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The great scope of legislation that confronts the Fifty-fourth Congress will probably make it the most prominent set of legislators that has ever assembled at Washington. In the recent extraordinary session the most retiring of the law-makers were brought before the people; some for praise, many for abuse. They are all already well known throughout the land. And now as they assemble in regular session they are threatened with a seige of popular petitions for radical changes in our national laws, which promises to keep them in the public eye until next fall. In view of this, it becomes Congress in the beginning to oil its internal machinery that its dealings with its parliamentary rules may be more expeditious than in the extraordinary session. In our opinion no time would be lost in a revision of its parliamentary rules with a view to preventing the contingency that made the late session dangerous and disgraceful. This may be accomplished by discharging a limit to all discussions, or empowering a majority to "call the question." With such a safeguard against filibustering and obstruction, the work on the proposed tariff, the income tax, the Federal election laws, the State bank tax, pension revision, the matter of finance, and possibly an anti-trust measure, all of which questions, and many others of scarcely less importance, will be broached, and probably disposed of

in this session, will be greatly facilitated. These questions having occupied the popular attention for two years, now being well known over the length and breadth of the land, and having made many warm partisans pro and con, brings this Congress into unusual prominence. As its majority is Democratic, it may be said that the future of that party will be determined by the treatment which these questions receive. It is now in the power of the dominant party to retrieve its fortunes, all but lost, or to seal its fate forever. Will the opportunity be embraced?

The voluminous message of the President to Congress is one of the most comprehensive documents of its kind that we have ever seen. It is far less bold, and is more conservative than was Cleveland's first message to Congress. Still, taken altogether, it is a strong document, and is weak only in the removal of the heretofore prominent personality of our Chief Executive. Our limited space will not permit of more than the merest outline of the message. First, our foreign relations are reviewed at length, and are stated to be gratifying. The President refers to international arbitration, and expresses his pleasure that the United States and Great Britain have manifested sentiments favoring "rational and peaceable settlement of international quarrels by honorable resort to arbitration." Next, the subject of finance is treated, and valuable statistics are brought forth. A treasury deficiency of \$28,000,000 by next June is anticipated, and more definite laws in regard to the issuance of bonds are recommended. Perfect confidence is expressed that the repeal of the Sherman Act will ultimately have a "most salutary and far-reaching" effect, though ignorance of "what, if any, supplementary legislation" will be "essential or expedient" is confessed. Cleveland still hopes for an international agreement in regard to coinage. Next, valuable recommendations as to the strengthening of our army are made, though just now it is thought best not to make any appropriations to the navy. It is recommended wisely that the "fee system as applicable to the compensation of United States attorneys, marshals, clerks of Federal courts," &c., be abolished. A serious deficit in the receipts of the postoffice department is found, and it is recommended as a remedy that less free matter be carried through the mails. Civil service reform is highly endorsed, and an extension of the reform is contemplated. No restriction of existing pensions is recommended, and only the intention to ferret out and expose frauds in the matter is expressed. It is shown that the present way of allowing legislators to send seeds, &c., to their constituents is abusive of the original law, and a useless expense. Hereafter the President advises that seeds be sent only to agricultural experiment stations. Finally, economy in appropriations is very wisely urged upon Congress, the new tariff bill is endorsed, and approval of a temporary "tax upon incomes derived from certain corporate investments," is expressed.

We are disappointed that Cleveland was not more definite in his treatment of future financial legislation, broader in his idea of an income tax, and that he neglected to express his views on the question of the repeal of the State bank tax.

The proposed tariff measure necessarily embraces many hundred articles, and is far too extensive not to affect every locality of this country. Hence it will be the subject of much local abuse and approval. It is certainly not a radical measure, and is farther from being a free trade instrument than one of protection. That its duties were not lower is a disappointment to many; that they are as low as they are is a matter of much embarrassment to not a few. The most striking features of the proposed bill are the large free list, and the rather unexpected change from a specific to an *ad valorem* tax. Almost all raw material is admitted free, a boon to the manufacturer and the consumer, and not a hardship to the domestic producer. There are, we estimate, about three hundred articles on the free list, the most prominent of which are coal, iron ore, lumber and wool, farm materials vitally necessary to manufacturing industries. In this it is seen that the bill is intended to advantage the poor man, the consumer. But we have more weighty testimony to this in the change from the specific tax to the *ad valorem*. Perhaps a definition would be wise. According to Wayland "specific duties are certain sums charged on articles, by the piece, the pound, the yard, the gallon, &c., without reference to value. *Ad valorem* duties are indicated by a defined percentage of the value of each class of goods, as named in the importer's invoice. For instance, suppose the duty laid on tea to be ten cents per pound, without regard to price. Now those who buy a poorer quality of tea, at, say, thirty cents per pound, pay one-third tax, and those who buy a better quality at, say, \$1.00 per pound, pay only one-tenth tax." (Wayland.) The advantage of *ad valorem* duties is obvious. But the framers of the McKinley bill believed that, though the *ad valorem* tax was more just, it was impossible to enforce it, while there is

