

# BIBLICAL RECORDER.

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## DO THEY REALLY FAVOR THE FREE SCHOOLS?

It is well known that there is scarcely sufficient money in the State Treasury to provide the barest necessities of the Free Schools. It is also known that every cent taken for other institutions deprives the free schools of just that much.

In view of this and in view of their professions of zeal for the free schools, we thought the presidents of the States' institutions of Higher Education would for consistency's sake and the sake of their reputations, if no more, refrain from endeavoring to get increased appropriations from the State at this General Assembly.

But, lo and behold, on Tuesday night, February 26, Presidents Venable, McIver and Winston appeared before a very meagrely attended meeting of the joint Committee on Education and asked for the following appropriations, the extraordinary increases of which the reader will please take note of:

### THE STATE UNIVERSITY.

Regular annual appropriation \$25,000, making for the two years, - - - - -	\$50,000
Annual increase \$15,000, covering a deficit of \$2,500 a year, insurance, assistants and instructors, - - - - -	30,000
For repairs, - - - - -	3,500
For debt \$4,000, and sewer \$3,000, - - - - -	7,000
Total for two years, - - - - -	90,500

### STATE NORMAL AND INDUSTRIAL COLLEGE.

Regular annual appropriation \$25,000, making for two years, - - - - -	\$50,000
For the debt, - - - - -	25,000
Practice and observation school, - - - - -	12,500
Gymnasium \$10,000, library \$2,500, - - - - -	12,500
Total for two years, - - - - -	100,000

### A. AND M. COLLEGE.

Regular annual appropriation \$10,000, making for two years, - - - - -	\$20,000
Annual increase \$15,000, making, - - - - -	30,000
Textile building, - - - - -	25,000
Machinery building, - - - - -	15,000
Dormitory, - - - - -	10,300
Chapel, - - - - -	15,000
Gymnasium, - - - - -	20,000
Total for two years, - - - - -	135,000

It is in the papers right frequently that at least one of these gentlemen is in Raleigh in the interest of the free schools. In view of the above, that statement may be taken with a grain of salt. One may be ever so much in favor of the free schools, but if in the time of their greatest need he lays a grasping hand upon the only hope they have, his friendship were better dispensed with.

The question is raised, Are these gentlemen and their institutions really in favor of helping the free schools? We do not want soft speeches in reply, but good actions.

Along with this we commend to their attention the following editorial from the Raleigh Times, the afternoon daily:

"A number of State institutions come up to this Legislature with large debts, and ask the General Assembly to pull them out of the hole. It has been the practice for some time for a State building to be merely started with the appropriation the Legislature made for it, so that the next Legislature will have to appropriate as much more to finish it. Who authorizes the various State institutions to incur large indebtedness? And if such debts are incurred, who guarantees that the Legislature will make any appropriations to pay them? We have good men at the head of our institutions, patriotic men who are giving all their time and attention to the institutions they direct, but in their zeal to advance the interests of their institutions some of them have gone too deeply into debt. If the Legislature should some time fail to come to the rescue, some of these institutions might be in a pretty bad fix."

All three of the institutions have debts, though the A. & M.'s is not, for some reason, mentioned.

With all respect to the gentlemen, we would remind them that their course does not display interest in the free schools or

consideration for the State and the party in power. We hope, however, that common sense and high duty will have way in the General Assembly.

## Poor Preachers.

THE JOURNAL OF ONE OF THEM BROUGHT TO LIGHT.

Some churches have poor preachers. The preachers do poor preaching and poor pastoral work. Sometimes one thing is the cause and sometimes another thing is the cause. Sometimes it is the fault of the preacher and sometimes the church helps to cause it. I know a case. In this case the church helped to make the preaching and the pastoral work poor.

The preacher had taken a high stand at college and had taken medals in his literary society work. But he was failing here, and the people were grumbling and complaining. He preached poorly and visited poorly.

One day I had access to his journal, and I think a few extracts from it will help to explain his poor preaching and pastoral work.

May 5, Thursday.—Wife has been in bed since Saturday and seems to have malaria. It is giving me my hands full. I was feeling as if I could not keep up when she went to bed. And now I have the cooking to do and the housekeeping to look after. Last night was prayer-meeting—a failure on my part.

May 7, Saturday.—To-day I am — years old. Wife is in bed. I am having everything to do. It has been go all day, cooking, washing, waiting on wife and the children, and trying to get something to cook. It is now half after ten o'clock at night and I have not done anything for to-morrow. How can I preach under such circumstances?

