

BIBLICAL RECORDER.

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

Volume 67.

RALEIGH, N. C., WEDNESDAY, AUGUST 14, 1901.

Number 7

NO REASON TO FORGET IT.

The following is from the North Carolina Presbyterian Standard:

"And we made the same statements in 1899, quoting the words of Rev. John E. White when he opposed the appropriation to our State Institutions before a legislative committee: 'Before the recent election the managers of the Democratic Party were anxious to get the State aid issue out of the campaign and they officially pledged to a gentleman whom they approached on this matter that they would oppose and prevent any increase of appropriations to higher education.' Now when we said two weeks ago that this was a political deal that had best be forgotten we did not intend for the editor of the Biblical Recorder to forget it so utterly. Will the editor of the Recorder say that he was not the 'gentleman' who was 'approached'? Why is he so careful to keep from his readers the 'statement' whose truth he denies? We hope he means that he is not going to do so any more."

"We characterized the transaction at the time as bribery. A pledge is not given by 'party managers' without a quid pro quo. The Recorder was injecting the State Aid Issue into the campaign and the managers wanted it ejected. The price paid for the Recorder's silence and the resulting influence with its constituency was the pledge that there should be no increase of appropriations for higher education."

The statement quoted from Rev. Mr. White is substantially correct. The managers referred to were at the beginning of the campaign of 1898. The State was in a turmoil. It was highly desirable to all parties that the issue of white supremacy be fairly heard once and for all. That this might be, these gentlemen endeavored to clear away all other issues. And we can not see how the patriotic State institutions or their more patriotic friends could object. It was the wise and right thing to do. To characterize it as a political deal is not truthful. There was no contract, no promise of influence, no bribery,—there was nothing more than a simple effort that all the State aid contention might be lifted out of the arena in a time of peculiar necessity. The opponents of State aid gained nothing. They asked to gain nothing. The advocates of State aid gained nothing. A fine sense of fairness would not permit them to regret that they gained nothing. In truth, since the last General Assembly was chosen in a time when the opponents of State aid would not present their cause, it would have been no more than fair not to increase any of the appropriations to higher education.

When the Standard charged us with dishonorable dealing, we appropriately characterized its charge. It seems disposed to take advantage of the action of men who had the good of the State at heart, and to misrepresent and misconstrue that action.

For our part, we believe in the Voluntary Principle in Higher Education. We do not oppose the University or any other school. We merely wish that they may be supported voluntarily. Since this liberty may only be brought about, as religious liberty was, by legislation, those who advocate the Voluntary Principle must exercise their sovereign right of suffrage to bring it about. But the fact that the Baptist Associations advocate this Principle is no ground for misrepresenting them as "going into politics." They brought Religious Liberty to pass without joining any party, but by educating and using all. The Baptists never do anything in a body. The principle of freedom of individual action is more deeply rooted in them than in any other people. They abhor union of church and state with abhorrence born of the horrors of fire and sword and prison inflicted upon them by State churches.

But if a man believes in the Voluntary principle, and a political candidate or a political manager or a political gentleman comes along and says to a brother, "I believe in your principle, I am willing to stand for your principle,"—we do not think anyone is going to regard that brother as evil minded or foolish if he supports that man.

Baptists and Presbyterians and Meth-

odists are citizens as well as church members.

And we assure the Presbyterian Standard that we hope the time will come when all parties and factions will pledge that they will oppose and prevent any increase of appropriations to higher education. For even now the recent increases, made at the expense of the pitiful free schools, are injuring the Christian institutions, thus cutting like a two-edged knife. Our difficulty is in seeing where the "deal" or "contract" or "bribery" comes in, and knowing that there has been none, we regretfully characterized the Standard's misrepresentation as false.

In evidence that no advantage was desired and as a proof of better will toward the State institutions than the opponents of State aid generally receive credit for, we may recall that notwithstanding the assurance that our contemporary has so magnified, no objection was raised to the appropriation of \$10,000 extra each—by the Assembly of 1899—to the University and the State Normal College for permanent improvements.

Young Men's Baraca Classes.



BY R. N. SIMMS, VICE-PRESIDENT NATIONAL BARACA ASSOCIATION AND BARACA LEADER IN RALEIGH BAPTIST TABERNACLE.

