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WHAT is commonly referred to as the Hawaiian affair has grown out of an almost successful attempt of the American residents of the Hawaiian Islands, situate in the Pacific ocean, to abolish their government, which has heretofore been of the monarchical form, and to bring it under the jurisdiction of the United States. This was the beginning; the subsequent history of the "Affair" would occupy a volume. As the matter now stands, the discretion of a President, the honesty of a minister, and the honor of the United States, are involved. Such being the conditions, the result is regarded with far more interest than the Islands themselves.

The Hawaiian Islands had been of little importance until their resources were developed by American enterprise. They had been occupied and governed for many years by an inferior race, until certain Americans saw the advantages which they afforded for the production of sugar. Since this latter industry was established, the Islands have increased in value and in civilization, by contact with America, until to day they are largely owned and most of the taxes are paid by Americans. The more civilized, that is, the foreign contingent, of the residents,

being desirous of relief from the embarrassments of the dominion of an inferior ruler, and, it is asserted, wishing to obtain the advantages of the United States' sugar bounty, deposed the Queen, and sought the protection of the United States with a view to annexation. The preceding administration favored this step and undertook a protectorate of the Islands. The present administration is unfavorable to annexation, claims to have discovered fraud in the former proceedings, and has renounced the protectorate, and it is daily expected that the Queen, and the monarchical form, will be restored. This is, no doubt, both acceptable and just to the Queen and the native inhabitants, though very embarrassing to the Americans who have developed the Islands, and who now practically own them. The question is very similar to that which we long ago decided by occupying, developing, and taking unto ourselves the lands of the Indians, removing them whither we wished. Is it just to deprive one of power who is incapable of using it to good advantage?

Other arguments are involved, among them the fact that, in event of war, the Islands would be of great advantage to us as an exclusive coaling station,—but we have space only to state the principle of the question.

WE are not pessimistic, nor do we care to appear abusive of the press, but we wish to call attention to a mistake that many of our contemporaries are accustomed to make. We see it stated now and then that the farmers, having "plenty to eat and wear," should be congratulated on their good condition. Now we do not wish to excite discontent, or discourage a movement that promises well, but we protest that human-kind should not be content with "plenty to eat and wear," and that that is a state of extreme poverty, rather than one worthy of congratulation. A farmer is not a first class farmer who fails to raise home supplies at the sacrifice of all money crops, but at the same time, we hope he will not learn to be content with a gratification of his physical wants. We cannot find conditions in North Carolina that can be compared with those of certain quarters of our great cities. In this light we are in a good condition, but still are not in a state to be congratulated. Who lives a life of physical enjoyment only, who is content with "plenty to eat and wear through the winter," is in a state of semi-barbarism, though his condition is far better than that of hundreds of thousands. A farmer is not in good circumstances until he is able to give his children more than a free school education, purchase books and periodicals, and "lay by" something substantial for his family in case of death. We are sorry for those who cannot enjoy these things, and, though we know their condition is far better than that of some others, we cannot think for a moment that it is one with which they should be content. We have physical, intellectual, and spiritual qualities, all of which must have full exercise and development before we are worthy representatives of the human race. Still we see no reason for a violent discontent, which is powerful only in sound; action, work, and determination, will accomplish more than all possible agitation.

THERE has always been a prominent and dangerous tendency in our government to abandon those measures, which, though just from every point of view and almost essential to good government, appear difficult of execution. We do not favor government ownership of railroads, still we cannot sympathize with the argument very commonly used that the government could not direct them. The same argument has been used against the *ad valorem* tariff with great effect, and we are glad that it can now be proved that such customs can be equitably collected. The same argument is the chief stock of the opponents of the income tax, and it now appears that they will succeed in their antagonism to the measure on so meagre a reason. The same argument was used against the anti option bill, and many other just measures that have been abandoned, and yet it is absolutely groundless. It is a very weak government that is unable to enforce just measures. Just here it may be wise to distinguish between expediency and justice. We believe that it would not be unjust for the government to own the railroads; still it is obviously inexpedient, and impracticable. But there are other measures that are just, expedient, practicable and essential—among them, in our opinion, the proposed income tax and the abandoned anti-option bill, and it is a reflection on our government to refuse to pass them for the reason that "they cannot be enforced," or would "lead to fraud and subterfuge." The government's duty is to enforce just laws and prevent and punish fraud, and if it fails in these, it has failed in its highest aim. It should not be said—and we should blush to hear the argument—that certain measures are wise and just, but must be abandoned because they lead to fraud.