May 9, Monday.—Yesterday I preached twice and attended Sunday School in the afternoon. To-day I have felt worn and feverish. Wife is still in bed. I am having everything to do. \* \* \* It is hindering my work right much. I can't do any pastoral work. I can't study. \* \* \* There are very dark days to me. I am not getting money enough to meet running expenses, to say nothing of paying debts. I get about \$6 a week, and there seems to be no improvement. I don't see how I can possibly meet my obligations.

May 31, Tuesday.—A month of close-cutting economy and we get out on \$29.82 for running expenses. Have paid some this month on interest and some on debt.

June 4, Saturday.—Got up at 6 a. m. At 8 a. m. went to livery and got carriage and took Brother —, nearly dead with consumption, to ride. \* \* \* Closed meeting at the mission last evening—ten professions.

June 28, Tuesday.—The day closes finding me much cast down. I have tried to keep up and have been trying to do some pastoral work. But it is hard to keep up courage. Wife is in bed again with her temperature 101 degrees. I can't pay a servant. I have been out this afternoon trying to do some pastoral work while wife has been lying a home in bed with nobody but the children to help her (oldest child nine years old). I have found it hard to keep up courage while trying to live on \$37.50 per month, \$8.33 of which goes for house rent. I don't see any possible chance to pay what I owe. It looks now as if I shall be compelled to drop my insurance. \* \* \* It digs into my vitality to stand up under these adverse circumstances.

July 2, Saturday.—It has been a very hot day. In addition, I have had a light fever, so that I have done nothing. \* \* \* I have now been here six months and have received between \$225 and \$230. \* \* \* As I look back over the last six months with its small salary, and then look forward with no prospect of increased salary and no prospect of paying the premium on my insurance, I feel discouraged.

July 12, Tuesday.—It has been to me a terrible day. Sunday I preached with more liberty and to larger congregations than usual and began to feel encouraged. \* \* \* Monday morning came. The collection for my support amounted to \$2. During June I had in all \$25.55. Last week I had \$5.50. Here it is Tuesday—no flour in the house, no meat in the house, only a pound or two of meal, and no money to get anything at all; for the \$2 had to go to part pay what I had to borrow last week. Where the washing is to come from I don't know. Wife is hardly able to drag. She has no help at all. And now there is nothing to eat except buy on credit, with no prospect in the world of ever being able to pay.

Thirty-seven and one half dollars per month promised salary, eight and one-third dollars per month of that for house rent, six in family, wife almost an invalid, flour six dollars per barrel, meat ten

to twelve cents per pound, all needing clothes and shoes, with debts contracted preparing to preach still hanging over me and the interest running, no way of prospect of meeting my insurance due in a few weeks, the best part of life rapidly passing while I grow older and approach the time when I shall be less able—poor me! it cuts to the very depths.

Little do these people know how they are hurting themselves by thus crushing their minister, making it impossible for him to do pastoral work or to preach successfully. How they, some of them getting from one hundred to one hundred and fifty per month, can expect their church to prosper when they force to live on \$37.50 per month him whom they expect to be a leader and to be lively and cheerful and on the go all the time, and whom they expect to be in the best of shape on Sunday to soothe and comfort and encourage and direct and inspire a congregation—oh me; how can it be!

These glimpses of a man in actual service in our own State indicate that sometimes poor preachers are not entirely to blame for their poor services.

REVILO.

## Thoughts from a Powerful Address to Southern Baptists.

J. B. GAMBRELL IN TEXAS BAPTIST STANDARD ON "THE WASTING OF A GREAT OPPORTUNITY."

Moving out in the direction of the Promised Land, in a most striking manner, God taught His people and us, if we have eyes to see, that when God sets His hand to a thing, there are really no difficulties. The hour of waiting at the Red Sea, hemmed in on all sides, was a tremendous hour for the children of Israel, but it was an hour of the Right Hand of God. I take it that we may at least get this lesson for ourselves: There are no difficulties in the way of carrying out God's purposes except the paralysis of unbelief. It is quite as easy for God to do a great thing as it is for Him to do a little thing, and if He chooses to use a man to do it, then the man can do it, as easily as he can a little thing. If it lay in the purpose of God for a man to carry the Rocky Mountains and lay them as a highway across the Pacific Ocean for the Gospel, it would be altogether as easily done as it would be to build a sailing boat. When we get to God in religion, we literally get to the end of all difficulties.