Do you know what that symbol means? You may have seen some young men wearing a badge like it. I have been so frequently interrogated as to the meaning of the one that I wear that I have decided to tell the readers of this paper something about it and the organization which it represents. Some persons have suggested that it was the badge of the "A. B. C. Club." But there is an "R" to be disposed of. Sometimes "Baie's Creek Academy" has been suggested by those familiar with the name of that worthy institution; but the "R" is in the way again. "The Baccarat Club" has been suggested, but there is no "T" in the badge. "Crab" has been proposed, but while that can be spelled from the letters of the badge the young men who wear such a badge are never "as cross as a crab," and it doesn't mean that.

A lady in a jewelry store in New York City some time since knew the meaning of it. She had gone into the store for the purpose of purchasing some diamonds but was distrustful of what the young man who was waiting on her had to say about the stones until she espied upon the lapel of his waistcoat one of these badges we are talking about. She afterwards said that when she saw that badge she knew she could depend upon what the young man said. A young man talking to me the other day pointed to my lapel and said, "I know that badge. I was in Rochester, N. Y., recently and I found that the young men wearing that were the finest fellows at all," and he went on to tell me how kindly they treated him.

If you will study the badge closely you will find that you can spell the word BARACA upon it, and that is what it means. But you say, "I don't know any more than I did before. What does Baraca mean?" Let me tell you.

MEANING OF THE NAME.

The word "Baraca" is the word "Berachah" spelled in such a way that it can be made into a badge.

In 2d Chron. 20:26 we read that the children of Israel, after their victory over the Moabites, held a praise service in a valley which they named "Berachah," meaning "Blessing." They were busy three days carrying from the battle field the spoils of victory. They were "happy" over their success and gathered themselves together to bless and praise God.

"Berachah" was also a chief of one of the divisions of six hundred men who were loyal to King David. 1st Cron. 12:1, 2, 3.

Just as the word "Berachah" indicates (happy or blessed) we strive to be. We not only try to bless every one with whom we come in contact, but also to make them feel happier for having been with us.

WHAT THE ORGANIZATION IS.

The name Baraca (pronounced Baraca) is borne by a certain sort of Sunday School classes for young men. Mr. M. A. Hudson, a business man of Syracuse, N. Y., the organizer of the first one, tells of its origin thus:

"In July, 1890, the First Baptist church was undergoing repairs and the Sunday

School had to meet as one class in the chapel. As I was passing the church to go to this class, I noticed fifteen or more young men lounging in the front; some were playing with their knives. I stopped and visited them. All at once the thought came to me that these would never come into one large class, and at once resolved to have a class of these boys; so we talked it up. The result was that in ten minutes eighteen young men were sitting on the backs of the pews, under the scaffolding, amid the paint, and I stood on the front seat, Bible in hand. One of the fellows being a Christian, he was called on for prayer, and the first lesson of the first class in Baraca was given. We agreed to meet the next Sunday, and the class grew until the church was finished, and we were obliged to leave 'our perch,' as the boys called their seats in the dirt on the back of the pews. The next Sunday my class and six new members decided to have a class organization, and the next Monday evening, with much noise and enthusiasm, we selected a class name and elected our officers and committees."

THE PLAN OF WORK.

Business-like. In the first place, we have an order of business and we follow it. We believe in carrying business-like system and order into our class work as thoroughly as we believe in carrying religious methods into our business. "Order is heaven's first law," and no organization can prosper without it.

Class spirit. In the second place, we develop all of the class spirit that we possibly can. This is not bred of rivalry of another class, but rather by letting the members of one class feel that it is their organization—not the teacher's, but theirs. The class is always called "The Baraca Class," and not by the name of its teacher. The teacher is only one of the members who holds one of the offices in the organization. The class is managed by a full corps of officers, having a president, a vice-president, a secretary, a treasurer, a teacher and an assistant teacher. In addition to these, the class to which I belong has a treasurer of the class fund for the poor, an assistant secretary, and a class missionary. All of these officers are elected from the membership of the class and by vote of the class, once or twice a year, as may be deemed best and as the constitution shall declare—because the class has a regularly adopted constitution to regulate its work. The president presides over each meeting of the class and calls upon the teacher when the time for the teaching of the lesson has arrived. Thus the members of the class other than the teacher run the work, each doing his part, and they very soon come to feel, and feel deeply, that it is "our class"; and then all that is required to secure good work is to set a high standard before them. Of course the teacher must be in and behind it all to devise new and attractive plans of work and suggest novel ideas as they are required to break the monotony of routine. When the classes can do so they have their own orchestra and music.