It is probable that the State Bank tax, which has long been a disconcertingly borne burden to many, especially of the poorer classes, will be repealed. The tax was im-

posed for the protection of a National Banking system, and the extinction of the State Banks, which were brought into disrepute by the fraudulence of unworthy and irresponsible men who abused the privileges of the system and took advantage of the laxity of law. The principle on which the State Bank system was based is worthy, but unless restrained, can be used dangerously by designing men. If the tax is removed, we believe the banks should still remain under control of the Federal government, the securities, on which notes are issued, qualified, and the entire system guarded as securely as our present system. We believe we may have in State Banks of issue a preventative of serious or widespread panics, still we are not in favor of giving the great license to the system that led to the panics of 1834, '40 and '57. State Banks must be guarded, their securities must be almost as invariable as those on which National Bank notes are based, before they can as well perform the functions of banks of issue. The safety of all banks reposes ultimately in the honesty of men, and dishonesty cannot be prevented. But this is not an argument against State Banks more than against National Banks. Dishonesty can as easily be minimized in the one as in the other.

It is unnecessary that State Bank securities possess the generally recognized value of government bonds; it is only necessary that they be almost as invariable in value and secure against serious depreciation. Surely, with the aid of bank examiners and a thorough system of banking laws, the value and the stability of the securities may be ascertained and made public, and thus the value of the notes be established, not only in one State, but, to a large extent, throughout the country.

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

II. THE CHRONOLOGICAL ORDER OF PAUL'S LETTERS.

The New Testament canon reached its final settlement as the result of a gradual growth. The number of distinctively Christian documents quoted as authoritative by Christian writers became larger and larger during the second and third centuries, until all which are now held to be canonical were so recognized. The African bishops, as assembled in council at Hippo in A. D. 393, formally ratified the general judgment and settled the canon exactly as we have it at present, except that they included in it the *Apocrypha*.

The collection of these writings was also gradual. Of them it would appear that some of the letters of Paul were the first that were brought together. Such a collection is implied in 2 Peter 3: 16—"as also in all his epistles." The first collection of which we have historic record was made by Marcion, the second century heretic, who carried it to Rome in the year 139. It embraced the Gospel of Luke in an altered form and ten of Paul's letters, those to Timothy and Titus and the letter to the Hebrews (of undetermined authorship) not being included. The order of the letters in this earliest New Testament I have not been able to ascertain. In all subsequent collections, as in that now in use, the only principle governing the arrangement of the Pauline letters appears to have been their relative length. If we except the letters to Timothy, they gradually decrease in length from *Romans* to *Philemon*. Or, they may be divided into two groups,—church letters, coming first, and personal letters, last. The order in each group is according to length.

The stereotyped arrangement of editorial paragraphs in a newspaper one cannot object to. The page acquires a certain smoothness which is, perhaps, desirable, and the paragraphs, being unrelated, are themselves unaffected by the order in which they are read. On the supposition that the letters of Paul stand in no closer relation to his personality than is involved in his merely transcribing the verbal dictation of the Holy Spirit, then the order in which they are read is of no consequence. But if they spring out of his dramatic experience and are transcripts of his mind and heart under the stress of varying external conditions and at different stages of his progress in the "apprehension" of Christ, then they become unintelligible apart from his personal history, and the order of their reading is no longer immaterial. It would be a manifest gain if they appeared in the New Testament in the order in which they were written. I cannot but regret that in the publication of the Revision of 1881 this order was not followed. Of course, they may be read in chronological order although they are not so printed, provided that order is known. It may prove serviceable, therefore, to inquire into the subject.