The greatest sin lying at the doors of Southern Baptists to-day is their ease in Zion, and their waste of money and opportunity. We have organizations reaching down, or up, whichever way you choose to mention, to the remotest country church, but these organizations are not operated with vigor. We have waited too much for the spontaneous combustion principle to move the great sleeping masses of Southern Baptists. When I was a boy I went to a blacksmith shop in a little village, and saw a man making what he declared to be a perpetual motion, or a self-propelling wagon. I need not describe it, but when he had completed it and subjected it to the test elected by himself, the thing stood still. He studied it long and seriously in the different parts, then gave it a push with his hand and said, "It will 'most go." Alas, for our wisdom! We have made organizations and expect them to go without the vital force of a living soul propelling them. None of our organizations count for enough and many of them, good in themselves, are a reproach to us, because they are not operated to any good end.

The point I am driving at is that we face a situation in the South which calls for the exercise of the highest human wisdom, enlightened by the wisdom that comes down from above. Not half the churches are taking any part in the holy war for the conquest of the world. Many associations are taking no part in it.

There is an awfully weak place somewhere and somebody ought to find it and all of us mend it. I venture to say that the Southern situation has outgrown the Southern conception. That is the taproot of it, and that tap root bears perpetually an abundant and variegated crop of evils and misfortunes. One of the evils is that we do not grasp a great situation and turn it to the right use. We have not grappled with it. The venerable Secretary emeritus of the Home Mission Board, like a John the Baptist, has cried for years to make a straight path for the oncoming opportunity. A good many have laughed, even when they have seen great cities grow up under their very noses.

The spirit of the Southern Baptist Con-

vention is not heroic enough. There is too much looking back and not enough looking forward. And I venture to say it without knowing whether anybody will agree to it, that the fear of spending money to get money has confused the councils of the Convention. We are intimidated by the cry of those who, to a large extent, think economy in missions is holding money, whereas the truth is that economy in missions is in the right expenditure of money. Our Northern brethren are far ahead of us in this regard. The expense account of the Home Mission Society of New York is about \$40,000 a year. "My! somebody will say, "how many missionaries that would send out!" Yes, and that is the kind of a man we have been taking the advice of. Listen at the other half of it: Their income is about \$500,000 a year. It is a fool in any business who would not give a dime to get a dollar for his business, and who will dispute it!

We need changes. Here are some suggestions. The best money we can spend in the South is the money we wisely spend in arousing, enlisting and training God's great army of baptized people in His service. I take no stock in the abuse of our plain Baptist people because they are not interested in missions, and I have a positive aversion to the mathematical brother who figures out what per cent of them are not converted. I know as well as I know anything, that untrained people can not be efficient. If we spend \$10,000 each year through our Home Board or any other way, to reach, enlist and train the Baptists of the South for service, it would be the most far-reaching money ever spent. We act like a farmer who spends his money to buy young colts and never takes any measures to train them for service. They will eat him out of house and home and do him no good. Of course, I am speaking now of efficiency in mission work.

Let me accent what I have said at two or three points. Take the mountain regions of Kentucky, Virginia, Tennessee, North Carolina, South Carolina and Alabama, in which there are tens of thousands of Baptists. They are the best blooded people in America—healthy, strong, resolute, bright-minded. They are the finest people on the continent in the rough, and yet how little they affect the world! The Presbyterians are spending among these people approximately \$100,000 a year for their education and training. Does anybody believe Presbyterians can train the leaders of that country, and the population remain Baptist? If he does, his capacity for believing is enormous. What are these people worth to us, if we would develop them? I give no figures. Then take the rest of the country in these transitory times. Is it not worth while for us to get a strong grip on the young people who are so soon to be leaders? If Christ thought it worth while to give nearly all of His public ministry to the training of a few disciples to be leaders, do we imagine that it is not worth while for us to train anybody? The denomination is yet deeply tinged with that old Hardshell notion, that if we be the elect, right things will happen anyhow. Right things will happen, but not anyhow. They will happen God's how, and we are fools, if we do not see that God means for us to train disciples for usefulness.