but little trouble in enforcing specific duties. Measure and weight cannot be concealed, while the price of many things is very difficult to ascertain, and in some instances cannot be ascertained without the assistance and the co-operation of the buyer or seller, either of whom could easily make false representations. But a just law should not be abandoned because there is difficulty in enforcing it, and injustice, in its stead, should never be resorted to.

We hope the bill may become a law as soon as possible. This is one question on which popular sentiment is not doubtful, having expressed itself very strongly a year ago. Delays are always dangerous, and a delay, a suspense, in a matter so vital to our business interests, would tend to bring about a condition of affairs worse than that which surrounded us this summer and fall.

A Layman's Studies in the Life and Letters of Paul.

I. PAUL AND ROME.

Two cities of the ancient world stand in vital connection with Christianity—Jerusalem and Rome. In the one are focused its retrospective relations, its prospective in the other. In the development and spread of Christianity during the first century, no name approaches in importance that of Paul, and it is precisely through its influence upon his career that Rome acquired its deep Christian significance.

Rome determined the career of Paul—made it possible as well as ended it. He was born under the protection of its universal law, the activities of his manhood were put forth in its great subject cities, and, if we may trust an early tradition, it was from its dungeons beneath the Capitol that he went forth to his death "without the gate" which is now called by his name.

The administrative policy of the Roman emperors was from the first to extend gradually the privileges of citizenship to the provinces. So that at the time of which I write, the imperial city was fast exchanging her position as the mistress of the world for the more honorable one of the world's capital. But in a period which, as regards art and political greatness, was perhaps the most brilliant epoch of humanity, she was still the centre of its energies, attracting all and awaying all from the Straits of Gibraltar to the Euphrates, and from the Scottish border and the Danube to the African Desert.

The outward circumstances of the Empire were favorable to Paul's mission. I may barely mention several particulars. The system of Roman law, which has been the blessing and the marvel of succeeding civilizations, seems to have been administered in remote provinces with the same care as in the capital city. Indeed, the provinces were often loyal and happy, while Rome itself groaned under the terror of the immediate presence of Tiberius, or Caligula, or Nero. And, except possibly in the semi-barbarous district of Galatia, Paul was never beyond the reach of its influence. Again, the Empire secured universal peace among all the nations and tribes of its wide dominions. Paul went to and fro, "in journeyings often," but he never crossed the track of war. Moreover, the comfort, safety, and speed of travel in this period are without parallel in all history, if we except the present century. Diverging from the golden milestone in the Forum, a network of great roads, mapped and measured, bound together the vast territory. It was safe to travel in any direction at any hour.

But still more important to the success of the Apostle's mission than these external conditions was that inward disposition, that cosmopolitan feeling and sense of interdependence engendered and developed by the fusion of so many separate nationalities in one political body. The administrative uniformity of the Empire prepared a congenial soil for the reception of Paul's message of the all-comprehending kingdom of God.

How Paul's father obtained the distinction of the Roman citizenship is not known. Possibly by "a large sum"; possibly as a reward for some marked service of the Emperor. The son inherited it, and in after years counted it a dignity, understood its privileges, and on more than two occasions owed his life to its protection (Acts 22: 24; 23: 10, 20-24; 25: 3-5, 11, 12). Besides, in the Roman colony of Philippi, though he and his companion did not escape the lictors' rods, he secured for his cause a certain valuable consideration (Acts 16: 37-39), and later in the Roman barrack in Jerusalem he saved himself from a cruel indignity (Acts 22: 24, 25) by appealing to its magic power.