The letters which are preserved to us as Paul's, exclusive of those to Timothy and Titus, are scattered through the last ten years of his life as that life is certainly known to us. The earliest of them was written nearly twenty years after his conversion; the last, from the Roman prison shortly before his acquittal by Nero. His life after that time is entirely unknown to us, except so far as this acquittal, indeed, and a second imprisonment are necessarily implied by the letters to Timothy and Titus. What the date of these letters is it is impossible to determine. The question of their authorship has been long debated; but, as-

suming them to be Paul's, as I do, they were the last that he wrote, *Second Timothy* being the last one of the group.

The dates of the remaining ten, which belong to the known life of Paul, have been determined with sufficient accuracy by the evidence of the letters themselves supplemented by the narrative of Luke in the *Acts*. I shall not collate this evidence here, but am content to set forth the results at which special students have arrived with practical unanimity.

A. D. 53-54. *First and Second Thessalonians*, written from Corinth during Paul's eighteen months' residence there.

56. *Galatians*, probably from Ephesus.

57. *First Corinthians*, in the spring, from Ephesus; *Second Corinthians*, in the autumn, from Macedonia.

58. *Romans*, in the winter, from Corinth.

58-60. *Colossians*, *Ephesians*, and *Philemon* (all dispatched at the same time by the same hand), probably from the prison in Cæsarea; they may have been written two years later during the Roman imprisonment.

62-63. *Philippians*, during the captivity at Rome.

Paley, the author of the once celebrated *Natural Theology*, seems to have given the original impetus to a broader and more rational study of Paul's letters in a work published in 1790 and bearing the title, *Horæ Paulinæ, or the Truth of the Scripture History of St. Paul evinced by a comparison of the Epistles which bear his name with the Acts of the Apostles and with one another*. He treated the letters in their historical setting and sequence and in their mutual relations, and traced the development of the writer's teaching. Since Paley's attempt, many finely equipped minds have approached these wonderful letters in the same spirit, with the result of causing them to glow with the light and passion of Paul's remarkable personality. W. L. POTRAT, Wake Forest College.

Talks About Law—No. 20.

BY JUDGE R. W. WINSTON.

RELIGIOUS SOCIETIES.

It may not be generally known, but it is the law of North Carolina that no one religious denomination can own lands, by the general law of the State, of a greater yearly value than six thousand dollars; nor can any single congregation own lands of a greater yearly value than four hundred dollars. Of course this does not apply to lands and lots set apart and appropriated to divine worship.

None but a student of the law will understand this seemingly harsh statute. A way back ten centuries ago, the monasteries in England were very rich and powerful. They began to absorb the lands of the whole kingdom, and hence the Parliament made it a cause of forfeiture for any one to give or sell lands to a religious corporation. Our North Carolina statute is the scar which remains upon that old wound. We have in our Code a very wise and beneficent provision that all glebes, lands and tenements, heretofore purchased, given or devised for the support of any particular ministry or mode of worship; and all churches and other houses built for the purpose of public worship and all lands so given to any church or religious society or congregation shall be and remain forever to the use of such church, society or congregation; and further, that the estate thereto shall be deemed and held to be vested absolute in such trustees for the uses expressed in the deeds of purchase or of gift; and in case there shall be no trustees, then in the said churches, denominations, societies and congregations respectively according to such intent.

From the above it may be seen that a gift to a church will be upheld by our courts even if the giver does not know and express the names of the trustees; or even if he does not name any trustees; but simply names the denomination.

But it must be borne in mind that no church can own lands of great value as we have seen above, unless it have a charter so to do from the Legislature. So, full power is given to any church or society to elect trustees who shall have power to receive donations and to take and hold property, real and personal, by purchase or by gift.

We were doing pretty well in North Carolina without any provision in the general law authorizing a church, through its agents, to sell any lands or to mortgage the church building until the year 1885. In that year it was provided by the Legislature that, if a majority of the congregation so voted, the church might mortgage its building and borrow money to improve the building.

Whether we have arranged a box of Pandora, to be opened in the hereafter, remains to be seen. Many fine churches at the North have been sold under mortgage, and are now used for storage houses, I learn.

These trustees simply act for the church, and as long as they do their duty, they are not liable personally except they contract personally. For example, a man who was injured in erecting a church building recently, sued the building committee for damages; but our court said that they were not individually liable.