It seems to me to be perfectly monstrous for us to sit down and twiddle our thumbs and say we can not reach the vast majority of God's people for His service. My own thinking leads me to believe that this great effort to enlist train and direct must be done through the State organizations in a way to strengthen them, and by a concert of all the forces that move and direct the denomination. It can be done, and it is the biggest thing to be undertaken. Somebody will say, if you start out that way, you will have a fight. All right, there are worse things than a fight. Death is one of them. There has never been any substantial progress made without a fight. The fight only wakes people up and gives a good chance for education, and a denominational leadership which is afraid of a fight, ought to make an assignment of all of its interests to the Sadducees, and let things be hurried in a grave whence there is no resurrection; for it will come to that sooner or later, and a peaceable assignment is better than a slow death. I pray God we may be wise enough to take counsel of Him and not of our fears, nor of those whose narrow spiritual vision disqualifies them to advise.

The South, long shut off, has come to a time of great responsibility. I wish we may all face the columns outward. We have stood too long already on the defensive. Christianity wins by aggression. In our neighborhoods, we have won by aggression. We have had an aggression against heresy, and have won, in spite of an enormous amount of fool-

ishness with it. But as to the wide world, there has been far too little aggression. I believe it ought to be in the thoughts of our people now to follow Carey's great text, enlarge the place of our habitation, lengthen the cords and strengthen the stakes. Our Northern brethren have helped us in time of need. I am glad of it. I have never sympathized with the policy that would shut people out of the country with anything that is good, religiously. I do not believe in any hard and fast lines. If our Northern brethren think there are good places in the South to preach, and it is on their consciences to preach, all right. I greatly admire their expansive feelings, and covet the same for my own section. We ought to go out on this great movement. The Home Board ought to have \$500,000 a year and the Foreign Board as much. We are able to give it, and our missionaries ought to flock by scores and hundreds to every part of the world. If the right thing is undertaken and is pushed, it will enrich and greater every Baptist enterprise in all the land, and more than that, it will enlarge our own people if they shall come to feel that God has called them to do great things for Him. We are no longer poor folks. We are rich in people, rich in opportunities, and rich in money. The only poverty we have is the poverty of purposes equal to our responsibilities.

Dallas, Texas.

## "Help My Unbelief."

My spirit fails me; my sins have taken hold upon me so that I am unable to look up. My life rises in testimony against me. All these years tell of wasted opportunities, of misused powers of multiplied sins, and I can not answer them. Their charges frighten me. What might have been! How often better service might have been rendered! How often duty has been neglected, and responsibilities have been evaded! All the time there has been the kindness and patience of God, the gracious evidence of His love, and the hand extended to help; a patience so great that it can not be comprehended, a love so wonderful that it overwhelms me with shame. These years laid in the balance are lighter than vanity. When I look within, shame and confusion of face cover me. When I see the secret of failure, conscience brings its accusations and consciousness confesses guilt. When I look up, fear takes hold of me. "In Thy sight shall no man living be justified," and my heart sinks. In the light of that holiness, behold, I am vile. The thought of the holy God is overwhelming, crushing. The soul shrinks and would hide itself, but all refuge fails; there is not any place beyond the eye of God.

There is no help of man. The disciples can not speak the word of deliverance; the church can not forgive sin; no man can lift the burden from the soul. When the crushing sense of sin comes, how one looks around for help! Have not these felt the burden? Have they not known the misery! Can they not give some help? They can tell of their own experience, but they can not deliver, for they can not forgive sins; they can not make atonement for guilt. The depths seem only the deeper because of the powerlessness of others to lift one out from them. Then how intense the desire for God becomes! There is the deep sense of need, but there is more. The cry is more than one for help; the heart is desolate, for it longs for God. "My soul thirsteth after Thee, as a thirsty land;" "My flesh longeth for Thee in a dry and thirsty land, to see Thy power and Thy glory." But can it be? Will He reveal Himself? Will He give deliverance? Will he cast out the evil spirit!

Here faith fears and trembles, and yet it grasps the word of grace. Human weakness turns to God and lays hold of almighty power; the human heart appeals to the divine. Out of the depth of despair, out of the agony of the sense of sin, with fear and hope, the sufferer cries: "If Thou canst do anything, have compassion and help." There is unconsciousness of weakness and unworthiness, there is the feeling of great things possible, of something more than can be comprehended, a belief that salvation is near, but also apprehension lest it be beyond us, as if what we ask is too much to be possible; and out of the tumult of hope and fear, the soul cries: "Lord, I believe; help Thou mine unbelief." "I beseech Thee, deliver my soul."

"Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling."—The Presbyterian.

To do an evil action is base; to do a good action without incurring danger is common enough; but it is the part of a good man to do great and noble things, though he risks everything.—Plutarch.