living support, he can resign and seek work elsewhere; but a missionary, if he wished to resign, would have to secure the means of paying his passage home before he could take the first step.

fore he could take the first step.

Then, there would not "be an equality" as to salaries. A man with a large family might get no more than one with none. All would depend on the church who supported him. At home a man's salary is dependent to a great extent on his ability as a preacher, his efficiency as a pastor, his tactfulness, or his gaining the affection of those to whom he ministers; in the foreign field much would depend on his own representation of his work or his needs.

his work or his needs.

7. To abolish the Board would tend to narrow the interest and sympathies of a church to a single field. The church which supports a missionary in Mexico would be doing nothing for the heathen, and the churches which sent a man to Africa would be giving which sent a man to Africa would be giving no help to our brethren laboring in papal lands. This seems to me to be different from Paul's doctrine as to the solidarity and fellowship of all believers. Individuals in the church who felt called of the Spirit to help the cause elsewhere would be deprived of the opportunity; whereas now there is perfect liberty in giving. Any one who wishes may specify the field to which his contribution is to go, but the mass of our members will give to the Lord's cause in all destitute fields.

II.-THE WORK ABBOAD.

If a board is of service for the advance-ment of the Foreign Mission work at home, it is equally useful in securing the efficiency of the work on the field.

timeny. I knew a man who called himself an independent missionary, who learned simply to repeat the Creed and the Lord's prayer, and went about the villages selling books and repeating these sentences, per-suading himself that he had offered the gos

suading himself that he had offered the gospel to the Chinese, and if it was rejected it was at their peril. Others go to the other extreme and think that to preach the gospel means to open a school; that there is no hope for the present generation, but that the young are our only hops. These are both mistakes. Announcing the gospel message and bearing an earnest, intelligent testimony to God's grace in Christ Jesus is indeed our primary duty; but it does not embrace the whole commission: training the young is a duty, but attention should be paid especially to the children of our converts. Planting the gospel includes a series of duties.

"Testifying the gospel of the grace of God" to the heathen is the chief work of a missionary, but, if God gives him converts, they must be taught. When the second generation come on, they must not be neglected. The objection to a single church being responsible for a station is that, if their missionary breaks down or goes home, there is no one to take up the work. A missionary, after many disappointments, succeeds in renting a dwelling and leasing and fitting up a chapel in some town; after four or five years his health fails, or after eight or ten years he returns home. What is to become of the advantage gained? Can the church support two men, so that the young man can be learning the language and preparing to take up the work? If not, then there must be a time when there is no leader. A church at home without a pastor for two or three take up the work? If not, then there must be a time when there is no leader. A church at home without a pastor for two or three years is apt to retrograde; much more, one among the heathen. If, however, a man comes out in time, he has to spend two or three years in learning the language; if not, the older missionary has to give up his vantage ground, or hand over his work to a missionary, perhaps, of some other denomination. No one but his own church is responsible for the station. His nearest neighsponsible for the station. His nearest neighbor, supported by another single church could not forsake his own field to look after could not forsake his own field to look after that of the man who is going home. If he has gathered a strong native church, they might look after themselves; but if not, what is to become of the few believers—mere babes in Christ? The missionary is morally and legally responsible for the rent until the lease expires; will the home church go on paying it when the house is unoccupied? There are many such practical difficulties. I am convinced that a thoroughly independent localized work cannot be carried on, except with great loss of labor and waste on, except with great loss of labor and was

2. Independent mission work may tend to lead men to send too reseate accounts of their work. I do not mean that men would purwork. I do not mean that men would purposely deceive. But it is but human nature for a man to speak hopefully of a work in which he is personally interested, and which he carries on in his own way, without any checks or balances. Some men are very visionary and deal largely "in futures." They picture things less as they are than as they expect them to be. Others are very imaginative, and see present things in a rosy light—very differently from what they are viewed by men of larger experience and expect them to be. Others are very imaginative, and see present things in a rosy light—very differently from what they are viewed by men of larger experience and more sober judgment. When the interest in the work and the means forthcoming to carry on the work are entirely dependent on the letters of one man or woman, the temptation will be to present everything in as encouraging a light as possible. Instances have occurred, to my own knowledge, where enthusiastic persons, with a vivid power of description, have secured large sums of money for some special branch of work, or some fruitless scheme altogether disproportionate to their real value. The sober, plodding man, cautious and matter-of-fact in his statement, is placed at a great disadvantage, compared with his more vivacious compear, though he may be really accomplishing a more enduring work. In a mission, a man's (or a woman's) plans must be approved by his brethren on the field before the board will take them up. The home churches too often call for thrilling adventures and interesting incidents. These frequently depend much on a man's temperament, on his recklessuess or want of tact. Then, too, novelty has much to do in keeping up interest. When everything is new and the missionary is without experience, it is easy to write entertaining descriptions of the manners and customs of the people. In four or five years, however, the theme is exhausted, and the facts themselves do not strike the missionary. It will then be a difficult task for him to keep up an interest in his field, unless there be a great spiritual ingathering. I romember once of hearing a man complain that the churches which had promised to support him falled to forward the means. Visiting among these churches, I heard the complaint that the missionary failed to write and keep up the interest of the people in his work. I fear this would not prove a solitary instance, if many men were sustained by its dividual churches independently of a board. For a few years all may go well, but a testing t

ing time will come.

8. Avoiding friction on the mission for it is a sad fact that there is sometimes of tion between those who are working to common Master. It happens nometimes many city pastors can testify, between a tors at home. A man joins are hap church when a neighboring paulor thin to rather belongs to his territory. By an

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