The supreme trial and burden of Paul's life was the great controversy which he had to wage against the dangerous and sedulously disseminated doctrine that the Gentiles must become Jews in order to become Christians. It is somewhat foreign to Luke's narrative, but the letters of Paul, the most important of which sprung directly out of it, show it to have been the central fact of his career. Now, it was precisely the deep-seated hatred which this controversy engendered in the orthodox Jewish mind that finally brought him before the provincial tribunal at Caesarea and the imperial at Rome. Only the main charge preferred against him need be mentioned here. "Who, moreover, assayed to profane the temple," said Tertullus to Felix the procurator (Acts 24: 6). The Roman law formally recognized the Jewish law that no Gentile should be

allowed to enter the inner court of the temple, and punished with death any one, even a Roman citizen, who violated it. The Jews knew that the procurator would take cognizance of such a charge, and so rested their case largely upon it. But even on the supposition that their story was true, the charge was not valid against Paul, since it was not he, but Trophimus who had violated the special enactment (Acts 21: 29).

About A. D. 60, Paul, who had now lingered two years in bonds in Caesarea, found himself before the judgment-seat of Portius Festus, the successor of Felix. For a provincial not possessed of the Roman citizenship the finding of such a tribunal was final. A Roman citizen might of his own accord submit himself to it, as Paul at first did. The transference of the proceedings to Rome would bring no advantage, unless there was reason to fear the local pressure or to question the impartiality of the governor. But Paul soon perceived that he would be sacrificed to the wishes of the Jews, and, possibly after a momentary recollection of his late vision in Jerusalem (Acts 23: 11), he availed himself of the privilege of appealing to the Emperor.

At last, after many longings (Rom. 15: 23; 1: 13; Acts 19: 21), in the spring of 61 the Apostle to the Gentiles found himself in Rome, the centre and head of the Gentile world. He entered by the Appian Way, an avenue of magnificent tombs, passed under the Porta Capena, soon caught sight of the Palace of the Caesars on the Palatine, and just beyond it the throbbing centre of the world's activities, the Roman Forum, with the glorious temple of Jupiter crowning the abrupt slopes of the Capitoline and closing in the splendid prospect. The prisoner was delivered by Julius to Burrus, Prefect of the Praetorian Guard, stationed in the vicinity. Nero had been Emperor nearly six years, and the first, mild period of his reign had already passed into the later frenzy of brutality and crime. The city contained a closely crowded population of perhaps two million—larger than New York—one half of whom were slaves. The severe morals of Republican Rome were now quite forgotten. The example of the imperial household had spread like a vile infection through all the social orders to the lowest. Family ties were barely recognizable. Seneca, who was adviser to Nero when Paul arrived, exclaims: "There is a struggle to see which can excel in iniquity. Daily the appetite for sin increases, the sense of shame diminishes." The wealth of all lands gravitated into the capital and quickly vanished in the provision of food and shows for the idle masses, or was transformed into luxurious public and private structures whose remains are to this day the admiration of the world. Paul could not have been surprised by the moral decrepitude which advertised itself on every hand. Had he not himself drawn three years before, in the letter to the Romans, a more terrible picture than Seneca's of the contemporary heathen world?

We have to thank the just and humane Burrus—how shines a fair name in such a time!—for the mild restraints put upon the Apostle. A long, light chain bound the prisoner's right wrist to a soldier's left wrist, soldier relieving soldier at regular intervals. The first three days in Rome Paul appears to have spent as a guest in the house possibly of one of the Christians who had gone out forty miles on the Appian Way to welcome him. For the remainder of the imprisonment he was allowed to rent apartments in one of the several storied tenement houses (*insulae*) that made up the greater part of the city. All persons had free access to him, and they sometimes came to him in great numbers (Acts 28: 23), to whom he taught "the things concerning the Lord Jesus Christ, with all boldness, unobscuredly." But he could not go abroad with the soldier that guarded him. He was confined to "his own hired dwelling." But even this restraint was greatly mitigated by the companionship of brethren whom he loved—Luke, Timothy, Demas, Mark, and others.

The most important feature of his prison activities related to the oversight and development of those who had believed through his word in other places. Messengers from the churches that he had planted relieved now and then the tedium of his confinement, assisted him in meeting his expenses, and in some cases carried back letters which have been ever since the guide and inspiration of Christian life. Possibly *Ephesians*, *Colossians* and *Philemon*, and certainly *Philippians* belong to this period.

And so passed "two whole years." The long-delayed hearing of the cause by Nero in the spring of 63, seems to have resulted in the acquittal of the Apostle. As to his subsequent history there is great uncertainty. After various journeys and the writing of I Timothy and Titus, he appears to have been apprehended and brought to Rome, a second time "the prisoner of Christ Jesus." Rome does not now intervene for the protection of her citizen against the persecuting Jew. She takes herself the role of persecutor and sends him to his martyrdom. Even in this extremity Paul must have been grateful for his membership in the Roman State. Instead of the wild beasts of the arena, or the lingering torture of crucifixion, it was the quick stroke of the Roman sword that released him from the infirmities of age and the cruelties of "evil men." And thus the great Apostle passed into that "Rome wherof Christ is a Roman."