Many statutes have been passed for the protection of churches against disturbances while services are going on in the church. It is made a misdemeanor for anyone to exhibit any natural or artificial curiosity in half of a mile of a church during religious

exercises, one statute our church people have perhaps overlooked. For, it is provided that if any person shall be intoxicated at a place of divine worship, during the time the people are assembled for such worship, he shall pay a fine of twenty dollars. So if any one disturbs a religious congregation while engaged in worship, he is guilty of a misdemeanor.

It is to be observed that to convict under the last statute, it must be shown that he actually disturbed the congregation during religious exercises; while under the first statute if one be intoxicated at a church during service, he is guilty of a misdemeanor.

Many a time a drunken man could be convicted for being drunk at church, but not for disturbing the congregation. For if a man, being drunk, should go to church, and the ladies, seeing his condition, should scatter and move about, and the poor drunken fellow did nothing, why he no doubt could not be convicted for disturbing the congregation, because the ladies did this, he did not. Of course, we have all heard of the case against one Link's down in Robeson county; it is well known in legal circles, and his name is in the law books all over the land. He did not sing well. He came in a word or two late at the end of each line. His voice, too, was not sweet. During big-meeting season, when he became enthused, he sang worse than ever. At last, the deacons and the preacher told him he really must sing no more. But at the next meeting Mr. Linklaw sang and sang no better, perhaps worse. The outcome of it all was that he was indicted for disturbing a religious congregation. A special verdict was taken, in which the above facts were found, and, in addition, that he did not intend to disturb the congregation and was a good member of the church. Our courts say that he was not guilty; that every man has the right to worship God according to the dictates of his own conscience.

A curious case came under my observation in Statesville. A man was indicted under this statute, and the evidence developed the fact that at the burial of his sister he simply said, "Her husband killed her." It was in evidence that he was greatly distressed and spoke from the depth of his affliction; and he was hence acquitted.

Indeed the statute does no embrace cases of this kind. It is made to protect the congregation from wanton and careless fellows or others who are not interested in what is going on, and make noises so as to disturb the religious worship.

Hiding Our Lights Under Bushels.

The notion which a great many so called Christian people seem to have in this day, or at least which they act upon, that the sole end of their Christianity is their own happiness and salvation, is clearly opposite to God's truth. No man is so great or isolated that his single well-being can be the sole purpose of God's dealing with him, but his intention in lighting each little bit of a taper is that it should light ever so many more; and the meaning of our being light in the Lord is that through us and from us there should go forth a communicative light which, touching other souls, shall illuminate and transfigure them.

A great many of us who call ourselves Christians seem to forget the plain, homely wisdom of this metaphor. You are dark lanterns if you are lanterns at all, and you keep the lights down with admirable consistency from one year's end to another. We seem many of us to have no other object more at heart than that nobody should know that we are Christians by anything we do outside these chapel walls. That is not what God meant when he came to us in the sweetness of his love and spoke to us the healing words. He meant us to represent him in the world, and to shine as lights where he has set us. We creep under the bushel. We button our coats over our uniforms. If we do not hide away, at any rate we make no conscience of showing whose we are and whom we serve. And it is odd loyalty that conceals our loyalty amidst a universe of rebels.

The harp string only gives music when it moves so swiftly as to be invisible, and the sweetest praise comes from lives which so vibrate under Christ's finger that the on-looker does not so much see as hear them, and recognize the hand that has made the silent string sweet and vocal.

So remember Jesus Christ has not lighted his light that either he or you may bury it under a bushel, but that we may all for ourselves gaze with eager eyes on that light of his, the very obscurities of which are prophets of brightness, and may cherish and foster in our hearts that light which, if we set it on high to rule and enlighten the kingdom within, if we listen to it, if we obey it, if we feed it with the oil of the Spirit by communion with our Lord, will burn more and more brightly till every corner of the inward man is illuminated and rejoices. And then let us live before men as the witness of him who hath caused to shine in our hearts the light of the glory of the knowledge of his Son, that we may impart it unto others. Until the whole world is filled with the radiance that streams from the central lamp of the universe, the light of Christ, "who lighteth every man that cometh into the world."—Rev. Alexander MacLaren, D. D.

The righteous are expected to magnify the grace of God by a clear testimony and a pure, consistent life.