Not independent. The Baraca classes are classes in regularly organized Sunday Schools and not independent organizations. The motto of the national union of Baraca classes fully declares this fact in the following words: "Young men at work for young men, all standing by the Bible and the Bible school."

Includes week days. Where it is feasible a mid-week meeting is held and once a month a business meeting is held on some week night. The teacher, assisted by committees of the class, keeps in touch with the members all during the week.

Includes pleasures. We do not forget that young men must have pleasures. We have New Year calls, class socials, picnics, etc., and strive in every way to make the class work interesting and pleasant. Reading-rooms, gymnasiums, mandolin clubs, cycle clubs, debates, etc., are organized in various classes, as local conditions suggest and require.

Fraternity and cordiality. We strive to make the members feel that "we be brethren." We help each other in every way that we can and cultivate a pride in doing so. Just now our class is thinking of establishing a sick benefit fund for its members. We cultivate cordiality. Members of the class and strangers are met and greeted as they enter the door of the school. At the close of the class period we have what is called the "Friendly shake service," when every man in the class room is expected to shake hands with every other one and exchange words of greeting. By this means visitors and new members become speedily acquainted and are made to realize that they are welcome.

Secret service. In addition to all else there is a thoroughly organized secret service department of the class, which works for the salvation of the unconverted members, but about whose plans I can not tell you until you become a member yourself.

THE EXTENT OF THE WORK.

In 1890 the first Baraca class was organized with eighteen members. Now there are nearly one thousand such classes in existence, being found in every State in the Union and in Canada, Mexico and England, and having a total enrollment of over twenty-five thousand members in the United States alone. New classes are being formed every week. There are quite a number of them in North Carolina. There is a national organization of the classes, called the "Young Men's Baraca Union of America," which held its fifth annual convention at Cohoes, N. Y., May 21-23, 1901, and elected the following officers: M. A. Hudson, Syracuse, N. Y., President; Rev. Clarence Ab'l, Chicago, Ill., and R. N. Simms, Raleigh, N. C., Vice-Presidents; A. D. MacAffer, Cohoes, N. Y., Secretary; and G. G. Wise, Schenectady, N. Y., Treasurer.

THE WORTH OF THE WORK.

How much is the Baraca system of work worth? It is worth as much as young men are worth to the Sunday School. It is no longer a theory, it is a demonstrated fact that Baraca methods, making young men know that there are those in the Sunday School who love them and sympathize with them, impressing them with the manliness of the Christian life, providing for them elevating and refining amusements, giving them an organization to run for themselves, and developing in them a zeal and a worthy class pride, will bind young men to the Sabbath School and inspire them with an interest in it. Let me speak from experience. The Baraca class of the Raleigh Baptist Tabernacle, to which I belong, was organized nine months ago with less than twenty members; now it has over sixty. We could have had two to every one that we have if only our class room had been large enough to seat them. The first month our total collections amounted to \$8.58; last month the amount was \$23.25. At the beginning there were sixteen professing Christians in the class; now there are thirty four. Then there was hardly a member of the class that would lead in public prayer; now there is not a professing Christian in it that will refuse. Then our members were not engaged in Christian work; now two of them are superintendents; at two mission Sunday Schools, another is an assistant superintendent at one of these schools, another is the secretary of one of these schools, numerous others are teachers at these schools, one of our members has decided to enter the ministry, the young men's prayer-meeting of the church finds its most earnest workers among our members, more than a half dozen of our members serve as substitute teachers in our Sunday School when occasion requires, hardly a Sunday passes that we do not have several new members and a number of visitors, we have twice outgrown our quarters and are endeavoring now to secure a new class room that will seat two hundred men; in our midst are men who, though they formerly seldom darkened Sunday School doors, are now enthusiastic workers. Gladly do we add our testimony to that of the hundreds of other classes that have tried them, that the Baraca methods are indeed a "blessing" to a class, a school and a church. We deem them worth almost as much as the young men are worth to the Sunday School. Baraca holds them. What does that signify? Hold the young men in the Sunday School and you convert them; convert the young men for two generations and you have converted all men; convert all men and the Prince of Peace shall come. Surely this movement was born of God and leading, as it does, young men to salvation, its worth can only be truly measured by the worth of the blood of the Saviour of men.