W. L. POTAT.

Wake Forest College.
Do not openly reprove private faults.

The Forward Movement.

I have been requested by Rev. R. T. Bryan, whose ordination sermon I preached several years ago, to write something for the paper to help on the forward movement in our mission work among the heathen.

I am painfully conscious of my own weakness as a writer and of the small influence I have among the leaders of our denominational work in the State; still I love Bryan and the cause he represents, and at his earnest solicitation, I have consented to grant his request so far as to write a few articles to lay before the readers of the Recorder.

Our own Foreign Mission Board at Richmond has just sent out a plain statement of the condition of our work in foreign countries. They tell us that we have now in our service about one hundred missionaries and eighty native helpers. Their support, with necessary travelling expenses, rents and other aids to their efficiency, costs over \$10,000 a month. The receipts of the Board since May 1st (exclusive of gifts to Chapel Fund) have been \$30,000 less than the expenses, which added to the liabilities reported on the 1st of last May (\$10,000), makes a debt of \$40,000. The interest they have to pay on this amount would support several additional missionaries.

The Board earnestly desire to raise from the churches during the month of December this \$40,000 in addition to the regular current expenses. This would seem to be a very large amount if it were to be collected from one State, but when divided up among all the white churches in the Southern Baptist Convention, the amount would be small for each church in comparison with our ability even in this financial crisis.

North Carolina is more largely represented by men and women among the missionaries of this Board than any other State. Twenty of the one hundred missionaries, or just one-fifth of the whole number under appointment, are our own native men and women. It would be a graceful thing if our 1,500 white churches would undertake the entire support of these twenty servants of God. It would not require, on an average, more than \$16.00 a year, or about \$1.35 a month from each church, if all the churches in the State could be reached. But this is unattainable. Unfortunately a very small proportion of our church members have been in the habit of making regular contributions to any object outside of their own congregation, and many of them give but very little to support their own preachers. God has greatly honored the North Carolina Baptists in taking from among us so many noble men and women to carry the gospel to those who have it not. If we add to the twenty under appointment of the Board at Richmond, those who have identified themselves with what is known as the "Goelpe China Mission," viz., Bostick, Herring, Crocker, Blalock and Royall, we have from this State alone twenty-five missionaries in foreign fields, and we ought to give as a thank offering to God not less than \$25,000 a year for Foreign Missions.

If the more than 150,000 white Baptists of the whole State would agree to give to this cause the extra amounts that they spend for their own Thanksgiving and Christmas dinners, we could raise this amount without any trouble. If every Baptist farmer would set apart one acre of land and cultivate it in any one of the money crops—cotton, tobacco, strawberries, garden-peas, or potatoes; every Baptist merchant devote his profits for two days in the year, and every Baptist laborer give the price of but one day's labor to the Lord's cause, we could double our number of Foreign and State missionaries and give to each one a comfortable support. Is this more than we ought to do for him who hath died for us, and who upholdeth all things by the word of his power? Is a day's labor too much for the poor man to give to him "who, though he was rich, yet for our sakes became poor that we through his poverty might be made rich"?

Brethren, we have been playing with the commission and bragging about our numbers long enough. We have been slumbering while the heathen were perishing. It is high time that we awake out of sleep and begin to witness for Christ unto the uttermost parts of the earth. When a laying hen, set apart for mission purposes, will make a larger contribution to missions than a whole church, the very cackling of the hens around our homes ought to arouse us to a sense of our obligations to the heathen. Paul, in writing to the Romans, said, "I am a debtor both to the Greeks, and to the barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." What made him a debtor to these people whom he had never seen? God had given him the gospel in trust for others. He had been put in possession of it as one of the heirs of everlasting life, and it was his business to see that all the other heirs should be notified of their heavenly inheritance. The testator had died and left his will with Paul as one of his executors, and until all the heirs were informed of their interest in their father's estate, he had failed to discharge his obligation to them, and hence he was as every one who has received eternal life, a debtor to all who have never heard of Christ. This debt is a personal obligation resting upon every Christian. Shall we discharge it, brethren? If so, we must do it quickly, not at all, for those whom we owe are rapidly passing away, and we too will soon follow them to give an account of the trust committed to us.

J. E. STANLEY.

*An abstract of this paper appeared in the September Baptist Teacher.