Try it and know that it is good. If you would investigate it further enclose a stamp with your request for literature to M. A. Hudson, Syracuse, N. Y., who will send it to you without cost. Raleigh, N. C.

National Forms of Greeting.

"How do you do?"—that is English and American.

"How do you carry yourself?"—that is French.

"How do you stand?"—that is Italian.

"How do you find yourself?"—that is German.

"How do you fare?"—that is Dutch.

"How can you?"—that is Swedish.

"How do you perspire?"—that is Egyptian.

"How is your stomach?" "Have you eaten your rice?"—that is Chinese.

"How do you have yourself?"—that is Polish.

"How do you live on?"—that is Russian.

"May thy shadow never be less?"—that is Persian; and all mean much the same thing.

Freedom and Unity.

BY PROF. W. L. FOTEAAT.

The dominant note of the higher life of the nineteenth century is the note of freedom. In literature, music, and other art forms, individual tastes and aptitudes assert themselves in spite of long-established conventions. In theology the spell of authority is broken, and the thinker's first concern is to report the thing as he then sees it. In society the individual "counts one," and to the sphere of duties has annexed the sphere of rights. In all the provinces there has been a general rising against usage as being in itself decisive and final.

The rebellion appears to have broken out first in the province of science. There the collision with authority, whether scientific or theological, was emphatic and square. The rebels won in every encounter. Success insured success. The suggestion of rebellion caught in contiguous fields, success fanned it to flame, and in time the whole realm was free. Free, that is, in theory. Practice follows many paces behind theory, but it follows. Freedom of thinking and freedom of speaking are universally prized and lauded, but are seldom actually realized. Behold, we all wear shackles! But the order of release has been issued, and our redemption draws nigh.

It is perhaps extravagant to give to science all the credit of the larger liberty with which the individual sets out into the twentieth century. The factor involved in all social phenomena are numerous and variously multiplied into each other. Of the factors in the individualism of the time, one can hardly doubt that Christianity itself is most important. For Christianity discovered the individual, recognizing as it did his intrinsic worth and his unmediated responsibility. Moreover, the general advance of culture and the widening of intelligence by travel and intercourse with varied types of men were breeding discontent and making the yoke intolerable. The times were ripening to the issue, which science had the honor to join and to decide.

II.

The modern mind perceives relations where the medieval perceived discrete facts; it discovers interdependence and unity where to the older conception there was isolation, if not discord. For as the law of gravitation binds the myriad worlds of space into a harmonious universe; the law of evolution unifies the totality of nature as it exists to-day by supplying the one method of its origin; the law of the correlation of energy obliterates the territorial boundaries which formerly divided off the phenomena of nature into distinct sections.

After the discovery of the unity of external nature, the moral and spiritual sphere could not long withhold the secret of its inner life and consistency. Here also boundaries took themselves up and off, and the separate and warring provinces of the spirit fused into one realm under one law. So that, after twenty-five centuries of suppression, the primitive conception is reinstated, and the natural and supernatural no longer threaten and confound one another across an impassable chasm. There is no chasm between them. The supernatural is natural, and the natural is supernatural. Even the inveterate antithesis of matter and spirit shows signs of dissolving. In some of the seers of the race, as Plato and Dante, matter and spirit compound for their differences and draw near to blending; the spiritual acquires visibility and the material drops its earthiness. But with a new stress and inflection we are now asking whether matter be not but the signal of the spirit's activity, the theatre where the spirit disports itself, the word in which the spirit seeks expression, the garment of beauty in which the spirit arrays itself.

Moreover, the Divine and the human nature draw into a close fellowship, the human nature showing itself divine in origin and aspiration, and the Divine nature finding fit expression in the human. No longer does the Divine nature sit apart in cold clouds, a deus ex machina, concerning itself with man only in the imposition of an arbitrary legislation from which it is itself exempt and exacting the last farthing of the penalty of its violation. On the contrary, community of nature necessitates one law. There is not one righteousness below and another above the clouds. The coinage of the moral realm must pass current in heaven and on earth alike.—In Wake Forest Student.

Efforts, to be permanently useful, must be uniformly joyous, a spirit all sunshine, grateful from very gladness, beautiful because bright.—Carlyle.